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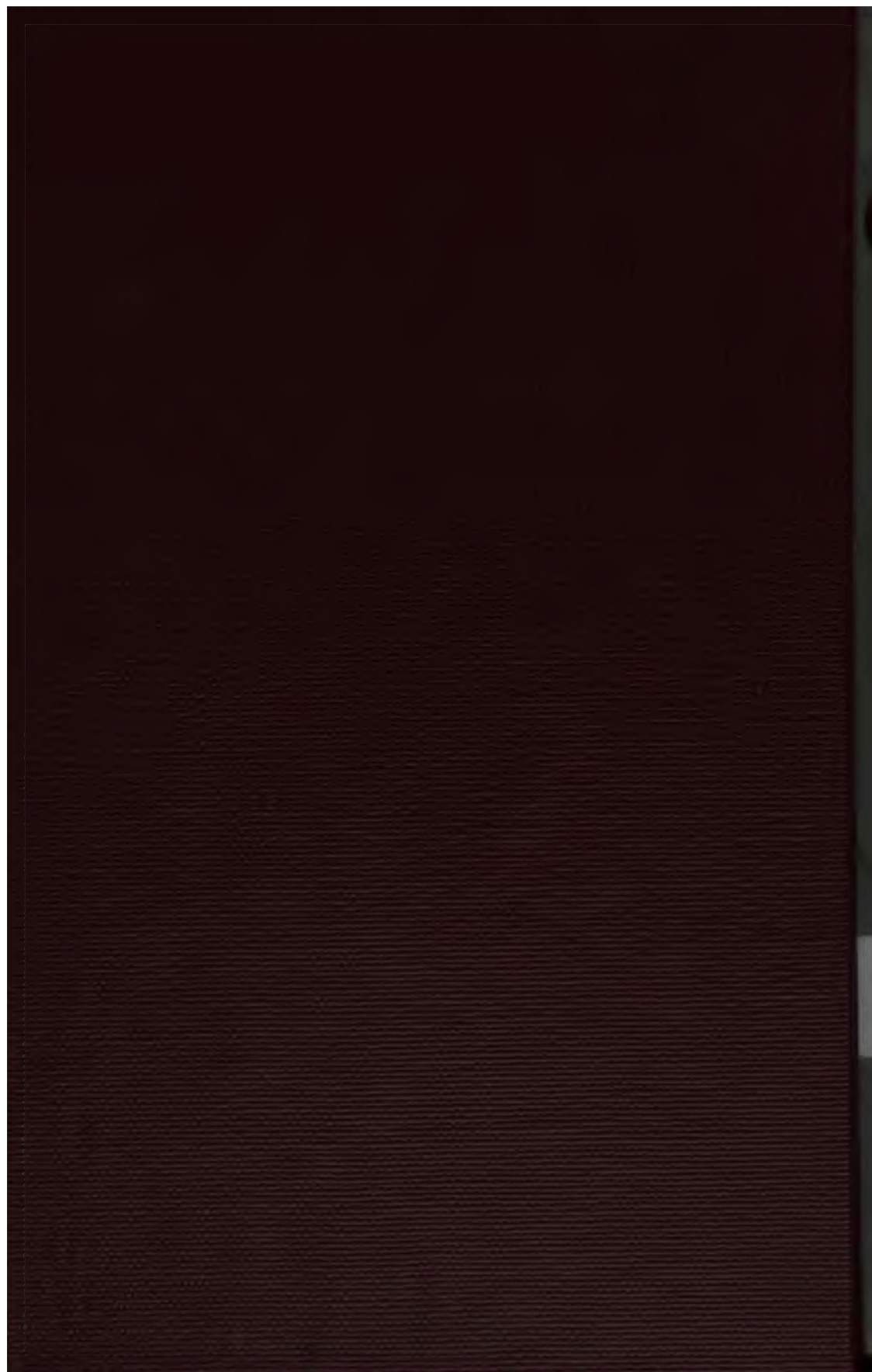
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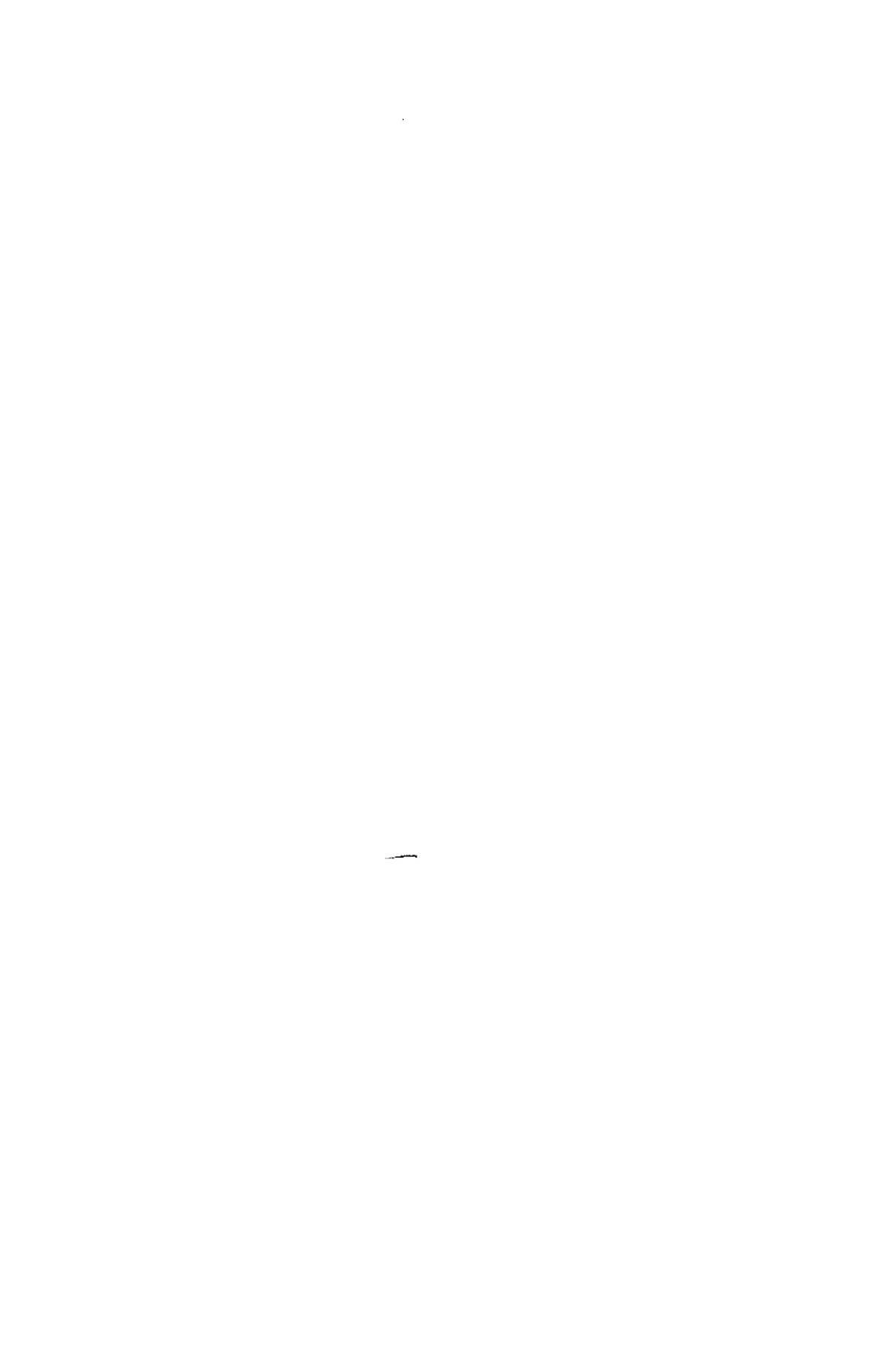
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GRAMMAR
OF
THE GREEK LANGUAGE,

FOR THE USE OF
HIGH SCHOOLS AND COLLEGES.

BY
DR. RAPHAEL KÜHNER,
CONRECTOR OF THE LYCEUM, HANOVER.

TRANSLATED FROM THE GERMAN

BY
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P R E F A C E .

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While here, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following :

1. Versuch einer neuen Anordnung der Griech. Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829; ed. altera 1835.
3. Sämmtliche Anomalien des Griech. Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb," etc.
4. Ausführliche Grammatik der Griech. Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842. The first portion is now in press. This work is, however, only in part a translation, Mr. Jelf being the author of the remarks on the Cases, the particle *αἰ*, the compound verbs, etc.
5. Schulgrammatik der Griech. Sprache, 1836; zweite durchaus verbesserte u. vermehrte Auflage, 1843. "School Grammar of the Greek Language, second edition, improved and enlarged." The present volume is a translation of this Grammar, from the sheets, furnished for this purpose by the author.
6. Elementargrammatik der Griech. Sprache. Dritte verbesserte u. verm. Aufl. 1842. "Elementary Grammar of the Greek Language." A translation of the *second* edition of this Gram-

mar, by John H. Millard, of St. John's College, Cambridge, has been published in England. The Exercises, which are omitted in Mr. Millard's translation, will be retained in the translation of the *third* edition, which the editors of the present volume will prepare as early as practicable.

7. Xenophontis de Socrate Commentarii, 1841.
8. Elementargrammatik der Lateinischen Sprache, 1842. 2d Aufl. 1843.
9. Vorschule zur Erlernung der Lat. Sprache, 1842.
10. Schulgrammatik der Lat. Spr. nebst eingereihten Deutsch. Uebersetzungsaufgaben, 1842. "School Grammar of the Latin Language, with a Series of Exercises for Translation."

From the above statements, it will be seen, that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles, and a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural

classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then reërranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, and on the difference between the usage of the Participle

and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as a work on Metre, translated by Profs. Beck and Felton, is now in press. It was the intention of the translators to subjoin some remarks on the Pronunciation of Greek, and on the Accents, together with a short system of Prosody, but the fear of enlarging the volume too much led them to abandon the design.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used, viz. Kühner's edition of the *Memorabilia*; Weiske and Tauchnitz's editions of the other works of Xenophon; Schäfer and Tauchnitz's editions of Herodotus; Becker and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's *Plato*. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The references to sections in the grammar itself, as well as those in the Indexes, have also been verified.

The small enclosed figures on the right of the section-marks, refer to the sections in the first edition of the grammar.

In conclusion, the translators would acknowledge with gratitude, the encouragement and aid which they have received from several gentlemen. Especial obligations are due to PROFESSOR FELTON of Harvard University, to whom a large portion of the manuscript, including the whole of the Syntax, was read. His accurate knowledge both of the Greek and German languages, and his experience as an instructor, enabled him to suggest many valuable corrections and improvements.

If the Grammar shall prove to be an acceptable present to the Public, much credit will be due to the enterprising publishers, who have spared no pains or expense in regard to the typography, and the entire external appearance of the volume.

Andover, June 1, 1844.

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ABBREVIATIONS.—Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem ad. Th.*—Ar. *Aristophanes*—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isae. *Isaeus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crito*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophocles*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, OC. *Oedipus Coloneus*, OR. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacadaem.*, O. *Oeconomicus*, Ag. *Agésilauus*, R. Equ. *R. Equestris*.

GREEK GRAMMAR.

DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic and Attic. The Æolic prevailed in Boeotia, Thessaly and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by hardness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The Older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but knew how, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language—a peculiar and definite poetic language, called the Epic or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the Later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The Older is used by Thucydides, b. 472 B. C., the tragic poets, Æschylus, died 456 B. C., Sophocles, b. 497 B. C., d. 405 B. C., Euripides, b. 480 B. C., and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C. The Middle Attic is used by Plato, b. 430 B. C., and Xenophon, b. 447 B. C. The Later Attic is employed by the orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common or Hellenic language, ἡ κοινὴ or Ἑλληνικὴ διάλεκτος. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

ETYMOLOGY.

CHAPTER I.

SOUNDS OF THE LANGUAGE.

SECTION I.

Letters and Sounds of the Language.

§ 1. *Alphabet.*

(1.)

The Alphabet of the Greek language consists of the following twenty-four letters:

FORM.		SOUND.		NAME.
<i>A</i>	<i>α</i>	<i>a</i>	<i>Άλφα</i>	Alpha
<i>B</i>	<i>β</i>	<i>b</i>	<i>Βήτα</i>	Beta
<i>Γ</i>	<i>γ</i>	<i>g</i>	<i>Γάμμα</i>	Gamma
<i>Δ</i>	<i>δ</i>	<i>d</i>	<i>Δέλτα</i>	Delta
<i>E</i>	<i>ε</i>	<i>e short</i>	<i>Έ ψιλόν</i>	Epsilon
<i>Z</i>	<i>ζ</i>	<i>z</i>	<i>Ζήτα</i>	Zeta
<i>H</i>	<i>η</i>	<i>e long</i>	<i>Ήτα</i>	Eta
<i>Θ</i>	<i>θ</i>	<i>th</i>	<i>Θήτα</i>	Theta
<i>I</i>	<i>ι</i>	<i>i</i>	<i>Ιώτα</i>	Iota
<i>K</i>	<i>κ</i>	<i>k</i>	<i>Κάππα</i>	Kappa
<i>Λ</i>	<i>λ</i>	<i>l</i>	<i>Λάμβδα</i>	Lambda
<i>M</i>	<i>μ</i>	<i>m</i>	<i>Μῦ</i>	Mu
<i>N</i>	<i>ν</i>	<i>n</i>	<i>Νῦ</i>	Nu
<i>Ξ</i>	<i>ξ</i>	<i>x</i>	<i>Ξι</i>	Xi
<i>O</i>	<i>ο</i>	<i>o short</i>	<i>Ό μικρόν</i>	Omikron
<i>Π</i>	<i>π</i>	<i>p</i>	<i>Πι</i>	Pi
<i>P</i>	<i>ρ</i>	<i>r</i>	<i>Ρῶ</i>	Rho
<i>Σ</i>	<i>σς</i>	<i>s</i>	<i>Σίγμα</i>	Sigma
<i>T</i>	<i>τ</i>	<i>t</i>	<i>Ταῦ</i>	Tau
<i>Υ</i>	<i>υ</i>	<i>u</i>	<i>Υ ψιλόν</i>	Upsilon
<i>Φ</i>	<i>φ</i>	<i>ph</i>	<i>Φι</i>	Phi
<i>X</i>	<i>χ</i>	<i>ch</i>	<i>Χι</i>	Chi
<i>Ψ</i>	<i>ψ</i>	<i>ps</i>	<i>Ψι</i>	Psi
<i>Ω</i>	<i>ω</i>	<i>o long</i>	<i>Ω μέγα</i>	Omëga.

REMARK 1. Sigma σ takes at the end of a word the form ς , e. g. *σεισμός*. This small ς may also be used in the middle of compound words, if the first part of the compound consists of a word ending with Sigma, e. g. *προσφύρα* or *προσφύρας*, *δυγενής* or *δυγενής*.

REM. 2. When σ and τ come together, both letters may be expressed by one character, ς , Sti or Stigma.

§ 2. *Sound of the Letters.* (2.)

The sound of the letters is indicated by the Roman characters opposite. The following things only need be noted:

γ before the Palatals* (§ 5.) γ , κ , χ , ξ , where it is used instead of the nasal ν (§ 19, 3.), is sounded as *ng* in *angel*, *ἄγγελος*, Lat. *angelus*, *Ἀγγίστης*, Anchises, *συγκοπή*, syncope, *λάρυγξ*, larynx.

ζ is sounded like *ds* or a soft *z*.

θ is the English *th*.

$\sigma\chi$ never form one sound, like the German *sch*, but are always pronounced separately, like the Latin, e. g. *Αἰσχύλος* = *Ais-chylos*; so in Lat. *Aeschylus* = *Aes-chylus*.

$\tau\iota$ is sounded like *ti*, without a hissing sound, as *Γαλατία*; it is never sounded like the Lat. *ti* before a vowel, e. g. *Galatia* = *Galashia*.

§ 3. *Articulation of the Sounds.* (3.)

1. The sounds of language are articulate or organic, i. e. such as preserve a definite form by means of the organs of speech. Hence by the articulation, or organization of sounds, is to be understood the forming of the voice by the organs of speech, so as to express sounds of a determinate kind. The organs of speech, in addition to the cavity of the mouth, are the throat, the tongue and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest are Consonants.

* *Gutturals* in German, as the Germans pronounce these letters in the throat.—TR.

§ 4. *Vowels.*

(4.)

1. The principal vowels are, *ι, α, υ*, which may be short or long.

The subordinate vowels are, *ε* and *ο*, which are always short,
η and *ω*, which are always long.

The *ε* is intermediate between *ι* and *α*, the *ο* between *α* and *υ*; *η* and *ω* are produced by lengthening *ε* and *ο*. The short vowels are indicated by *υ*, the long by *—*, e. g. *ἄ, ᾱ*. The marks, *υ*, show that the vowel may be either short or long, e. g. *ᾶ*.

2. When two vowels are so combined with each other, that they form but one sound, namely, a mixed sound, this sound is called a diphthong.

3. The Greek diphthongs originate from the union of the vowels, *α, ε, ο, υ, η, ω*, with the vowels *ι* and *υ*, thus,

<i>α</i> + <i>ι</i> or <i>υ</i> = <i>αι, αυ</i> ,	pronounced <i>αι, αυ</i> as in <i>laud, αἵ, ταῦς</i>
<i>ε</i> + <i>ι</i> or <i>υ</i> = <i>ει, ευ</i> ,	" <i>ει, ευ</i> , <i>δαινός, ἐπλευσα</i>
<i>ο</i> + <i>ι</i> or <i>υ</i> = <i>οι, ου</i> ,	" <i>οι, ου</i> as in <i>οὐα, κοινός, οὐρανός</i>
<i>υ</i> + <i>ι</i> = <i>υι</i> ,	" <i>υι</i> , nearly like <i>wy, μῦια</i>
<i>η</i> + <i>υ</i> = <i>ηυ</i> ,	" <i>ου</i> as in <i>you, ηυξον</i>
<i>ω</i> + <i>υ</i> = <i>ωυ</i> ,	" <i>ου</i> , like <i>ou</i> in <i>sound</i> , or Germ. <i>öu, ωνός</i> , Ionic only.

Here belong the three improper diphthongs, *α, η, φ*,—i. e. *ᾱ + ι, η + ι, ω + ι*,—e. g. *αἰσχροῦ, κέρα, τῆ, τῷ*.

REMARK 1. The pronunciation above given is that proposed by Erasmus in the 16th century. That defended by Reuchlin in the same century, and which accords with the modern Greek pronunciation, sounds *η, υ, ει, οι, υι* like *e*, *αι* like *e* in *met*; *αυ, ευ, ηυ, ωυ*, are intermediate between *af* and *av*, *ef* and *ev*, *if* and *iv*, *of* and *ov*. It cannot be determined with certainty how the ancient Greeks pronounced these diphthongs; yet the Erasmian pronunciation seems to be nearer the truth than the Reuchlinian.* The

* For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: "*α* and *α* are pronounced like *a* in *father*; after the sound *I* (*ι, η, ει, οι, υ, υι*) it is pronounced like *a* in *peculiarity*. *αι* like *z*. *αυ, ευ, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β γ δ*) are pronounced like *av, ev, ev, ov*, respectively; in all other cases, like *af, ef, ev, off*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γξ* like *ng* in *strongest*. *γζ* like *nz*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ε* like *e* in *fellow*, nearly. *ει* like *i*. *ευ*, see *av*. *ζ* like *z*. *η* and *ηι* like *i*. *ηυ*, see *av*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *I*, like *ll* in *William*. *μ* like *m*. *μπ* like *mb*, as *ἐμπροσθεν* pro-

following examples will show how the Romans sounded these diphthongs: *ai* is expressed by the diphthong *ae*, *ei* by *i* and *ē*, *υι* by *y*, *oi* by *oe*, *ou* by *u*, e. g.

Φαῖδρος, Phaëdrus,	Εὐρος, Eur ^{us} ,	Θρᾶκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρηῖσσα, Thressa,
Νεῖλος, Nilus,	Μοῦσα, M ^{usa} ,	τραγῳδός, trageodus.
Λυκῆιον, Lyc ^æ um,	Ἠλιθία, Ilithyia,	

In words adopted later, the Romans expressed *ω* like *ō*, as *ὦδῆ*, *ode*. The diphthongs *α, η, φ*, do not differ in pronunciation from the simple vowels *α, η, ω*, yet the ancient Greeks probably gave the *ι* a slight sound after the other vowel.

REM. 2. Where *uncial*, i. e. capital, letters are used, the Iota subscript of *α, η, φ*, is placed in a line with the vowels, e. g. *ΤΩΙ ΚΑΛΩΙ* = τῷ καλῷ, τῷ Αἰδῷ, but ᾠδῇ.

REM. 3. *Ou* is numbered among the diphthongs on account of the combination of two vowels.

REM. 4. When two vowels, which, according to the rule, form a diphthong, should be pronounced separately, it is indicated by two points, called *diæresis*, placed over the second vowel, *ι, υ*, e. g. αἰδοῖ, for αἰδοῖ, ὄς, αἶνρος. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over, as αἰδῶς, κλειῖδ, πρᾶϋς.

§ 5. Consonants.

(5.)

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into:

Palatals, γ x χ

Linguals, δ τ θ ρ λ ρ σ

Labials, β π φ μ.

nounced *embroathen*. *μψ* (μψ) like *mb*s. *ν* like *n*; before the sound *l*, like *n* in *oNion*. The words *τόν, τήν, ἐν, σὺν*, before a word beginning with *κ* or *ξ*, are pronounced like *τόγ, τήγ, ἐγ, σὺγ* before *κ* or *ξ* (see γκ, γξ), e. g. *τόν καιρόν, ἐν ξυλόφῳ*, pronounced *τόγκαιρόν, ἐγξυλόφῳ*; before *π* or *ψ* they are pronounced *τόμ, τήμ, ἐμ, σὺμ*, e. g. *τόν ποτηρόν, σὺν ψυχῇ*, pronounced *τόμποτηρόν, σὺμπυχηῇ*. *ντ* like *nd*, as *ἐντίμος* pronounced *ἐντάμος*. *ξ* like *x* or *ks*. *ο* like *o* in *porter*. *οι* like *i*. *ου* like *oo* in *moon*. *π, ρ*, like *p, r*. *σ* like *s* in *soft*; before *β, γ, δ, μ, ρ*, it is sounded like *z*, e. g. *κόσμος, σβέσαι, Σμύρνη*, pronounced *κόζμος, ζβέσαι, Ζμύρνη*; so also at the end of a word, *τοὺς βασιλεῖς τῆς γῆς*, pronounced *τοὺζβασιλεῖς τῆζγῆς*. *τ* like *t* in *tell*. *υ* like *i*. *υι* like *i*. *φ* like *ph* or *f*. *χ* like the German *ch* or Spanish *j*. *ψ* like *ps*. *ω* and *φ* like *o*. *ων*, see *av*. The *rough breathing* is silent in modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. *δείξόν μοι*, pronounced *δείξονμοι*, but *λείπεται μοι* has the primary accent on the first syllable *λε*, and the secondary on *πται*.—Ta.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *homonymous* consonants, i. e. of the same class.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into the three following classes, which are called,

- (a) The Breathings or Aspirates, which make, in some degree, a transition from the vowels to the consonants. The Greek language has three, namely, the lingual breathing σ , the Spiritus Asper', corresponding to our *h*, § 6, and the labial breathing, Digamma *F*, on which see the remarks upon the Dialects.
- (b) The Liquids, $\lambda \mu \nu \rho$, which are so called, because they easily coalesce with the other consonants and form one sound.

REM. 2. The Breathings and Liquids are, also, included under the common name of *semivowels*.

- (c) The Mutes, i. e. the consonants which are formed by the strongest agency of the organs of speech, namely, $\beta \gamma \delta \theta \kappa \pi \tau \varphi \chi$.

3. The Mutes are divided,

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes and three Pi-mutes;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	θ	Tau-mutes
Labials	π	β	φ	Pi-mutes

REM. 3. The consonants, which stand at the same grade of articulation, are said to be of the same order.

4. From the coalescence of the Mutes with the Breathing σ , three double consonants originate,—

ψ from πσ βσ φσ, as τύψω (πσ), χάλψω (βσ), κατῆλψω (φσ),
 ξ from πσ γσ χσ, as κόραξ (πσ), λίξω (γσ), ὄνυξ (χσ),
 ζ is not, like ψ and ξ, to be regarded as the sound of two compound
 consonants, but as a soft hissing sound, to be pronounced like a soft
 z. Only in the adverbs in ζ, is ζ to be considered as composed
 of σδ, e. g. Ἀθήναςζε instead of Ἀθήναςδε, also, βύζον, *close*, for βύσ-
 δον, from βυνίω, *to stop*, Perf. βίβυσμαι. It may be regarded, per-
 haps, as a transposition of sounds, as when the Æolic and Doric dia-
 lects use, in the middle of a word, σδ instead of ζ, e. g. μελλσδεταί
 for μελλζεταί.

§ 6. *Spiritus Lenis and Spiritus Asper.* (a.)

1. Every vowel is uttered with a Breathing (Spiritus). This is either a smooth, or a rough Breathing. The former, Spiritus Lenis, is indicated by the mark ' ; the latter, Spiritus Asper, by the mark '. Either mark may accompany the initial vowel of a word, as Ἀπόλλων, Apollo, ιστορία, historia. The rough Breathing answers to our *h*. The smooth Breathing is connected with every vowel which has not the rough Breathing.

REMARK. In diphthongs, the mark for the Breathing—as it belongs to both vowels which are united in one sound—is placed over the second vowel, e. g. οἶος, εὐθύς, ἀντίκω. Still, in the improper diphthongs, αἰ, ηἰ, ωἰ, the mark for the Breathing in the uncial letters, is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. αἰδώς, εὐδής; Ηἰ, Ἠἰ, Ωἰ, ῶ, ῷ.

2. The liquid ρ has the rough Breathing, and hence retains at the beginning of words the mark of the Breathing ' , e. g. ῥάβδος. In the middle and end of a word, however, this mark is omitted, e. g. λύρα, χεῖρ. When the letter ρ is repeated, the first is pronounced with the smooth Breathing, the last, with the rough, e. g. Πύρρος, Pyrrhus.

CHANGES OF LETTERS.

§ 7. *General Remark.*

Both the vowels and consonants are subject to a variety of changes. These changes occur in part from the tendency of the language to euphony; they have in part a grammatical signifi-

cance; and, finally, they result from the difference of dialects. The last will be considered in treating of the Dialects.

I. CHANGES OF THE VOWELS.

§ 8. *Hiatus*.

(16.)

The concurrence of two vowels in two successive syllables or words, occasions a hardness in the pronunciation, which is called Hiatus. Various methods have been sought in order to prevent this Hiatus, namely, Contraction, Crasis, Synizesis and Elision. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REMARK. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; quid, *what?* e. g. τί οὐν; τί ἔπεις; among the comic poets, its use is mostly confined to τί, ὅτι, περί, ὦ, e. g. ὅτι ἐς, ὅτι οὐχί, πρὸς ὑμῶν, also in οὐδέ (μηδέ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδέ τις, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently even in the Tragedians, who endeavored to avoid it when possible; still it is mostly limited to special cases, e. g. to interjections and imperatives, e. g. it is found in ὦ, ναί, ἄνα, up! ἔθι, as ἔθι μοι παῖδων, Soph. Ph. 832; ἀλλ' ἄνα, ἐξ ἰδράνων, Aj. 194. On the Hiatus in the Epic dialect, see the observations on the Dialects, § 200.

§ 9. A. *Contraction of Vowels*.

(9.)

Contraction is the union of two successive vowels in the same word, into one long sound. These contracted sounds are either such as arise from the natural coalescence of two successive vowels, in accordance with the laws of euphony, or such as have also undergone grammatical changes. The importance of the grammatical ending, prevents the usual contractions, especially if the form of the word would thereby become doubtful. The first species of contractions is called euphonic, the latter, grammatical. In the Common Language, the following contractions occur:

I Euphonic Contractions.

(a)	$\alpha + \alpha$	= $\bar{\alpha}$	as: σῆλαα = σῆλᾶ
	$\varepsilon + \varepsilon$	= ε	" φίλει = φίλει (Comp. No. II.)
	$\iota + \iota$	= ι	" πόρτι = πόρτι
	$o + o$	= ου	" ρόος = ροῦς
(b)	$\alpha + \varepsilon$	} = $\bar{\alpha}$	" τίμαι = τιμᾶ
	$\alpha + \eta$		" τιμάητε = τιμᾶτε
	$\alpha + \iota$	= α	" γῆραι = γῆρα
	$\alpha + o$	} = ω	" τιμάομεν = τιμῶμεν
	$\alpha + \omega$		" τιμάωμεν = τιμῶμεν
	$\alpha + \varepsilon$	} = α	" τιμάεις = τιμᾶς
	$\alpha + \eta$		" τιμάης = τιμᾶς
	$\alpha + \text{oi}$	= φ	" τιμάοιμι = τιμῶμι
	$\alpha + \text{ou}$	= ω	" τιμάου = τιμῶ
(c)	$\varepsilon + \bar{\alpha}$	= η	" τείχεα = τείχη (Comp. No. II.)
	$\varepsilon + \bar{\alpha}$	= $\bar{\alpha}$	" χοῖα = χοῖ
	$\varepsilon + \iota$	= ε	" τείχι = τείχει
	$\varepsilon + o$	= ου	" φιλόομεν = φιλοῦμεν
	$\varepsilon + \omega$ (φ)	= ω (φ)	" φιλόω = φιλόω, ὁστέω = ὁστῶ
	$\varepsilon + \alpha\iota$	= η	" τύπτει = τύπτῃ
	$\varepsilon + \varepsilon\iota$	= $\varepsilon\iota$	" φιλέεις = φιλέῃς
	$\varepsilon + \eta$	= η	" φιλέης = φιλέῃς
	$\varepsilon + \text{oi}$	= oi	" φιλέοις = φιλοῖς
	$\varepsilon + \text{ou}$	= ου	" φιλέον = φιλοῦ
(d)	$\eta + \varepsilon$	= η	" ὑλήεσσα = ὑλήεσσα
	$\eta + \iota$	= η	" θρήῃσσα = θρήῃσσα
	$\eta + \alpha\iota$	= η	" τιμῆεις = τιμῆς
(e)	$\iota + \alpha$	} = ι	" πόρτιας = πόρτις
	$\iota + \varepsilon$		" πόρτις = πόρτις
(f)	$o + \alpha$	= ω	" αἰδῶα = αἰδῶ (Comp. No. II.)
	$o + \varepsilon$	= ου	" μισθοε = μισθου
	$o + \eta$	= ω	" μισθόητε = μισθῶτε
	$o + \iota$	= oi	" αἰδοῖ = αἰδοῖ
	$o + \omega$ (φ)	= ω (φ)	" μισθῶω = μισθῶ, πλόφ = πλῶ
	$o + \alpha\iota$	= $\alpha\iota$	" ἀπλόαι = ἀπλαῖ
	$o + \varepsilon\iota$	} = oi	" μισθόει = μισθοῖ (Comp. Rem. I.)
	$o + \eta$		" μισθόῃ = μισθοῖ
	$o + \text{oi}$	} = oi	" μισθοοῖμι = μισθοῖμι
	$o + \text{ou}$		" μισθοοῦσι = μισθοῦσι
(g)	$\upsilon + \alpha$	} = $\bar{\upsilon}$	" ἰχθῶας = ἰχθῦς
	$\upsilon + \varepsilon$		" ἰχθῦς = ἰχθῦς
	$\upsilon + \eta$	} = $\bar{\upsilon}$	" δεικνῦται = δεικνῦται (rarely)
(h)	$\omega + \alpha$	= ω	" ἤρωα = ἤρω (only in Acc. of some Sub.
	$\omega + \iota$	= φ	" λωῖστος = λῶστος. [of 3d Dec.]

II. Grammatical Contractions.

- (a) $\epsilon + \epsilon = \eta$, particularly in the third Dec., e. g. $\tauρεῖρες = \tauρειῆρη$, $γένες = γένη$.
- (b) $\epsilon + \alpha = \bar{\alpha}$ in the second Dec., e. g. $\deltaοτία = \deltaοτιᾶ$, $χρύσεια = χρυσᾶ$, and elsewhere, if a vowel precedes, e. g. $Περικλῆ-ια = Περικλιᾶ$, $κλῆ-ια = κλιᾶ$, $ἵγι-ια = ἵγιᾶ$; in the Acc. Pl. Fem. of Adjectives in $εος, εα, εον$, e. g. $χρυσῆ-ας = χρυσᾶς$; finally in the Fem. of Adjectives in $εος, εα, εον$, when these endings are preceded by a vowel or a ρ, e. g. $ἐρε-εος, ε-εα, ε-εον = ἐρεούς, ἐρεᾶ, ἐρεούν$, $ἀργύρεος, εα, εον = οὔς, ᾶ, ούν$.
- $\epsilon + \alpha = \alpha$ in Accusatives Pl. in $εας$ of third Dec., e. g. $σαφε-ας = σαφεῖς$, so $πόλεις, πῆχεις, ἐγγίλεις$.
- (c) $ο + \alpha = \bar{\alpha}$ in Adjectives in $όος, όη, όον$, e. g. $\acute{\alpha}πλό-α = \acute{\alpha}πλᾶ$.
- $ο + \eta = \eta$ in Adjectives in $όος, όη, όον$, e. g. $\acute{\alpha}πλό-η = \acute{\alpha}πλῆ$.
- $ο + \alpha = ου$ in Accusatives Pl. of $βοῦς$, also of $μειζους$.

REMARK 1. The contraction of $οει$ into $ου$ is found only in the Inf. Act. of verbs in $όω$, and is accounted for from the fact that the Inf. originally ended in $ειν$, not in $ειν$ —consequently not $\muισθόειν = \muισθοῖν$, but $\muισθόειν = \muισθοῖν$ —and in adjectives in $όεις$, e. g. $Ὀπόεις = Ὀποῦς$, in which the root ends in $οειν$, and consequently the $ι$ does not belong to the root. On the accentuation of contract forms, see § 30.

REM 2. The Attic poets sometimes neglect the contractions on account of the measure, e. g. $\kappaαίω$ Aesch. Ag. 147. $τρομέων$ Prom. 542. $νείκεος$ Sept. 936. $\xiπσο$ Soph. OC. 182. $εὐρεῖ$ Trach. 114.

§ 10. B. Crasis.

(13.)

1. Crasis, $\kappaρᾶσις$, is the coalescence of two vowels, in two successive words, so as to form one long sound; one vowel ends the first word, the other begins the next word, e. g. $\tauὸ \deltaῶμα = \tauοῦνομα$, $\tauὸ \xiπος = \tauοῦπος$.

REMARK 1. The mark of the Crasis is that of the Spiritus Lenis, and is named Corōnis. It is placed over the vowel or diphthong formed by the Crasis, but is omitted when the word begins with such a vowel or diphthong, because it would then coincide with the Spiritus Lenis, e. g. $\tauὰ ἀγαθὰ = \tauἀγαθὰ$; $\bar{\alpha} \bar{\alpha}ν = \bar{\alpha}ν$; $\bar{\omega} \bar{\alpha}νθρωπε = \bar{\alpha}νθρωπε$. On the accentuation, see § 31, II.; on the change of the smooth Mute into the rough Mute before the Spiritus Asper, as $\tauὸ ὕδωρ = \tauοῦδωρ$, see § 17, Rem. 3.

2. The Crasis is found only in such words as are closely connected, and the first of which is unimportant; hence it most frequently occurs, (a) in the article, e. g. $\deltaὲ ἀνὴρ = \acute{\alpha}νῆρ$, $\tauοῦ ἀνδρός = \tauἀνδρός$;—(b) frequently in $\kappaαί$ and the interjection $\bar{\omega}$, e. g. $\kappaαὶ$

ἀρετή = κάρητι, ὦ ἄνθρωπε = ὦνθρωπε, ὦ ἀγαθέ = ὠγαθέ, ὦ ἄναξ = ὠναξ;—(c) somewhat often in ἐγώ with οἶδα and οἶμαι, e. g. ἐγῶδα, ἐγῶμαι;—(d) less often with the neuter of the relative ὅ and ἃ, with τοί, μέντοι, οὗτοι, particularly in connection with αἶν, ἄρα, e. g. τᾶν, τᾶρα, μεντᾶν, οὐτᾶρα, rarely with πρό, e. g. προῦργου for πρὸ ἐργου, especially in composition, as προῦδωκα.

3. Hence the second word, being the most important, has properly a greater influence on the form of the Crasis, than the first; hence, also, it is evident, that the Iota subscript is supplied only when the ι belongs to the last of the two vowels, e. g. καὶ εἶτα = καῖτα, ἐγὼ οἶδα = ἐγῶδα; on the contrary, καὶ ἔπειτα = καῖπειτα, αἱ ἀγαθαί = ἀγαθαί, τῷ ὄχλῳ = τῶχλῳ.

4. When the Crasis occurs with the article, and an α follows, the vowels of the article—even ου and ω—are combined with the following α into a long α, and, if the article is aspirated, the Spiritus Asper is changed into the long α, e. g. ὁ ἀνὴρ = ἀνῆρ, οἱ ἄνδρες = ἀνδρες, τὸ ἀληθές = ἀληθές, τὰ ἄλλα = ἄλλα, τοῦ ἀνδρός = τάνδρός, τῷ ἀνδρὶ = τάνδρῃ; also, τοῦ αὐτοῦ = ταύτοῦ, τῷ αὐτῷ = ταύτῳ.

REM. 2. Also with the word ἕτερος, the forms of the article ending in α, ου, ω, οι, αι, among the Attic poets, combine and form a long α; hence this Crasis includes such cases as the Doric ἄτερος instead of ἕτερος, e. g.

τὰ ἕτερα = θᾶτερα	ὁ ἕτερος = ἄτερος	τοῦ ἑτέρου = θᾶτέρου
τῷ ἑτέρῳ = θᾶτέρῳ	οἱ ἕτεροι = ἄτεροι	αἱ ἕτεραι = ἄτεραι.

5. In the particle καί, the αι in the Crasis is absorbed by the following vowel, e. g. καὶ ἐκεῖνος = κακεῖνος, καὶ αἶν = καῖν, καὶ ἐν = καῖν, καὶ ἐγώ = καγώ, καὶ εἰ = κει, καὶ εἰς = κεις, καὶ ἦλθον = κῆλθον, καὶ οὐ = κού, καὶ εὐδαίμων = κεύδαίμων.

§ 11. Summary of the most common instances of Crasis. (14.)

(a) The following cases conform to the rules of contraction given in § 9:

α + α = α;	α + ι = α;	α + ο = ω;	ο + ο = ου;
ο + ι = ου;	ο + ι = οι;	η + ι = η;	ω + α = ω.

(b) The following instances belong to Crasis only:

ο + υ = ου	as: τὸ ὕδωρ = θοῦδωρ (§ 17, Rem. 3.)
ο + αυ = αυ	“ τὸ αὐτό = ταῦτό
ο + αι = αι	“ τὸ αἶτιον = τᾶτιον
ο + οι = οι	“ ὁ οἶνος = ῥῖνος
ο + η = η	“ τὸ ἡμέτερον = θῆμέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἑμῷ = τῶμῳ
ω + ο = ω	“ τῷ ὀφθαλμῷ = τῶφθαλμῳ
οι + α = α	“ μέντοι ἄν = μενταῖν
οι + ε = ου	“ μοι εδοκεῖ = μουδόκει
ου + ε = ου	“ ποῦ ἔστιν = πουστιν
ου + ο = ου	“ τοῦ ὀνόματος = τούνόματος
ου + υ = ου	“ τοῦ ὕδατος = θοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = θῆμέρᾳ (§ 17, Rem. 3.)
ω + οι = ῶ	“ ἐγὼ οἶδα = ἐγῶδα
ου + η = η	“ τοῦ ἡμετέρου = θῆμετέρου (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τούρανοῦ
αι + ει = αι	“ καὶ εἶτα = καῖτα.

(c) Here belong the examples which are particularly given under § 10, 4 and 5.

§ 12. C. Synizesis.

(17.)

1. Synizesis is the contraction of two vowels into one sound—mostly into a mixed sound—which is not written out, but contracted only in the pronunciation; e. g. when *μη οὐ* is pronounced as a monosyllable.

2. In the Attic poets, the Synizesis is confined almost wholly to, (a) *ἐπεὶ*, *ἦ*, *ῆ*, with *οὐ* or *οὐδεὶς* following, e. g. *ἐπεὶ οὐ, ἦ οὐ δεὺς*, dissyllable; also, *μη οὐ*, monosyllable, *μη ἄλλοι, ἐγὼ οὐ*, dissyllable; (b) single words and forms, e. g. *θεοί* = *θοί*, monosyllable, *ῥάρακα* = *ῶρακα*, trissyllable, *ἀνεφγμένος* = *ἀνφγγμένος*, four syllables, particularly in the Ionic-Attic Genitive *εως*, as *Θησεως*, dissyllable.

§ 13. D. Elision.

(18.)

1. Elision is the omission of a vowel before another short or long vowel. The following vowel remains unchanged.

REMARK 1. The mark of Elision is that of the Spiritus Lenis, and is called apostrophe, as *τοῦτ' ἔστιν, γένοιτ' ἄν*.

2. The Elision occurs generally in a succession of separate words; often also in compound words, where, however, the apostrophe is omitted.

REM. 2. In Elision, the vowel is omitted; but in Crasis, the sound is prolonged, e. g. τὰ ἄλλα = τᾶλλα, Crasis, ἀλλ' ἄγε, Elision. This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. τὸ αὐτό = ταῦτό.

3. In prose writers, the Elision is confined mainly to the following cases, where it often occurs:

(a) In the prepositions, which end in a vowel, with the exception of *πρὶ* and *πρό*, but rarely in *ἐνεκα*; e. g. *δι' οἶκον*, *ἐπ' οἶκον*, but *περὶ οἶκον*, *πρὸ οἴκου*. The same holds in composition, e. g. *ἀνελθεῖν*, but *περιορᾶν*;

(b) In conjunctions and adverbs, ἄλλά, ἄρα, ἄρα, ἄμα, εἴτα, ἔπειτα, μάλα, μάλιστα, and in many other adverbs ending in α before ᾶν; also in the following adverbs and conjunctions, ἵνα, γέ, τέ, δι (with the compounds, οὐδέ, μηδέ), ὥστε, ὅτε (not ὅτι), ποτέ (with the compounds, as οὐποτε), τότε, ἔτι, οἷ-καί, μηκέτι; e. g. ἀλλ' αὐτός, ἄρ' οὐν, μάλιστα ᾶν;

(c) In forms of pronouns in α, ο, ε, as ταῦτα, τοιαῦτα, πάντα, ἅλλα, τίνα; πότερα more rare; τοῦτο, αὐτό, ἐμὶ, σά (never in τό τά), e. g. ταῦτ' αὐτά, πάντ' ἀγαθά, πάνθ' ὅσα;

(d) In *φημί*, *οἶδα*, *οἶσθα*, and especially in verbal forms in *μι*, *σι*, *ι*, *α*, *ε*, *ο*, e. g. *φήμ' ἐγώ*, *οἶδ' ἄνδρα*, *ἐλίγεται ᾶν*, *ἐτύπτοντο ᾶν*, *γένοιτο ᾶν*; of the forms which can admit the *ν* *ἐφελκυστικόν*, § 15, in prose *ἔστι* only often suffers elision;

(e) In certain familiar forms of speech, as *νῆ Δι' ἔφη*.

REM. 3. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as *νῆ Δι' ἔφη*, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession.

§ 14. *Use of Elision in the Poets.* (19.)

1. The use of the Elision in the poetic language is very frequent, and is much more extended than in prose; yet the following points are to be noted: A word ending in *υ* is never elided; neither is the article *τό* nor *περὶ*—at least among the Attic poets—nor *ὅτα*, *τι*, and substantive adverbs of place ending in *θι* (*ὅθι* excepted), and very rarely the Optative ending *εῖς*.

2. The Elision of the *ι* in the Dat. of the third Dec., particularly in the Sing. is, in the Attic poets, very rare, and is even doubted by many.

3. The verbal endings, *μαι*, *ται*, *σθαι*, which are short in respect to the accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* never suffer elision.

4. In the verbal forms which may take the *ν* *ἐφελκυστικόν*, the poets use the Elision or the *ν* according to the necessities of the verse.

5. Sometimes in Attic prose, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment ε, e. g. ταχὺ πόρευσαν, Soph. OC. 1602, ἐπὶ δάκρυσα, Phil. 360. This omission of the vowel is called aphaeresis, ἀφαίρεσις. Still, such cases may be more properly regarded as Crasis or Synizesis.

§ 15. Ν ἐφελκυστικόν. — Οὐτω(ς). — Ἐξ and ἐκ. — Οὐ(κ).
(21. 22.)

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a ν, called a ν ἐφελκυστικόν, to certain final syllables, viz.

- (α) to the Dat. Pl. in σι, to the two adverbs, πέρυσι, in the last year, παντάπασι, universally, and all adverbs of place in σι, as πᾶσιν ἔλεξα; ἡ Πλαταιᾶσιν ἡγεμονία;
- (β) to the third Pers. Sing. and Pl. in σι, as τύπτουσιν ἐμέ, τίθησιν ἐν τῇ τραπέζῃ; so also in ἐστί;
- (γ) to the third Pers. Sing. in ε, e. g. ἔτυπτεν ἐμέ;
- (δ) to the numeral εἴκοσι, although even before vowels the ν is often omitted, e. g. εἴκοσιν ἄνδρες and εἴκοσι ἄνδρες;
- (ε) to the Demonstrative ί but rarely, and then always after σ, e. g. οὐτοσίν, ἐκεινοσίν, τουτουσίν, οὕτωςίν;
- (ζ) to the Epic particles, νύ and κέ, and to the Epic suffix φι, hence νόσφι.

REMARK. The poets place the ν ἐφελκ. before a consonant so as to make a short syllable long by position. In the Attic prose, it stands regularly at the end of complete sections; it is, also, sometimes found before punctuation-marks, and sometimes elsewhere for the sake of greater emphasis.

2. The adverb οὕτως, so, always retains its full form before a vowel, but drops its final consonant ς before another consonant, e. g. οὕτως ἐποίησεν, but οὕτω ποιῶ; still οὕτως may stand also before consonants, when it is to be pronounced emphatically, e. g. οὕτως γε, Xen. C. 3. 6, 9.

3. In like manner the Prep. ἐξ, ex, retains its full form before vowels and at the end of a sentence, but before consonants takes the form ἐκ, e. g. ἐξ εἰρήνης, εἰρήνης ἐξ, but ἐκ τῆς εἰρήνης; so also in composition, e. g. ἐξελαύνειν, but ἐκτελεῖν.

4. The same holds, finally, of the negative οὐκ, not, e. g. οὐκ αἰσχρός, and before a Spiritus asper οὐχ, e. g. οὐχ ἡδύς, but οὐ

καλός; so also, by analogy, of οὐκέτι: μηκέτι (instead of μὴ ἔτι). But when οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, then οὐ̇ may be marked with the acute accent even before a vowel; in which case there must be an actual break in the discourse, as occurs when οὐ̇ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γὰρ οὐ̇; Ἄρ' οὐ̇ν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our *No*; it is found especially in antithetical sentences, e. g. Τάγαθὰ, τὰδὲ κακὰ οὐ̇: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Αἰθους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξικνούντο δὲ οὐ̇, οὔτε ἐβλαπτον οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. 13. 4. 6, 2; οὐκ, ἦν κτλ. Hell. 1. 7, 19.

§ 16. *Strengthening, Weakening, Prolongation, Shortening, Transposition and Variation of Vowels. — Influence of a Vowel or a Consonant on another Vowel. — Syncope. — Omission of a Vowel. — Euphonic Prothesis.*

The changes, which further take place in vowels, are,

1. Strengthening of vowels, which consists in changing a weaker vowel into a stronger. There are different degrees of strength in the vowels; the weakest is *a*. The strengthening of a sound takes place, e. g. in words of the third Dec. in *ος*, Gen. *-σος*; the simple stem of these words is changed into *ε*; in the Nom., however, which prefers fuller forms, the weaker *a* is changed into the stronger *o* (in Latin into *u*), e. g. γένος, *genus*, Gen. γένεος, instead of γένεσ-ος, *genēr-is*. In γόνυ and δόρυ, Gen. γόναι-ος, δόρσ-ος, *a*, the final vowel of the stem, is changed into the stronger *u*.

2. The weakening of vowels, which is the opposite of the change just described, occurs, e. g. in substantives of the third Dec. in *ις*, *ϊ*, *υς*, *ϋ*; in these, the stronger vowels of the stems *ι* and *υ* are changed into the weaker *ε*, e. g. πόλις, πόλιως; πῆχυς, πῆχυν; σίναπις, σινάπειος; ἄστυ, ἄστιος. The same is true of adjectives in *υς*, *ϋ*, e. g. γλυκύς, γλυκύ, Gen. *-τος*.

3. Prolongation of vowels, by which a short vowel is changed into a long vowel, or a diphthong, viz. *a* into *η* or *αι*, *ε* into *ι* or *ει*; *υ* into *ῡ* or *ευ*; *ι* into *η* or *ει*; *ο* into *ω* or *ου*. This prolongation takes place either for the sake of euphony, or on grammatical principles, or from both together; in the poets often on account of the metre. The usage of protracting sounds

is very widely extended in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. *κρίνω, πλύνω, λήθω, φαίνω, λείπω, φεύγω* instead of *κρίνω, πλύνω, λᾶθω, φᾶνω, λῖπω, φῦγω*. — The reason of the prolongation is very often found in the omission of a *ν* with a Tau-mute, rarely of a mere *ν*, or of a *σ* after a Liquid, or in the omission of a final Sigma, e. g. *δοῦς* instead of *δδόντις*, *διδούς* instead of *διδόντις*, *βουλεύων* instead of *βουλεύοντις*; *μίλας* instead of *μίλανς*; *ἔσφηλα* instead of *ἔσφαλσα*, *ἡγγεῖλα* instead of *ἡγγυῖλα*, *ἔφθειρα* instead of *ἔφθειρσα*; *ρήτωρ* instead of *ρήτορς*, *ποιμήν* instead of *ποιμίνς*, *δαίμων* instead of *δαίμονς*, *αἰδώς* instead of *αἰδόσς*, *ἀληθής* instead of *ἀληθέσς*.

4. Shortening of vowels. See the remarks on the Dialects, § 207.

5. Transposition of vowels; this consists in the softening of a long vowel into a short; and to compensate for it, the short vowel immediately following is lengthened. Thus in the Ionic and Attic dialects, *εω* instead of *ᾠο*, e. g. *ἡλωεω*, *ων*, instead of *ἡᾠος*, *ον*, *λωεω* instead of *λᾠός*, *νωεω* instead of *νᾠός*, *Μενέλεω* instead of *Μενέλᾠος*; further, in the Attic dialect, *βασιλίω*, *βασιλιά* instead of the Ionic *βασιλῆος*, *ῆα*; so also, *πόλιω*, *πήχτω*, Attic, instead of *πόλιος*, *πήχνης*; *ε* is weaker than *ι* and *υ*, see No. 2.

6. Variation, i. e. the change of the radical vowel *ε* into *ο* and *α*, so as to form the tenses, § 140, and the derivatives, § 231, 6; when the radical vowels *ε* and *ι* in the Present tense are prolonged into *ει*, *ο* is substituted in the first case, *οι* in the last case; e. g. *τρέφω*, *τέτροφα*, *έτρεφην*; *λείπω*, *λίλοιπα*; *φθείρω*, *ἔφθορα*, *έφθαῖρην*; *φλέγω*, *φλόξ*; *τρέχω*, *τροχός*; *τρέφω*, *τροφή*, *τροφείς*, *τραφερός*. Comp. Germ. *stehle*, *gestohlen*, *stahl*, etc. The *η* is changed into *ω*, e. g. *ἀρήγω*, *ἀρωγή*.

REMARK 1. Whether the *α* is to be regarded as a variation, or rather as a euphonic change of *ε*, introduced by a preceding or following Liquid, particularly *ρ* and *λ*, sometimes even *μ* and *ν*, may be doubted. Comp. *ἔτραπον*, *έτρεφην*, *έστράφην*, *έβράχην*, *έδάρην*, *έφθάρην*, *έστάλην*, *έταμον*, *έταπον* with *έψέγγην*, *έτεκον*.

7. Change of a vowel by the influence of another vowel, or of a consonant. Here belong two special cases.

(a) The Attic writers change the Ionic *η* into *α* after the vowels *ε* and *ι* and the diphthongs ending with *ι*, sometimes even after other vowels, and after the Liquid *ρ*, e. g. *ιδέα*, *σοφία*, *χρεία*, *ἡμέρα*, *ἀργυρά*, *ἐπίαινα*, *ἐπέρινα*;

(b) *ε*, as a union-vowel, is changed into *ο* before the terminations of the inflections beginning with *μ* or *ν*, of verbs in *ω*, e. g. *βουλεύομεν*, *βουλεύονται*, *έβουλεύομεν*, *έβουλεύοντο*.

8. Syncope, *συγκοπή*, i. e. the omission of an *ε* in the middle of a word

between a Mute and a Liquid, or between two Liquids, or between $\pi\tau$; the same, also, occurs in certain substantives of the third Dec., e. g. $\pi\alpha\tau\rho\acute{o}s$ instead of $\pi\alpha\tau\acute{\epsilon}r\omicron>s$; in the forming of the Present tense of certain verbs, e. g. $\gamma\acute{\iota}γν\omicron\mu\alpha\iota$ instead of $\gamma\acute{\iota}γ\acute{\iota}ν\omicron\mu\alpha\iota$, $\pi\acute{\iota}\pi\tau\omega$ instead of $\pi\acute{\iota}\pi\acute{\epsilon}\tau\omega$, $\mu\acute{\iota}\mu\eta\omega$ instead of $\mu\acute{\iota}\mu\acute{\epsilon}\eta\omega$; and in the formation of the tenses of some verbs, e. g. $\eta\gamma\gamma\rho\acute{o}\mu\eta\eta$ from $\epsilon\gamma\acute{\epsilon}\lambda\omega$; Syncope rarely occurs after σ , e. g. $\epsilon\sigma\chi\omicron\nu$, $\epsilon\sigma\pi\acute{o}\mu\eta\eta$, $\epsilon\sigma\tau\alpha\iota$ instead of $\epsilon\sigma\epsilon\chi\omicron\nu$, $\epsilon\sigma\epsilon\pi\acute{o}\mu\eta\eta$, $\epsilon\sigma\epsilon\tau\alpha\iota$. A striking example of Syncope is found in $\eta\lambda\theta\omicron\nu$ instead of $\eta\lambda\acute{\upsilon}\theta\omicron\nu$, from $\epsilon\lambda\epsilon\tau\theta\omicron\lambda$. Comp. § 155.

9. Apocope. See on the Dialects, § 207.

10. One of the vowels α , ϵ , \omicron is prefixed to several words, for the sake of euphony. This is called euphonic prothesis, e. g. $\acute{\alpha}\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$ and $\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$, $\acute{\alpha}\sigma\tau\alpha\phi\acute{\iota}s$ and $\sigma\tau\alpha\phi\acute{\iota}s$, $\epsilon\chi\theta\acute{\epsilon}s$ and $\chi\theta\acute{\epsilon}s$, $\epsilon\kappa\acute{\epsilon}\nu\omicron>s$ and $\kappa\acute{\epsilon}\nu\omicron>s$, $\epsilon\theta\acute{\epsilon}\lambda\omega$ and $\theta\acute{\epsilon}\lambda\omega$, $\acute{\omicron}\kappa\rho\upsilon\acute{o}\epsilon\iota>s$ and $\kappa\rho\upsilon\acute{o}s$, $\acute{\omicron}\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$ and $\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$, $\acute{\omicron}\kappa\acute{\epsilon}\lambda\lambda\omega$ and $\kappa\acute{\epsilon}\lambda\lambda\omega$, etc.

REM. 2. Care must be taken to distinguish the α from these euphonic sounds, when it stands for $\acute{\alpha}\pi\acute{o}$, e. g. $\acute{\alpha}\mu\acute{\upsilon}\nu\epsilon\iota\nu$, to *avert*, also $\mu\acute{\upsilon}\nu\eta$, comp. *munire*, or when used instead of $\acute{\alpha}\nu\acute{\alpha}$, e. g. $\acute{\alpha}\mu\acute{\upsilon}\sigma\sigma\epsilon\iota\nu$, to *tear up*, or instead of the $\acute{\alpha}$ or $\acute{\alpha}$ copulative with the meaning of $\acute{\alpha}\mu\alpha$, from which also the so-called α intensive has been formed to strengthen the signification; further, the ϵ , if it is used instead of $\epsilon\acute{\xi}$ or $\epsilon\nu$, e. g. $\epsilon\gamma\acute{\epsilon}\rho\epsilon\iota\nu$, to *wake up*, $\epsilon\rho\acute{\epsilon}\gamma\epsilon\iota\nu$, *eructare*, $\epsilon\rho\acute{\epsilon}\theta\epsilon\iota\nu$, *irritare*; finally, the \omicron with the meaning of $\acute{\omicron}\mu\acute{o}\upsilon$, e. g. $\acute{\omicron}\mu\acute{\iota}\chi\lambda\eta$.

II. CHANGES OF THE CONSONANTS.

§ 17. a. Mutes.

(23–27.)

1. The changes of the consonants arise, in a great degree, from the tendency of the language to assimilate different sounds. This assimilation is either a mere resemblance in sounds, e. g. when $\lambda\acute{\epsilon}\lambda\epsilon\gamma\tau\alpha\iota$ is changed into $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$, since the smooth Mute τ and likewise the medial γ is changed into a smooth Mute, e. g. into κ ; or it is a complete identity in sounds, e. g. when $\sigma\upsilon\nu\text{-}\rho\acute{\iota}\pi\tau\omega$ is changed into $\sigma\upsilon\rho\acute{\rho}\acute{\iota}\pi\tau\omega$.—Sometimes, however, the language shuns even a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g. $\pi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$ for $\phi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$, $\Sigma\alpha\phi\omega$ for $\Sigma\alpha\phi\phi\omega$.

2. A Pi-mute, $\pi\beta\phi$, or a Kappa-mute, $\kappa\gamma\chi$, before a Tau-mute, $\tau\delta\theta$, must be homogeneous to a Tau-mute, i. e. only a smooth Mute, $\pi\kappa$, can stand before the smooth Mute τ ; only a medial, $\beta\gamma$, before the medial δ ; only an aspirate, $\phi\chi$, before the aspirate θ ; consequently, $\pi\tau$ and $\kappa\tau$; $\beta\delta$ and $\gamma\delta$; $\phi\theta$ and $\chi\theta$, e. g.

β	before	τ	into	π	as:	from	$\tau\rho\acute{\iota}\beta\omega$	$\tau\acute{\epsilon}\tau\rho\iota\beta\text{-}\tau\alpha\iota$	=	$\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$
φ	"	τ	"	π	"	"	$\gamma\rho\acute{\alpha}\varphi\omega$	$\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\text{-}\tau\alpha\iota$	=	$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$
γ	"	τ	"	π	"	"	$\lambda\acute{\epsilon}\gamma\omega$	$\lambda\acute{\epsilon}\lambda\epsilon\gamma\text{-}\tau\alpha\iota$	=	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$
χ	"	τ	"	π	"	"	$\beta\rho\acute{\epsilon}\chi\omega$	$\beta\acute{\epsilon}\beta\rho\epsilon\chi\text{-}\tau\alpha\iota$	=	$\beta\acute{\epsilon}\beta\rho\epsilon\kappa\tau\alpha\iota$
π	"	δ	"	β	"	"	$\kappa\upsilon\pi\tau\omega$	$\kappa\acute{\upsilon}\pi\text{-}\delta\alpha$	=	$\kappa\acute{\upsilon}\beta\delta\alpha$
ϑ	"	δ	"	β	"	"	$\gamma\rho\acute{\alpha}\varphi\omega$	$\gamma\rho\acute{\alpha}\varphi\text{-}\delta\eta\eta\eta$	=	$\gamma\rho\acute{\alpha}\beta\delta\eta\eta\eta$
π	"	δ	"	γ	"	"	$\pi\lambda\acute{\epsilon}\kappa\omega$	$\pi\lambda\acute{\epsilon}\kappa\text{-}\delta\eta\eta\eta$	=	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\eta\eta$
χ	"	δ	"	γ	"	"	$\beta\rho\acute{\epsilon}\gamma\omega$	$\beta\rho\acute{\epsilon}\chi\text{-}\delta\eta\eta\eta$	=	$\beta\rho\acute{\epsilon}\gamma\delta\eta\eta\eta$
π	"	ϑ	"	φ	"	"	$\pi\acute{\epsilon}\mu\pi\omega$	$\acute{\epsilon}\pi\acute{\epsilon}\mu\pi\text{-}\vartheta\eta\eta\eta$	=	$\acute{\epsilon}\pi\acute{\epsilon}\mu\varphi\vartheta\eta\eta\eta$
β	"	ϑ	"	φ	"	"	$\tau\rho\acute{\iota}\beta\omega$	$\acute{\epsilon}\tau\rho\acute{\iota}\beta\text{-}\vartheta\eta\eta\eta$	=	$\acute{\epsilon}\tau\rho\acute{\iota}\varphi\vartheta\eta\eta\eta$
π	"	ϑ	"	χ	"	"	$\pi\lambda\acute{\epsilon}\kappa\omega$	$\acute{\epsilon}\pi\lambda\acute{\epsilon}\kappa\text{-}\vartheta\eta\eta\eta$	=	$\acute{\epsilon}\pi\lambda\acute{\epsilon}\chi\vartheta\eta\eta\eta$
γ	"	ϑ	"	χ	"	"	$\lambda\acute{\epsilon}\gamma\omega$	$\acute{\epsilon}\lambda\acute{\epsilon}\gamma\text{-}\vartheta\eta\eta\eta$	=	$\acute{\epsilon}\lambda\acute{\epsilon}\chi\vartheta\eta\eta\eta$

REMARK 1. The preposition $\acute{\epsilon}\kappa$ does not undergo this change, e. g. $\acute{\epsilon}\kappa\text{-}\delta\acute{\omicron}\upsilon\eta\alpha\iota$, $\acute{\epsilon}\kappa\vartheta\acute{\epsilon}\iota\eta\alpha\iota$, etc., not $\acute{\epsilon}\gamma\delta\acute{\omicron}\upsilon\eta\alpha\iota$, $\acute{\epsilon}\chi\vartheta\acute{\epsilon}\iota\eta\alpha\iota$.

3. The smooth Mutes, $\pi \times \tau$, are changed into the cognate aspirates, $\varphi \chi \theta$, not only in inflection and derivation, but also in two separated words before a Spiritus Asper, since the smooth Mute receives the breathing, and the vowel loses it; the medials, $\beta \gamma \delta$, however, are thus exchanged only in the inflection of the verb; in other cases they remain unchanged; hence:

$\acute{\alpha}\pi' \text{ οὐ} = \acute{\alpha}\varphi' \text{ οὐ}$, $\acute{\epsilon}\pi\acute{\eta}\mu\epsilon\rho\omicron\varsigma$ from $\acute{\epsilon}\pi\acute{\iota}$, $\acute{\eta}\mu\acute{\epsilon}\rho\alpha = \acute{\epsilon}\varphi\acute{\eta}\mu\epsilon\rho\omicron\varsigma$
 $\acute{\epsilon}\nu\upsilon\varphi\alpha\iota\eta\omega$ from $\acute{\epsilon}\pi\acute{\iota}$, $\acute{\epsilon}\varphi\alpha\iota\eta\omega = \acute{\epsilon}\varphi\upsilon\varphi\alpha\iota\eta\omega$, $\tau\acute{\epsilon}\tau\upsilon\pi\text{-}\acute{\alpha} = \tau\acute{\epsilon}\tau\upsilon\varphi\alpha$
 $\omicron\iota\kappa' \acute{\omicron}\sigma\acute{\iota}\omega\varsigma = \omicron\iota\chi' \acute{\omicron}\sigma\acute{\iota}\omega\varsigma$, $\delta\epsilon\kappa\acute{\eta}\mu\epsilon\rho\omicron\varsigma$ from $\delta\acute{\epsilon}\kappa\alpha$, $\acute{\eta}\mu\acute{\epsilon}\rho\alpha = \delta\epsilon\chi\acute{\eta}\mu\epsilon\rho\omicron\varsigma$
 $\acute{\alpha}\nu\tau\acute{\iota} \acute{\omega}\nu = \acute{\alpha}\nu\vartheta' \acute{\omega}\nu$ from $\acute{\alpha}\nu\tau\acute{\iota}$, $\acute{\alpha}\nu\tau\acute{\epsilon}\lambda\kappa\omega = \acute{\alpha}\nu\vartheta\acute{\epsilon}\lambda\kappa\omega$ from $\acute{\alpha}\nu\tau\acute{\iota}$, $\acute{\epsilon}\lambda\kappa\omega$
 $\acute{\epsilon}\lambda\omicron\gamma\text{-}\acute{\alpha} = \acute{\epsilon}\lambda\omicron\chi\alpha$, but $\lambda\acute{\epsilon}\gamma' \acute{\epsilon}\tau\acute{\epsilon}\rho\alpha\eta$ not $\lambda\acute{\epsilon}\chi' \acute{\epsilon}\tau\acute{\epsilon}\rho\alpha\eta$
 $\tau\acute{\epsilon}\tau\rho\iota\beta\text{-}\acute{\alpha} = \tau\acute{\epsilon}\tau\rho\iota\varphi\alpha$, but $\tau\rho\acute{\iota}\beta' \omicron\upsilon\tau\omega\varsigma$ not $\tau\rho\acute{\iota}\varphi' \omicron\upsilon\tau\omega\varsigma$.

REM. 2. The negative $\omicron\upsilon\kappa' (\omicron\upsilon')$ thus becomes $\omicron\iota\chi'$, e. g. $\omicron\iota\chi' \acute{\eta}\delta\acute{\upsilon}\varsigma$; yet this principle does not apply to the aspirate φ , e. g. $\omicron\upsilon' \acute{\rho}\acute{\iota}\pi\tau\omega$. In some compounds, the smooth Breathing is retained in the Attic dialect, also, according to the Ionic usage, e. g. $\acute{\alpha}\pi\eta\lambda\acute{\iota}\omega\tau\eta\varsigma$, the east wind, from $\acute{\alpha}\pi\omicron$ and $\acute{\eta}\lambda\omicron\iota\omicron\varsigma$, $\lambda\acute{\epsilon}\nu\kappa\iota\pi\pi\omicron\varsigma$, one who has a white horse, from $\lambda\epsilon\upsilon\kappa\acute{\omicron}\varsigma$ and $\acute{\epsilon}\tau\pi\omicron\varsigma$, Κράτιππος , etc.

REM. 3. This change of the smooth Breathing before the rough takes place also in Crasis, § 10 and 11, e. g. $\tau\acute{\alpha} \acute{\epsilon}\tau\epsilon\rho\alpha = \vartheta\acute{\alpha}\tau\epsilon\rho\alpha$, $\tau\acute{o} \acute{\iota}\mu\acute{\alpha}\tau\iota\omicron\eta\eta = \vartheta\acute{\omicron}\acute{\iota}\mu\acute{\alpha}\tau\iota\omicron\eta\eta$, $\kappa\alpha\acute{\iota} \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma = \chi\acute{\alpha}\tau\epsilon\rho\omicron\varsigma$, $\kappa\alpha\acute{\iota} \acute{\omicron}\sigma\alpha, \acute{\omicron}\sigma\tau\iota\varsigma, \acute{\omicron}\pi\omega\varsigma = \chi\acute{\omega}\sigma\alpha, \chi\acute{\omega}\sigma\tau\iota\varsigma, \chi\acute{\omega}\pi\omega\varsigma$. —When two smooth Breathings precede, both must be changed into Aspirates, No. 2, e. g. $\acute{\epsilon}\varphi\vartheta\acute{\eta}\mu\epsilon\rho\omicron\varsigma$ instead of $\acute{\epsilon}\pi\acute{\eta}\mu\epsilon\rho\omicron\varsigma$ from $\acute{\epsilon}\pi\tau\acute{\alpha}$, $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$, $\nu\acute{\iota}\chi\vartheta' \acute{\omicron}\lambda\eta\eta$ instead of $\nu\acute{\iota}\kappa\tau\acute{\iota} \acute{\omicron}\lambda\eta\eta$.

REM. 4. In some compounds, the aspirated liquid φ changes the preceding smooth Breathing into the Aspirate, e. g. $\varphi\rho\acute{\omicron}\acute{\iota}\mu\omicron\iota\eta\eta$, formed by Crasis from $\pi\rho\omicron\acute{\omicron}\iota\mu\omicron\eta\eta$, from $\pi\rho\acute{\omicron}$ and $\acute{\omicron}\iota\mu\omicron\varsigma$, $\vartheta\rho\acute{\alpha}\sigma\sigma\omega$ from $\tau\alpha\rho\acute{\alpha}\sigma\sigma\omega$; so $\varphi\rho\acute{\omicron}\acute{\omicron}\delta\omicron\varsigma$ from $\pi\rho\acute{\omicron}$ and $\acute{\omicron}\delta\omicron\varsigma$.

4. On the contrary, before an Aspirate, the same Aspirate cannot stand, but the first, in that case, is changed into the corres-

ponding smooth, e. g. *Σαπφώ, Βάχχος, τίθη, Ἀθίς*; but not *Σαφφώ, Βάχχος, τίθη, Ἀθίς*; for the same reason, the first Aspirate disappears, where the *ρ* is doubled, e. g. *Πύρρος*.

5. A Tau-mute, *τ δ θ*, before another Tau-mute is changed into *σ*, but before a *κ*, it disappears, e. g.

<i>ἐπειθ-θην</i>	from	<i>πειθω</i>	becomes	<i>ἐπισθην</i>
<i>πειθ-τίος</i>	"	<i>πειθω</i>	"	<i>πειστίος</i>
<i>ἡρείθ-θην</i>	"	<i>ερείθω</i>	"	<i>ἡρείσθην</i>
<i>πέπειθ-κα</i>	"	<i>πειθω</i>	"	<i>πέπεικα</i>

6. The *τ*, which in the Attic dialect, usually passes into *σ*, is often changed into *σ* by the influence of a following *ι*, e. g. *πλούσιος* instead of *πλούτιος*, from *πλούτος*, *Ἀμαθούσιος* instead of *Ἀμαθούντιος*, *Μιλήσιος* from *Μίλητος*, *Ἀχερούσιος* instead of *Ἀχερόντιος*, *οὐσία* instead of *όντι-ια*, *γερονσία* instead of *γεροντι-ια*, *ἐνιαύσιος* from *ἐνιαυτός*. Also in the case of other Tau-mutes, as well as in the case of the Palatals, *ι* has sometimes this power of assimilation; thus in the forms of the Comparative in *σων* and *ζων*, e. g. *βραδύς, βράσσων* poet., *παχύς, πάσσων* poet., *μέγας, μεῖζων* instead of *μεγ-ίων, ταχύς, θάσσων* instead of *ταχ-ίων*.

§ 18. b. *Liquids*.

(34.)

1. The Liquid *ν* is sometimes changed into *α*. This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, since the Greek does not, like the Latin, use the union-vowel, e. g. *κόραξ, κόρακ-α, λαμπάς, λαμπάδ-α*. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in *νται* and *ντο* like pure verbs, e. g. *βεβούλεν-νται, ἐβεβούλεν-ντο*, e. g. *τετρίφᾳται, ἐτετρίφᾳτο, πεπλήχᾳται, τετάχᾳται, ἐσκενάδᾳται, κεχωρίδᾳται, ἐφθάρᾳται* instead of *τετρίβνται, ἐτετρίβντο*, etc., from *τρίβ-ω, πλέκ-ω, τάσσ-ω, σκενάζ-ω, χωρίζ-ω, φθείρ-ω*. See § 116, 15.

2. *N* before a Liquid is changed into the same Liquid, e. g.

<i>συν-λογίζω</i>	becomes	<i>συλλογίζω</i>	<i>συν-μετρία</i>	becomes	<i>συμμετρία</i>
<i>ἐν-μένω</i>	"	<i>ἐμμένω</i>	<i>συν-ρίπτω</i>	"	<i>σύρρίπτω</i>

REMARK. An apparent assimilation takes place in *ὄλλυμι* instead of *ὄλνυμι*.—*Εν* before *ρ* is not assimilated, e. g. *ἐνρίπτω*; yet *ἐρρύθμος* is more frequent than *ἐρρυθμός*; on the contrary, *ἐνλακαύνω* stands instead of *ἐλλακ-*

3. *M* initial before a Liquid is changed into β, e. g.

μλῖταιν	from	μέλι	becomes	βλῖταιν
μλώσκει	"	μολέϊν	"	βλώσκει
μορός	"	μόρος, mors	"	βροτός.

§ 19. c. *Mutes and Liquids.—Liquids and Mutes.*

(31. 33.)

1. A Pi-mute, π β φ, before μ is changed into μ,
 a Kappa-mute, κ γ χ, " μ " " γ,
 a Tau-mute, τ δ θ, " μ " " σ, e. g.

(α) Pi-mute:	τέτριβ-μαι	from	τρίβω	becomes	τέτριμμα
	λείπει-μαι	"	λείπω	"	λείμμα
	γέγραφ-μαι	"	γράφω	"	γέγραμμα
(β) Kappa-mute:	πέπλεκ-μαι	"	πλέκω	"	πέπλεγμα
	λέλεγ-μαι	"	λέγω	remains	λέλεγμαι
	βίβρεχ-μαι	"	βρίχω	becomes	βίβρεγμα
(γ) Tau-mute:	ήνυτ-μαι	"	άνυτω	"	ήνυσμαι
	ήρειδ-μαι	"	είριδω	"	ήρεισμαι
	πέπειθ-μαι	"	πείθω	"	πέπεισμαι
	κοιόμιδ-μαι	"	κοιμίζω	"	κοιόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ, e. g. ἀκμή, πότιμος, λαχμός, κενθμών, etc. In some words, even χ stands before μ, instead of the original κ or γ, e. g. ἰωχμός from ἰώκω, πλοχμός from πλέκω, πάχνη from παγ-ῆναι. The preposition ἐκ, in composition, forms an exception, e. g. ἐκμανθάνω.

2. The medial β before ν is changed into μ, e. g.

σιβ-νός	from	σίβομαι	becomes	σιμνός
έριβ-νός	"	έριβος	"	έριμνός.

3. *N* before a Pi-mute, π β φ ψ, is changed into μ,
N before a Kappa-mute, κ γ χ ξ, is changed into γ,
N before a Tau-mute, τ δ θ, is not changed, e. g.

έν-πειρία	becomes	έμπειρία	συν-καλίω	becomes	συγκαλίω
έν-βάλλω	"	έμβάλλω	συν-γιγνώσκω	"	συγγιγνώσκω
έν-φρων	"	έμφρων	έν-χρονος	"	ένχρονος
έν-ψύχος	"	έμψύχος	συν-ξίω	"	συνξίω;
but συντιένω, συνδέω, συνθίω.					

REM. 2. The enclitics form an exception, e. g. ὄνπερ, τόγγα.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ, was, without doubt, pronounced like μ, and before a Kappa-mute, like γ; and so it is found in ancient inscriptions, e. g. ΤΟΜΙΑΤΕΡΑΚΑΙ ΤΗΜΜΗΤΕΡΑ, ΤΟΓΧΡΗΜΑΤΙΣΜΟΝ i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν

**χρηματισμόν*. So also λ and σ are used instead of ν before λ and σ , e. g. *ἙΛΛΗΜΝΟΙ*, *ἙΣΣΑΜΟΙ* i. e. *ἐν Αἰμύῳ*, *ἐν Σάμῳ*.

§ 20. d. *The Labial Breathing, or Sibilant σ , with Mutes and Liquids.* (32. 35.)

1. A Pi-mute, $\pi \beta \phi$, before σ is changed into ψ ,
A Kappa-mute, $\kappa \gamma \chi$, before σ is changed into ξ ,
A Tau-mute, $\tau \delta \theta$, disappears before σ , e. g.

(α) Pi-mute:	λείπω	from	λείπω	becomes	λείψω
	τρίβω	"	τρίβω	"	τρίψω
	γράφω	"	γράφω	"	γράψω
(β) Kappa-mute:	πλέκω	"	πλέκω	"	πλέξω
	λέγω	"	λέγω	"	λέξω
	βρέχω	"	βρέχω	"	βρέξω
(γ) Tau-mute:	ἀνύτω	"	ἀνύτω	"	ἀνύσω
	ἐρείδω	"	ἐρείδω	"	ἐρείσω
	πείθω	"	πείθω	"	πείσω
	ἐλπιδω	"	ἐλπιδω	"	ἐλπίζω.

REMARK 1. The Prep. $\epsilon\kappa$ before σ is an exception, e. g. *ἐκσώζω*.—In *ποιός*, Gen. *ποδ-ός*, and in the Perf. active Part. in *ώς*, Gen. *ότ-ος*, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ and ζ ; but when ν is joined with a Tau-mute, both mutes disappear before σ , but the short vowel is lengthened before σ , namely, ϵ into $\epsilon\iota$, $ο$ into $ο\upsilon$, α , ι , υ into $\alpha\iota$, $\iota\iota$, $\upsilon\upsilon$, e. g.

<i>συν-ζυγία</i>	becomes	<i>συζυγία</i>	<i>δαίμων-σι</i>	becomes	<i>δαίμοσι</i>
<i>τυφθίνε-σι</i>	"	<i>τυφθίῃσι</i>	<i>λέοντ-σι</i>	"	<i>λέουσι</i>
<i>σπένδ-σω</i>	"	<i>σπείσω</i>	<i>ἔλμινδ-σι</i>	"	<i>ἔλμεισι</i>
<i>πάντ-σι</i>	"	<i>πᾶσι</i>	<i>δεικνύτ-σι</i>	"	<i>δεικνύσι</i>
<i>τύψαντ-σι</i>	"	<i>τύψῃσι</i>	<i>ξενοφῶντ-σι</i>	"	<i>ξενοφῶσι.</i>

REM. 2. Exceptions: *Ἐν*, e. g. *ἐνσπείρω*, *ἐνζέγγυμι*; *πάλιν*, e. g. *παλίν-σκιος*; also some forms of inflection, and derivative forms in *σαι* and *σις* from verbs in *αίνω*, e. g. *πέφανσαι* from *φαίνω*, *πέφανσις* from *πεπαίνω*, and the substantives, *ἡ ἔλμινς*, *earth-worm*, *ἡ πείρις*, *wagon-basket*, *ἡ Τίρυνς*.—In composition, the ν in *σύν* is changed into σ before σ , e. g. *σινσώζω*, from *σύν* and *σώζω*; but when a consonant follows σ , σ disappears, e. g. *σύν-στημα* becomes *σύστημα*.—In *χαρίσι*, $\nu\tau$ is dropped; on the contrary, in *τάλας*, *μέλας* Gen. *-άνος*, *κτεῖς*, *εἰς* Gen. *ένός*, *εἰς*, and in the third Pers. Pl. of the primary tenses, e. g. *βουλεύουσι* instead of *βουλένουσι*, the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγεῖλα	ἔντεμ-σα becomes ἔντεμα
ἔφαν-σα “ ἔφηνα	ἔφθερ-σα “ ἔφθειρα.

The same takes place in the third Dec. with the final Sigma, when a *ν* or *ρ* precedes *σ*, e. g. εἰκόν instead of εἰκόν-ς, ποιμήν instead of ποιμέν-ς, ῥήτωρ instead of ῥήτορ-ς, αἰθήρ instead of αἰθέρ-ς. The Future in *ῶ* of Liquid verbs is formed by inserting *ε* between the Liquid and the ending *σω*, for the sake of softening the pronunciation, by dropping *σ* and contracting *έω* into *ῶ*, e. g. ἀγγελ-έ-σω, ἀγγεῖλῶ.—*T* and *σ*, are omitted in substantives and participles ending in *ων*, Gen. *οντ-ος*, but, as a compensation, *ο* is lengthened into *ω*, e. g.

λείοντ-ς becomes λείων βούλευοντ-ς becomes βουλεύων.

REM. 3. In *ἔννυμι*—instead of *ἔσ-νυμι*, *ves-tio*—the *σ* is assimilated to the following *ν*, and in *εἶμι*—instead of *ἔσ-μι*—*σ* is omitted, but *ε* is lengthened into *ει*.

§ 21. e. *Change of Consonants which are separated from one another.* (28. 29.)

1. Sometimes a consonant has an influence on other consonants, although they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one *λ* changes another *λ* into *ρ*, e. g. κεφαλαργία instead of κεφαλαλγία from ἀλγείν, γλωσσαργία instead of γλωσσαλγία, ἀργαλῆος instead of ἀλγαλῆος from ἀλγείν; the suffix *ωλή* becomes *ωρή*, when a *λ* precedes, e. g. θαλπορή.

2. When, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα	from φιλέω	is changed into	πεφίληκα
χέ-χιχα	“ χέω	“	κέχικα
θί-θύχα	“ θύω	“	τέθυκα
θί-θημι	stem ΘΕ	“	τίθημι.

The two verbs, *θύειν*, to sacrifice, and *τιθέναι*, stem *ΘΕ*, to place, also follow this rule, in the passive forms which begin with *θ*:

έθ-θην, τυ-θύσομαι, έθ-θην, τε-θύσομαι instead of έθύ-θην, έθί-θην.

For the same reason, the Greek avoids the reduplication of *ρ*, and instead of it writes *έρρ*-, e. g. έρρύηκα.

3. In words whose stem begins with τ and ends with an Aspirate, the aspiration is transferred to the preceding smooth τ , when the Aspirate before the final syllable beginning with σ , τ and μ , must, according to the laws of euphony, §§ 17, 2; 19, 1; 20, 1, be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate θ . Such a change is called the *Metathesis of the aspiration*.

Thus, $\tauρέφ-\omega$, $τέτροφα$ Perf., is changed into $(\thetaρέπ-\sigma\omega)$ $\thetaρέψω$, $\thetaρεπ-τήρ$, $(\thetaρέπ-\mu\alpha)$ $\thetaρέμμα$;
 $\tauαφή$, $ΤΑΦ-\omega$, $\tauαφήναι$, second Aor. Pass., into $\thetaάψω$, $\thetaάπ-\tau\omega$, $(τέθαπ-\muαι)$ $τέθαμμαι$, but third Pers. Pl. $τετάφεται$, e. g. Her. 6, 103, with one of the better Codd. is to be read instead of $\tauετάφεται$;
 $\tauρύφος$, $ΤΡΥΦ-\omega$ into $\thetaρύψω$, $\thetaρύπ-\tau\omega$, $(τέθρυπ-\muαι)$ $τέθρυμμαι$;
 $\tauρίχ-\omega$ into $(θρίχ-\sigma\omicron\muαι)$ $\thetaρίξομαι$;— $\tauριχ-\acute{\omicron}\varsigma$ into $\thetaριξ$, $\thetaριξίν$;
 $\tauαχύς$ in the Comparative becomes $\thetaάσσων$. For the same reason, the Future $\xi\acute{\omega}$, from $\xi\chi\omega$, *to have*, is the proper form, because the Spiritus Asper is considered as an Aspirate.

REMARK 1. $τύζω$ from $τεύχω$, and $τρύζω$ from $τρύχω$, remain unchanged.

REM. 2. Where the passive endings of the above verbs, $\tauρέφω$, $ΤΑΦΩ$ ($\thetaάπτω$), $ΤΡΥΦΩ$ ($\thetaρύπτω$), begin with θ , the aspiration of $\phi\theta$, the two final consonants, changes τ , the initial consonant of the stem, into θ , e. g.

$\thetaρέφ-\theta\etaν$, $\thetaρεφ-\theta\etaναι$, $\thetaρεφ-\theta\etaσεσθαι$
 $\thetaάφ-\theta\etaν$, $\thetaαφθεις$, $\thetaαφ-\theta\etaσομαι$, $\tauεθάφ-\thetaαι$.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with θ , namely, $\theta\eta\thetaι$, the first aspirate remains unchanged, but the *last* is changed into the corresponding smooth mute, thus $\theta\etaτι$, e. g. $\tauύφ\theta\etaτι$.

§ 22. *Metathesis of the Liquids.*

The Liquids, and also the Lingual τ , when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel constitutes the difference between Metathesis and Syncope; the latter being the mere omission of ϵ , e. g. $\muι-\muνήσκω$ from the root $\muεν$, comp. $mens$, $\thetaνήσκω$ from $\thetaαν-\epsilonιν$, $τέτμηκα$ from $\tauεμ-\epsilonιν$, $βέβληκα$ from $\βαλ-\epsilonιν$, $πήσομαι$ from $πέτομαι$.

§ 23. *Doubling of Consonants.* (π.)

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. $\betaαθύρροος$ from $\betaαθύ$ and $ῥέω$; $\ῥῥέον$ instead of

ἴρεον; in the second place, in consequence of the concurrence of like or assimilated sounds, in the inflection and derivation, e. g. *ἔν-τομος* from *έν* and *τόμος*, *ἐλ-λείπω* instead of *ἐνλ.*, *σύμ-μαχος* instead of *σύνμ.*, *λέλειμ-μαι* instead of *λέλειπμ.*, *λήμ-μα* instead of *λήπμα*, *κόμ-μα* instead of *κόπμα*, *τάσ-σω* or *τάτ-τω* instead of *τάγ-σω*, *ῆσσω* or *ῆττων* instead of *ῆκ-ίων*, *μᾶλλον* instead of *μάλ-ιον*, *ἄλ-λος* instead of *ἄλιος*, *alius*.

2. In the Common Language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; moreover, π and κ are also doubled in single words, e. g. *ἵππος*, a horse, *κόκκος*, a berry. It has already been seen, § 17, 4, that two Aspirates, in Greek are not doubled.

3. ρ is doubled when the augment is prefixed, e. g. *ῥέρεον*, and in composition, when ρ is preceded by a short vowel, e. g. *ἄρ-ῥηκτος*, *βαθυῤῥόος*; but *εὔ-ρωστος* from *εὔ* and *ῥώννυμι*.

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. *τόσσον*, Soph. Aj. 185; *ὀλίσσας*, 390; *ἰσσύθη*, 294; *μέσση*, Ant. 1223; *ἔσσειται*, Aesch. Pers. 122; so also in the Dat. Pl. of the third Dec. *ἔσσι*.

§ 24. *Strengthening and Addition of Consonants.*

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely,

(a) The Labials, β π φ, by τ, e. g. *βλάπ-τ-ω* instead of *βλάβ-ω*, *τύπ-τ-ω* instead of *τύπ-ω*, *ψίπ-τ-ω* instead of *ψίφ-ω*; sometimes also by σ, which assimilates the preceding Labial, therefore σσ, Attic ττ, e. g. *πίσσω*, Att. *πίττω*, Future *πέψω*, the poetic *ὄσσομαι*, Fut. *ὄψομαι*; in *δίψω* instead of *δέψω*, φ and σ are changed into ψ;

(b) the Palatals, γ κ χ, are strengthened by σ, which assimilates the preceding Palatal, therefore σσ, Att. ττ, or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. *τάσ-σ-ω*, Att. *τάτ-τ-ω* instead of *τάγ-ω*, *φρίσ-σ-ω*, Att. *φρίτ-τ-ω* instead of *φρίκ-ω*, *βήσ-σ-ω*, Att. *βήτ-τ-ω* instead of *βήχ-ω*; *κράζω* instead of *κράγω*, *τρίζω* instead of *τρίγω*; a Kappa-mute with σ is seldom changed into ξ, e. g. *αὔξω*, aug-co, *ἀλέξω*, *ὀδάξω* and *ὀδάξω*; the strengthening τ is found only in *πίκτω* and *τίκτω*;

(c) the Linguals, δ τ θ, are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. *φράζω* instead of *φράδω*, or, though

more seldom, σ assimilates the preceding Tau-mute, e. g. *λίσσομαι* and *λίτομαι*, *ἐρέσσω*, *ἐρέττω* instead of *ἐρέτω*, *κορύσσω* instead of *κορύθω*.

2. The concurrence of $\mu\rho$ and $\nu\rho$ in the middle of some words, which was unpleasant to a Grecian ear, and was occasioned by the omission of a vowel, is softened by inserting a β or δ , thus, in *μεσημ-β-ρία* formed from *μεσημερία*, *μεσημερία*, *γαμ-β-ρός* from *γαμ-ε-ρός*, *γαμρός*, *ἀν-δ-ρός* from *ἀνέρος*, *ἀνρός*.

3. N also is used to strengthen consonants, namely, the Labials, especially in poetry, so as to make a syllable long by position, e. g. *τίμπανον* from *τύπ-τ-ω*, *σιρόμβος* from *σιρέφω*; *θάμβος*, *τύφος*; *κορίμβη*, *κορυφή*; *θρόμβος*, *τρέφειν*; *δμφή*, *εἰπεῖν*; *νύμφη*, *nubere*; *ὄβριμος* and *ὄμβριμος*, *ῶννμος* and *ῶννμνος*. In the present of many verbs, this strengthening is found, e. g. *πυνθάνομαι*, *θιγγάνω*, *λαμβάνω* instead of *πίθομαι*, *θίγω*, *λάβω*. On the change of ν , see § 19, 3. On the ν *ἐφέλκ.*, see § 15, 1.

4. Σ also is prefixed to many words, but mostly to such as begin with μ , e. g. *μῶδις* and *σμῶδις*, *μικρός* and *σμικρός*; further, a strengthening σ is inserted before μ and τ in the Perf. Mid. or Pass., and before ϑ in the first Aor. Pass., e. g. *τετέλε-σ-μαι*, *τετέλε-σ-ται*, *έτελέ-σ-θην*, § 131; also in the derivation and composition of words, σ is frequently inserted for the sake of euphony, e. g. *σει-σ-μός*, instead of σ , ϑ also is inserted before μ , e. g. *μνη-θ-μός*, *ὀρχη-θ-μός*, *σκαρ-θ-μός* from *σκαίρω*, *πορ-θ-μός* from *πείρω*, *πau-σ-άνεμος*, *μογο-σ-τόκος*, etc.

§ 25. *Expulsion and Omission of Consonants.* (7. a.)

1. It is an important grammatical principle, that, in the inflection, σ is very often omitted between two vowels, e. g. *τύπη*, *έτύπτου*, *τύπτοιο* instead of *τύπτε-σ-αι* or *τύπη-σαι*, *έτύπτε-σ-ο*, *τύπτοι-σ-ο*; *γένε-ος*, *γενέ-ων* instead of *γένε-σ-ος*, *γενέ-σ-ων*, comp. *gene-r-is*, *gene-r-um*. At the end of a word and after Pi and Kappa-mutes, it is retained, e. g. *γίνος*, *τύψω* = *τύπ-σω*, *πλέξω* = *πλέκ-σω*, but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. *ἡγγελια* instead of *ἡγγέλ-σ-α*, *ἀγγελῶ* instead of *ἀγγελ-έ-σ-ω*, *ἀγγέλ-έ-ω*, *ρήτωρ* instead of *ρήτορ-ς*. Comp. § 20, 3.

2. What has been said of the omission and retaining of σ in inflection, holds in general of the Digamma softened into the vowel υ , § 200. This is omitted: (a) in the middle of the word between two vowels, e. g. *ὠόν* (*ὠFόν*), *ovum*, *ὄϊς* (*ὄFις*), *ovis*, *αἰών* (*αἰFών*), *aevum*, *νείος* (*νείFος*), *novus*, *σκαίος* (*σκαί-Fός*), *scaevus*, *βοός* (*βοFύς*), *bovis*; *θίω*, *πλέω*, *πνέω*, *έλάω* instead of *θείFω*, etc.; (b) at the beginning of the word before vowels and ρ , e. g. *οἶνος* (*Fοῖ-ρος*), *vinum*, *ἔαρ* (*Fίαρ*), *ver*, *ἔς* (*Fίς*) *vis*, *οἶκος* (*Fοῖκος*), *vicus*, *ιδῦν* (*Fιδῦν*),

videre, ἐσθής (*Feσθής*), vestis, φήγνυμι (*Fφήγνυμι*), frango. On the contrary, it is expressed in connection with a preceding α, ε, ο, with which it then coalesces and forms a diphthong, (α) at the end of a word, e. g. βοῦ instead of βόF, βασιλεῦ, etc.; (β) before a consonant, e. g. βοῦς (βόFς, bōns, bōs), ναῦς (νάFς), navis, βοῦν, βουσί, βασιλεῦς, βασιλεῦσι, θεύσομαι, πλεύσομαι, πνεύσομαι, ἐλαύνω. But when an ι or υ precedes it, then it disappears before a consonant, but lengthens the ι or υ, e. g. κῆς instead of κίFς, σῆς instead of σίFς, ἰχθῆς instead of ἰχθύFς, Acc. κῖν, σῖν, ἰχθῖν; but it disappears, even in this case, in the middle of a word between vowels, e. g. Αἰ-ός, κῖ-ός, σῖ-ός, ἰχθῦ-ός instead of ΑἰF-ός, κῖF-ός, σῖF-ός, ἰχθῦF-ός.

3. As the Greek language admits an accumulation of only three consonants in composition, and in simple words, only when the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with σθ is appended to the consonant of the root, the σ is excluded:

λελεῖπ-σθων	from	λείπ-ω	becomes	λελείφθων	(§ 17, 2.)
λελέγ-σθαι	“	λέγ-ω	“	λελέχθαι	(§ 17, 2.)
ἐστάλ-σθαι	“	στάλλ-ω	“	ἐστάλθαι	

REMARK. On the omission of a Tau-mute, and a ν and ντ before σ, and a σ after a Liquid, see § 20. In composition, ν is often omitted, e. g. Πυθο-πίτος, Ἀπολλό-δαρος instead of Πυθογκτ., Ἀπολλονδ.

4. Several words can drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, οἶκ (οὶ), εἶς (εἶ), οὕτως (οὕτω), which usually retain their final consonant before a vowel to prevent the Hiatus, but drop it before consonants, there belong here,

- (a) adverbs of place in θεν, e. g. πρόσθεν, ὀπίσθεν, ὑπερθεν, etc., which never drop the ν before a consonant in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) μέχρις and ἄχρις, which, however, in the best classical writers, have dropped their σ, not only before consonants, but commonly before vowels, e. g. μέχρι Ἀναξαγόρου, Pl. Hipp. Maj. 281, c. μέχρι ἐνταῦθα, Id. Symp. 210, e. μέχρι ὅτου, X. C. 4. 7, 2. μέχρι ἐρυθρῆς θαλάττης, Id. Cy. 8. 6, 20;
- (c) the adverbs, ἀτρέμας, ἔμπας, μεσηγύς, ἀντικρύς, ἄνεως, ἄφρωνς, which in poetry can drop their σ, but never in prose; in the Ionic dialect, numeral adverbs in άκίς also frequently drop the σ before consonants, e. g. πολλάκι. Her. 2, 2.

5. A pure Greek word can end only in one of the three Liquids, ν, σ (ψ, ξ, ι. e. πσ, κσ) and ρ. The two words, οὐκ, *not*, and ἐκ, *out of*, form only an apparent exception, since, as Proclitics, § 32, they incline to the following word, and, as it were, become a part of it. This law of euphony

occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, *σῶμα*, Gen. *σώματ-ος* instead of *σῶματ*, *γάλα*, Gen. *γάλακτ-ος* instead of *γάλακτ*, *λίων*, Gen. *λίοντ-ος* instead of *λίοντ*, *ἐβούλεον* instead of *ἐβούλεοντ*;—*τέρας*, Gen. *τέρατ-ος* instead of *τέρατ*, *κίρας*, Gen. *κίρατ-ος* instead of *κίρατ*, *μίλι*, Gen. *μίλιτ-ος* instead of *μίλιτ*.

SECTION II.

Syllables.

§ 26. *Nature and Division of Syllables.* (41.)

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in *γέ-γραφ-α*, the middle syllable is the stem-syllable, the two others, syllables of inflection; in *πᾶγ-μα*, the first is the stem-syllable, the last the syllable of derivation.

§ 27. *Quantity of Syllables.* (42—45.)

1. A syllable is short by nature, when its vowel is short, namely, *ε*, *ο*, *ᾱ*, *ι*, *υ*, or when a vowel or single consonant follows a short vowel, e. g. *ἔνδομιᾱ*, *ἔπῳθεῖτο*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, *η*, *ω*, *ᾱ*, *ι*, *υ*, or a diphthong, e. g. *ἤρω*, *κρίνω*, *γέφυρα*, *ισχύρους*, *παίδευῆς*, hence contracted syllables are always long, e. g. *ᾱκων* formed from *ἀέκων*, *βότρυς* formed from *βότρυνας*.

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant, *ζ* *ξ* *ψ*, follow the short vowel, e. g. *ἑκστέλλω*, *τύπαντες*, *κόραξ* (*κόρακος*), *τράπεζα*.

REMARK 1. The pronunciation of a syllable long by nature, and one long by position, differs in this, that the former is pronounced *long* (*productum*), but the latter not. When a syllable naturally long, is long also by position,

it must be protracted in pronouncing. Hence a distinction is made in pronouncing such words as *πράττω*, *πράξις*, *πράγμα* (*ā*) and *τάττω*, *τάξις*, *τάγμα* (*ă*).

4. But when a short vowel stands before a Mute and Liquid, it commonly remains short in the Attic, inasmuch as the Liquid sounds are less distinct than the Mutes, and hence are pronounced with less hesitation, e. g. *ἄτεκνος*, *ἄπεπλος*, *ἄκμή*, *βῆτρος*, *δίδραχμος*. Such a position is called a *weak* position. In two instances, however, the position of the Mute and Liquid makes the short vowel long: (a) in compounds, e. g. *ἔκνέμω*; (b) when one of the Medials, *β γ δ*, stands before one of the three Liquids, *λ μ ν*, e. g. *βίβλος*, *εὐδῶμος*, *πέπλεγμα*; also *θλ*, in Tragic trimeter, lengthens the preceding short vowel. Finally, it will be evident, that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. *μήνυτρον*.

5. A syllable which contains one of the three doubtful vowels, *α, ι, υ*, cannot, in the same word, be pronounced long and short, but must be either long or short.

§ 28. *Quantity of the Penult.*

(46, 47.)

It is important, in order to pronounce correctly, to be able to determine, with certainty, the quantity of the three doubtful vowels, *α, ι, υ*, in the penult of words of three or more syllables. The following summary will present the principal instances, in which the penult is long. The quantity of the syllables of inflection will be considered in treating of the Forms.

The penult is long,

1. In substantives in *ᾶων*, Gen. *-αonos* or *-αωνος*, in substantives of two or more syllables in *ῶων*, Gen. *-ιονος*; but *ῶων*, Gen. *-ῶωνος*, and in forms of the comparative in *ῶων*, *ῶων*, Gen. *-ιονος*, e. g. *ὀπᾶων*, *-ονος*, ὁ, ἡ, *companion*, *Ποσειδάων* *-ωνος*; *κίων*, *-ονος*, ἡ, *pillar*, *βραχίων*, *-ονος*, ὁ, *arm*, *Ἀμφίων*, *-ονος*; but *Λευκυλίων*, *-ωνος*; *καλλίων*, *κάλλιον*, *more beautiful*.

Exceptions. The two oxytones, ἡ ἰσίων (*ι*), *shore*, and generally ἡ χίων, *snout*. Homer always uses the comparatives in *ῶων*, *ῶων*, as short, where the versification admits.

2. In oxytoned proper names in *ᾶνός*, and in compounds in *ᾶγός* from *ἄγω*, *to lead*, and *ἄγνυμι*, *to break*, *ἄνωρ* and *κρᾶνος*, e. g. *Ἀσιανός*, *λοχαγός*, *αἰπῆριν*, *ναυαγός*, *naufraḡus*, *Βιάνωρ*, *δικράνος*, *having two horns*.

3. In adjectives in *ᾱης* Fem. *ᾱίς*, derived from verbs in *ᾱω*, in proper names in *ᾱτης*, in substantives in *ίτης*, Fem. *ίτις*, and in those in *έτης* of the first Dec., Fem. *έτις*, and in proper names in *ίτη*, e. g. *ἄχρᾱής*, *untouched*, *Εὐφράτης*, *Μισριδάτης*, *πολίτης*, -ου, *citizen*, Fem. *πολίτις*, *πρεσβύτες*, -ου, *old man*, *Ἀφροδίτη*, *Ἀμφικρίτη*.

Exceptions: (a) to the proper names in *ατης*: *Γαλάτης*, *Δαλματίας*, *Σαρματίας*, all in *βῆτης* and *φαίτης*, and compounds formed from verbal roots, e. g. *Σωκράτης*;—(b) *κριτής*, *judge*, from the short root *κρί*, *κρίτης*, *builder*, and *θύτης*, *one who sacrifices*.

4. In Proparoxytones in *ίλος*, *ίλον*, *ίρος*, *ίρον*, in words in *ίνη*, *ίνα*, *ύνη*, *ύνα*, in those in *ύνος*, when *σ* does not precede the ending, in Proparoxytones in *ύρα*, and in adjectives in *ύρος* with a preceding long syllable, e. g.

ὁ ὄμιλος, <i>multitude</i>	δωτίνη, <i>gift</i>	ὁ κίνδυνος, <i>danger</i>
πέδιλον, <i>shoe</i>	Αἴγινα,	γέφυρα, <i>bridge</i>
ἡ κάμινος, <i>oven</i>	αἰσχύνη, <i>shame</i>	ισχυρός, <i>strong</i>
σάλλον, <i>parsley</i>	ἄμυνα, <i>defence</i>	but ὀχύρος and ἐχύρος, <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in *ίρος* and *ύρα*, namely, ὁ χαλινός, *rein*, ὁ ἐρίνος, *wild fig-tree*, and ἡ κολλύρα, *coarse bread*.

Exceptions. *Εἰλαπῖνη*, *feast*, and compounds in *γύνος* from *γυνή*, *woman*, e. g. ἀνδρογύνος, and κορυφή, *club*.

5. In substantives in *ύτος*, whose antepenult is long, and in compound adjectives in *δακρύτος* and *τρυτός* from *δακρύω*, *τρύω*, and also in substantives in *ύμα*, *ύγη* and *ύων*, and in adverbs in *ύδόν*, e. g.

ὁ κωκυτός, <i>wailing</i>	ἄτρυτος, <i>indestructible</i>	ὁ λολυγῆ, <i>ululatus</i>
ἀδάκρυτος, <i>without tears</i>	ἰδρύμα, -ατος, <i>seat</i>	ὁ λολυγών, <i>ululatus</i>
		βοτρυδόν, <i>in clusters</i> .

Exception. *Μαρμαρυγή*, *splendor*.

6. In dissyllabic oxytones in *ίλος*, *ίμός*, *ίρός*, *ίός*, *ύλος*, *ύμός*, *ύρός*, and in Paroxytones in *ύμη*, *ύνη*, e. g.

ψίλος, <i>bare</i>	ἡ φινός, <i>skin</i>	ὁ ῥυμός, <i>pale</i>	ξυνός, <i>common</i>
ὁ χίλος, <i>fodder</i>	ὁ ἰός, <i>dart</i>	ὁ θυμός, <i>mind</i>	λήμη, <i>injury</i>
ὁ λιμός, <i>hunger</i>	ὁ χυμός, <i>juice</i>	σο, ἄθυμος, etc.	μύνη, <i>excuse</i> .

Exceptions. *Βιός*, (ὁ), *bow*, *πλύνος* (ὁ), *washing-trough*.

7. In dissyllables in *ᾱος*, *ᾱνός* (oxytoned), and in dissyllables in *αα*, which begin with two consonants, e. g.

ὁ ναός, <i>temple</i>	φᾶνός, <i>brilliant</i>	στία, <i>pebble</i>	φλιά, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in *αα*, namely, *καλία*,

shed, ἀνία, *trouble*, κοῖα, *dust*, and to those in ᾱος, the variable ῥαος, and proper names in ᾱ ο ς, e. g. Ἀμφιάρεος; Οἰνόμυς is an exception.

Exceptions. Ταός or τᾱός (ὁ), *peacock*, σκιά (ι), *shadow*.

8. The following single words should also be noted:

I. *ā.*

Ἀκράτος, <i>unmixed</i>	νεᾱνίς, <i>young girl</i>	τιάρα, <i>turban</i>
ἀνιᾱρός, <i>troublesome</i>	ὀπαῖός, <i>attendant</i>	φάλαρος, <i>clear</i>
αὐθαδής, <i>self-sufficient</i>	σινᾱπι, <i>mustard</i>	ὁ φλίᾱρος, <i>tattle</i> .

Also the proper names, Ἀμᾱσις, Ἀνάπος, Ἀράτος, Δημάρετος, Θεᾱνώ, Ἰάσων, Πριάπος, Σάρεπις (Serapis), Στίμφαλος, Φάρσαλος.

II. *i.*

Ἀκριβής, <i>exact</i>	ἐνιπή, <i>rebuke</i>	παρθενοπίης, <i>gallant</i> .
ἰφθίμος, <i>strong</i>	ἔριθους, <i>day-laborer</i>	
τὸ τάριχος, <i>pickled fish</i>	ὁ ἡ χειλῶν, <i>swallow</i>	

Also the proper names, Ἀγχισης, Γράνικος, Εὐρίπος, Κάϊκος (ι), Ὅσιρις, Βούσιρις. The following dissyllables should be noted for the sake of the compounds: τιμή, *honor*, νίκη, *victory*, φυλή, *tribe*, ὕλη, *forest*, λιτός, *little*, μικρός, *small*, e. g. ἄτιμος.

III. *ū.*

Ἀμίμων, <i>blameless</i>	ἐρίκω, <i>to hold back</i>	λάφυρον, <i>booty</i>
ἄσυλον, <i>asylum</i>	ὁ ἰλῦός, <i>den</i>	ἡ πάπυρος, <i>papyrus</i>
ἀντιή (ῦ), <i>war-cry</i>	ἰγνή, <i>the ham</i>	πίτυρον, <i>bran</i> .

Also the proper names, Ἀβῦδος, Ἀρχύτας, Βιθυνός, Διόνῦσος, Καμβύσης, Κίρκυρα, Κωκυτός. And the dissyllables, ψυχή, *soul*, ὕ τυρός, *cheese*, ὁ πῦρός, *wheat*, ὁ χρῦσός, *gold*, λύπη, *grief*, ψυχρός, *cold*.

§ 29. *Accents.*

(48—51.)

1. The accentuation of a polysyllabic word consists in pronouncing one syllable with a stronger or clearer tone than the others. By this means, the unity of the connected syllables is indicated. The accentuation of the Greek is principally *rhythmical*, and in this it differs from the accentuation of the German, for example, which is almost wholly *logical*, and also from that of most compound English words, which is generally *logical*. The *logical* accent, which refers to the meaning of the syllables, gives emphasis to the stem-syllable, which expresses the essential idea of the word, in preference to the syllables of derivation and inflection, which express only the relations of

the idea, as the German, *verderblicher, unvergesslicher, entfalten*, and the English, *destrúctible, immórtal*. The *rhythmical* accent, which expresses the relation of the tone to the syllables of a word, has particular reference to the quantity of syllables, and very often emphasizes the syllables of derivation and inflection, in preference to the stem-syllable, without regard to the signification of the syllables, e. g. *πατήρ, πατρός, γραφόμενος, γραφομένη, γέγραφα, γεγραφώς, γεγραμμένος*.

2. The English and Greek accent differs also in this, that in the former the accented syllable is always considered long,* but in the latter it can be either long or short, e. g. *γραφόμενος, γεγραφώς*; and that in the former, the accented and unaccented syllables are distinguished by the strength and feebleness of the tone, in the latter, by the rising and falling of the tone.

3. Even a *monosyllabic* word must be accented, so as to form in connected discourse, an independent sound.

4. The Greek has the following marks for the tone or accent (*προσφθιαί*):

- (a) The acute (*προσφθία ὀξεῖα*, *accentus acutus*) ´ to denote the *sharp* or *clear* tone, e. g. *λόγος*;
- (b) The circumflex (*προσφθία περισπωμένη*, *accentus circumflexus*) ˘ to denote the *protracted* (as it were the *winding* or *long-drawn*) tone, e. g. *σῶμα*. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word *σῶμα* was probably pronounced as *σόμα*;
- (c) The grave (*προσφθία βαρεῖα*, *accentus gravis*) ` to denote the *falling* or *heavy* tone.

REMARK 1. The mark of the falling tone was not used. Hence the Greek did not write, *ἄνθρωπος, λόγος*, but *ἄνθρωπος, λόγος*. The mark of the grave was used only to distinguish certain words, e. g. *τις*, *aliquis*, *some one*, and *τις*, *quis*? *who*? and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*, and at the beginning of words commencing with a vowel the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄναξ, αὐ-λειος, ἄν εἴπῃς, εὖρος, αἶμα*. But in uncial letters, in connection with the

* In English, however, the words *long* and *short* refer only to the emphasis.—Ta.

diphthongs *α, η, ω*, the accent and the Breathing stand upon the first vowel, e. g. *Αἰδής*. On the diaeresis, see § 4, Rem. 4.

REM. 3. In pronouncing a Greek word, two things must be noted, the *accent* and the *quantity*. Hence an effort should be made to indicate the accented syllable by raising the voice, but especially to make the long and short, as well as the accented and unaccented syllables, perceptible. But in many instances, it is not possible for us to express the nicer distinctions, which the Greeks must have made in their pronunciation; thus, e. g. in *τιμή* and *τιμῇ*, *γνώμαι* and *γνώμαις*.

5. The accent can stand only on one of the last three syllables of a word, because the raising of the voice is impossible beyond the last three syllables. The English in many words disregards this law, e. g. *ἀmplification*.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός, ἀνθρώπου, πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position, e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

7. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature, e. g. *τοῦ σώμα*; it stands upon the penult, however, only when the ultimate is short, or long only by position, e. g. *τείχος, χρῆμα, πρᾶξις, αὐλαξ*, Gen. *-ἄκος, καλαῦρον, κατῆλιψ, Δημῶναξ*. Also in substantives ending in *ῖξ* and *ῡξ*, Gen. *-ῖκος, -ῡκος*, the *ι* and *υ* long by nature, are, according to the views of the ancient Grammarians, treated as short in respect to the pronunciation, e. g. *φοῖνῖξ*, Gen. *-ῖκος*, *κῆρυξ*, Gen. *-ῡκος*.

8. If therefore the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature, it must have the circumflex, when the ultimate is short, e. g. *τείχος, πρᾶττε*, but the acute, when the ultimate* is long, e. g. *τείχους, πρᾶττω*; if it is short, it has uniformly only the acute, e. g. *τάττω*,

* Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above,—from the circumflex on *σίτος* and *πρᾶξις*, that those syllables are long by nature, 7,—from the circumflex on *μοῖρα* and *σιεῖρα*, that the ultimate is short, 7,—from the acute on *χίρα, ὠρα* and *Ἥρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8,—from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8.—Ta.

τάττε. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*.

REM. 4. In the inflection-endings, *αι* and *οι*, and in the adverbs, *πρόπαλαι* and *ἐκπαλαι*, the diphthongs, in respect to the *accent*, are considered short, e. g. *τράπεζαι, τύπτεται, γλώσσαι, ἄνθρωποι, χῶροι*. The optative endings, *οι* and *αι*, are exceptions, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἶκοι*, *domi*, *at home*, on the contrary, *οἶκοι, houses*, from *οἶκος*.

REM. 5. In the old Ionic and in the Attic declension, since *ω* takes the place of *ο*, it is considered as having only half its usual length, and hence, in respect to the accent, is treated as short, e. g. *Μενέλεως, ἀνώγειν*;—*πόλεως, πόλει*:—*ἄεως, ἄγῃως*, Gen. *ἄεω, ἄγῃω*: but if such adjectives are declined according to the third Dec., they are accented regularly, e. g. *φιλογέως, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἄγῃως, ἀγῃῃ, ἀγῃῃς, ἀγῃῃν*.

REM. 6. In the words, *εἴθε, O that, valxi, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words, *εἴτε, οὔτε, ὥςπερ, ἥτις, τοῖςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics, § 33.

REM. 7. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomena, when the penult has the circumflex, e. g. *πρᾶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πράγματα, πρᾶγμα*.

§ 30. *Change and Removal of the Accent by Inflection, Composition and Contraction.* (52—54.)

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

(α) a Proparoxytone, as *πόλεμος*, becomes a Paroxytone, e. g. *πολέμῳ*;

(β) a Properispomenon, as *τείχος*, a Paroxytone, e. g. *τείχους*;

(γ) an Oxytone, as *θεός*, a Perispomenon, e. g. *θεοῦ*. Yet this change is limited to particular cases. See § 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon, e. g. *φεῦγε*, but *τᾶττω*, *τᾶττε*;

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. *βουλεύω*, *βούλενε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word, e. g. *φεύγω*, *ἔφευγον*; the same occurs commonly in compounds, e. g. *ὁδός* *σύνοδος*, *θεός* *φιλόθεος*, *τιμή* *ἄτιμος*, *φεῦγε* *ἀπόφευγε*. By an accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word, e. g. *τύπτω*, *τυπτόμεθα*, *τυφθισόμεθα*.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, then the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction, e. g. *φίλες* = *φιλεῖ*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, but *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, then the contracted syllable also is accented,

(a) the contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require, e. g.

<i>ἀγαπάομαι</i> = <i>ἀγαπῶμαι</i>	<i>φιλεόμενος</i> = <i>φιλούμενος</i>
<i>ἰστιάοτος</i> = <i>ἰσιῶτος</i>	<i>ὀρθόουσι</i> = <i>ὀρθοῦσι</i>
<i>ὑλήσσα</i> = <i>ὑλήσσα</i>	<i>τιμαόντων</i> = <i>τιμώντων</i> ;

(b) the contracted syllable, when it is the ultimate, takes:

(α) the acute, when the last of the syllables to be contracted has the acute, e. g. *ἑσταώς* = *ἑσταῶς*;

(β) the circumflex, when the first of the syllables to be contracted, is accented, e. g. *ἤχοϊ* = *ἤχοϊ*.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute*.—II. *Crasis*.—
III. *Elision*.—IV. *Anastrophe*. (55—57.)

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed, e. g. *Εἰ μὴ μητρὶν ἑρικαλλὴς Ἡερίβοια ἦν*. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought, as well as at the end of the verse, e. g. *Ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον*.

Exceptions. *Τίς, τί, quis? who? quid? what?* always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. *αἰ τὸ μή λέγεις* — *τὸ ἀνίτη ὄνομα*.

II. By *Crasis* two words are united in one, § 10. Hence, words united in this way can have but one accent, namely, that of the second word, which is the more important; this accent does not change its place, e. g. *τὰγαθόν* from *τὸ ἀγαθόν*. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. *τὸ ἔπος* = *τοῦπος*, *τὰ ἄλλα* = *τάλλα*, *τὸ ἔργον* = *τοῦργον*; *τὰ ὄπλα* = *θῶπλα*, *ἐγὼ οἶμαι* = *ἐγῶμαι*.

III. When by *Elision*, § 13, an unaccented vowel is elided, the accent of the word is not changed, e. g. *τοῦτ' ἔστιν*. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, *ἀλλά, οὐδέ, μηδέ*, and the poetic *ἦδέ, ἰδέ*, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

<i>πολλὰ ἔπαθον</i> = <i>πόλλ' ἔπαθον</i>	<i>παρὰ ἐμοῦ</i> = <i>παρ' ἐμοῦ</i>
<i>δεινὰ ἐρωτᾷς</i> = <i>δείν' ἐρωτᾷς</i>	<i>ἀπὸ ἐαυτοῦ</i> = <i>ἀφ' ἐαυτοῦ</i>
<i>φημὶ ἐγὰ</i> = <i>φήμ' ἐγώ</i>	<i>ἀλλὰ ἐγεί</i> = <i>ἀλλ' ἐγώ</i>
<i>αἰσχρὰ ἔλεξας</i> = <i>αἰσχρ' ἔλεξας</i>	<i>οὐδὲ ἐγώ</i> = <i>οὐδ' ἐγώ</i>
<i>ἐπὶ τὰ ἦσαν</i> = <i>ἐπὶ τὰ ἦσαν</i>	<i>ἦ δέ τις</i> = <i>ἦ δ' τις</i>

IV. Anastrophe. When a preposition is placed after the word which it should precede, the tone of such preposition naturally inclines back to its word, and hence, the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe, *ἀναστροφή*, e. g.

μάχης ἐπὶ but ἐπὶ μάχης νεῶν ἄπο but ἀπὸ νεῶν
Ἰθάκην κατὰ “ κατὰ Ἰθάκην καλῶν περὶ “ περὶ καλῶν.

REM. 2. The prepositions, *ἀμφί*, *ἀντί*, *ἀνά*, *διά*, and the poetic *ὑπαί*, *ὑπεί*, *διαί*, *παραι*, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus*, the Anastrophe is found only when the substantive stands first, e. g. *Ξάνθῳ ἐπὶ δι-
νήεντι*, but *δινήεντι ἐπὶ Ξάνθῳ*. Other Grammarians reject the Anastrophe in both cases.

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. *ἄνα* instead of *ἀνάστηθι*; *μέτα*, *πάρα*, *ἐπὶ*, *ὑπο*, *περὶ*, *ἐν* instead of the indicative present of *εἶναι*, compounded with these prepositions, e. g. *ἐγὼ πάρα* instead of *πάρειμι*, *περὶ* instead of *περλεσσι*; further, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. *ὀλέσας ἄπο πάντας ἱταίρους*. But the accent of *ἀπό* is drawn back without any reason, in such phrases as *ἀπὸ θαλάσσης οἰκίειν*, *ἀπὸ σκόπου*, *ἀπ’ ἐλπίδος* and the like; in such cases it is properly on the ultimate.

§ 32. V. *Atonics or Proclitics*.

(58.)

Some small words are termed Atonics or Proclitics, being, in connected discourse, so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, *ὁ*, *ἡ*, *οἱ*, *αἱ*;
- (b) the prepositions, *ἐν*, *in*, *εἰς* (*ēs*), *into*, *ἐκ* (*ēx*), *ex*, *ὡς*, *ad*; but if *ἐξ* is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. *κακῶν ἐξ* Il. ξ, 472.
- (c) the conjunctions, *ὡς*, *as*, *that*, *so that*, *when*, *εἰ*, *if*; but if *ὡς*, *as*, follows the word which it should precede, it has the accent, e. g. *κακοὶ ὦς*, for *ὡς κακοί*;
- (d) *οὐ* (*οὐκ*, *οὐχ*), *not*; but at the end of a sentence and with the meaning *No*, it has the accent, *οὐ* (*οὐκ*). Comp. § 15, 4.

§ 33. VI. *Enclitics*.

(59.)

Enclitics are certain words of one or two syllables, which, in a connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word, e. g. φίλος τις, πόλεμός τις. They are:

(a) the verbs εἰμὶ, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing. εἶ, *thou art*, and φῆς, *thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφωῖν	Pl. σφίσι (ν)
μοί	σοί	οἱ		
μή	σί	ἑ, νῖν;		

(c) the indefinite pronouns, τίς, τί, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῶ, πῆ, ποῦ, ποθί, ποθεν, ποί, ποτέ; the corresponding interrogative pronouns are, on the contrary, always accented, e. g. τίς, τί, πῶς, etc.;

(d) the following particles in the Attic dialect, τέ, τοί, γέ, νῖν, πέρ, θήν, and in the Epic, κί, κεν, νύ, φά, and the inseparable particle, δέ, § 34, Rem. 2.

REMARK. Several small words, which are so combined with enclitics, as to have a peculiar meaning, are written together, e. g. εἵτε, οὔτε, μήτε, ὥςτε, ὥςπερ, ὅστις, etc.

§ 34. *Inclination of the Accent*.

(60, 61.)

1. An Oxytone is so combined with the following enclitic, that the accent, which is commonly grave in the middle of a sentence, § 31, I., again becomes acute, e. g.

θήρ τις	for	θήρ τις	καλός ἐστιν	for	καλός ἐστίν
καί τινες	"	καί τινός	ποταμός γε	"	ποταμός γέ
καλός τε	"	καλός τέ	ποταμοί τινες	"	ποταμοί τινός.

2. A Perispomenon coalesces with the following enclitic without further change of the accent, e. g.

φῶς τι	for	φῶς τί	φιλεῖ τις	for	φιλεῖ τις
φῶς ἐστίν	"	φῶς ἐστίν	καλοῦ τινος	"	καλοῦ τινός.

REMARK 1. A Perispomenon, in connection with a dissyllabic enclitic, is regarded as an Oxytone. Long syllables in enclitics are treated in respect to the accentuation as short; hence οἴντινοι, ὄντινων are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone coalesces with the following monosyllabic enclitic without further change of the accent, though there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου for φίλος μοῦ, but φίλος ἐστίν, φίλοι φασίν,
ἄλλος πως “ ἄλλος πῶς, “ ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon coalesce with the following enclitic, since they retain an acute accent on the last syllable, so that this syllable forms the tone-syllable for the following enclitic, e. g.

ἄνθρωπός τις for ἄνθρωπος τις σῶμά τι for σῶμα τὶ
ἄνθρωποι τινες “ ἄνθρωποι τινές σῶμά ἐστιν “ σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. ἀνλαξ τινός, ἀνλαξ ἐστίν, φοῖνιξ ἐστίν, κήρυξ ἐστίν, λαῖλαψ ἐστίν.

REM. 2. The local suffix δε (ζε), which expresses the relation of *to a place, whether*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε Σφητινόνδε οὐρανόνδε Πυθῶνδε from Πυθώ
Ἰερίδοςδε Ἐλευσινιάδε Μέγαράδε δόμονδε.

So Ἀθήναζε i. e. Ἀθήναςδε, Πλαταιᾶζε (Πλαταιαί), χαμῶζε (χαμάς Acc). The suffix δε when appended to the Demonstrative Pronoun draws the accent of this pronoun to the syllable before δε. In the oblique cases, these strengthened pronouns are accentuated according to the rules for Oxytones, § 45, 7, (a), e. g.

τοσος — τοσόςδε, τοσοῦδε, τοσῶδε, τοσῆνδε, τοσῶνδε,
τοῖος — τοιόςδε, τηλίκος — τηλικόςδε, τοῖσι — τοισίδε,
ἐνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἰ πέρ τις σέ μοί φησί ποτε.

§ 35. *Enclitics accentuated* (ὀρθοτονοῦμεναι). (62.)

1. The enclitics at the beginning of a sentence, retain their accent, e. g. Φημί ἐγὼ τοῦτο. — Τινὲς λέγουσιν. — Εἰςὶ θεοί. — But instead of ἐστὶ (ν) at the beginning of a sentence, the form ἔστι (ν) is used, also, if it stands in connection with an Inf. for ἔξεστι (ν), and after the particles ἀλλ, εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ, also after the pronoun τοῦτ', e. g. ἔστι θεός. — ἔστι σοφός ἀνὴρ. — ἔστιν ἰδεῖν, ἰδεῖν ἔστιν, licet videre. — Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν.

2. Φημί and the other persons of the Indic. retain the accent, if they are separated from the preceding word by a punctuation-mark, e. g. ἔστιν ἀνὴρ ἀγαθός, φημί.

3. Of the enclitic Pers. pronouns, the following retain their accent, namely, σοῦ, σοί, σέ, οἷ, σφίσι (ν):

- (a) when an accentuated Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer forms, regularly accentuated, are chosen, e. g.

παρ' ἐμοῦ not παρὰ μου, πρὸς ἐμοί not πρὸς μοι,
κατ' ἐμέ " κατὰ με, περὶ ἐμοῦ " περὶ μου.

REMARK. The unaccented prepositions are united to the enclitic forms, e. g. ἐκ μου, ἐν μοι, ἐξ σε, ἐς με, ἐκ σου, ἐν σοι.

- (b) after copulative or disjunctive conjunctions, e. g. ἐμὲ καὶ σέ, ἐμὲ ἢ σέ, especially when the pronouns are emphatic, e. g. in antitheses.
(c) The forms οὔ, οἷ, εἷ, are accentuated only when they are used as reciprocal pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. καλὸς δ' ἐστίν, but καλὸς δέ ἐστιν — πολλοὶ δ' εἰσίν, but πολλοὶ δέ εἰσιν.

§ 36. Division of Syllables.

(64.)

1. Syllables end with a vowel, and begin with one or more consonants. Hence if a consonant is between two vowels, it belongs to the following syllable,* e. g. πο-τα-μός, ὄ-ψο-μαι, ἐ-στρα-τευ-σά-μην, ἔ-σχον, ἔ-βλα-ψα, κέ-κμη-κα.

Exception. A compound word, or one formed by a syllable arising from inflection and derivation, is best divided, according to its constituent parts,† e. g. συν-εκ-φώνησις, τύπ-τω, προ-στάτης, προς-σείχω.

2. If two similar consonants, e. g. ππ, λλ, etc., or a smooth Mute with a corresponding Aspirate, πφ κχ τθ, occur together, or if a consonant follows a liquid, λ μ ν ρ, (with the exception of μν,) then one consonant belongs to each syllable, e. g. τάτ-τω, Βάκ-χος, ἄλ-γος, ἔρ-γον, yet ἀ-μνή [but with us ἀμ-νή].

§ 37. Punctuation-marks—Diatöle.

(65.)

1. The colon and semicolon are indicated by a point above the line, e. g. Εὐ̇ ἔλεξας· πάντες γὰρ ὡμολόγησαν. The interroga-

* The more usual division in our schools is ποτ-α-μός, not πο-τα-μός, ὄψ-ο-μαι, etc. See also Appendix on Accents and Pronunciation.—TR.

† When, however, the first part of a compound word ends with a vowel, and the first vowel of the simple word is short, the first consonant of that word is united to the preceding vowel, e. g. πρόθ-εσις, and not πρό-θ-εσις, ἀνάβ-ασις, not ἀνά-β-ασις, ἄβ-ατος, not ἄ-β-ατος.—TR.

tion-mark is our semicolon, e. g. *Τίς ταῦτα ἐποίησεν; who did this?* The period, comma and exclamation-point have the same characters as in English.

2. The Diastöle, or Hypodiasstöle, which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. *ὅ, τε, whatever*, and *ὅτι, that, since*; *ὄ, τε, whatever*, and *ὄτε, when*. Such words are now merely separated in writing, e. g. *ὅ τε, τό τε*.

CHAPTER II.

GRAMMATICAL FORMS.

§ 33. *Division of the Parts of Speech.—Inflection.* (66.)

1. Grammatical forms relate to the nature and inflection of the Parts of Speech.

2. The Parts of Speech are:

(1) Substantives, which express an object,—person or thing,—as *man, rose, house, virtue*;

(2) Adjectives, which express a property, as *great, small, red, beautiful, hateful*;

(3) Pronouns, which refer to an object, as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which express the number or quantity of an object, as *one, two, three, many, few*;

(5) Verbs, which express action, as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which express the relations of place, time, manner, quality and number, as *here, yesterday, beautifully* = in a beautiful manner, *perhaps, often, rarely*;

(7) Prepositions, which express the relation of space, time, etc. of an object to an action or thing, as *before* the house, *after* sunset, *before* mourning;

(8) Conjunctions, which express the mutual relations of sentences, as *and, but, because*.

3. In addition to these parts of speech, there are in the language, peculiar organic sounds, called interjections, as *alas! oh! ah!*

4. Words are either *essential* words, i. e. such as express a notion or idea, which are the substantive, the adjective, the verb, and the adverbs derived from those parts of speech; or *formal* words, i. e. such as express the different relations of the idea; these are the pronoun, the numeral, the preposition, the conjunction, the adverbs which are derived from those parts of speech, and the verb *éivai, to be*, when, in connection with an adverb or a substantive, it has the inflection of a verb. Interjections express neither an idea, or its relation, and hence are not properly regarded as words.

REMARK. Prepositions, conjunctions, and adverbs derived from pronouns, are included under the common name of particles.

5. By inflection is understood the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun and numeral, is termed declension; the inflection of the verb, conjugation. The remaining parts of speech do not admit inflection.

SECTION I.

The Substantive.

§ 39. *Nature and Division of the Substantive.* (294.)

1. The Substantive is used to denote a person or a thing, e. g. *man, woman, lion; earth, flower, virtue, wisdom, host*.

2. If a substantive indicates an object, which has an independent existence, it is termed a *Concrete*, e. g. *man, woman, lion, earth, flower, host*; but if the substantive indicates a simple quality or action, independent of a subject, it is called an *Abstract*, e. g. *virtue, wisdom*.

3. The Concretes are,

(a) Proper nouns, when they refer only to individual persons or objects, and not to a species, as *Cyrus, Plato, Hellas, Athens*;

(b) Appellative nouns, when they indicate an entire species, or an individual of a class, as *mortal, tree, man, woman, flower*;

(c) Material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*;

(d) Collective nouns, when they designate a number of single persons or things as one whole, e. g. *mankind, cavalry, people, herd, fleet*.

§ 40. *Gender of Substantives.* (225—227.)

The Gender of substantives, which is three-fold, as in Latin, is determined partly by their meaning, partly by their endings.

I. Determination of Gender by the Meaning.

1. The names and designations of males, names of nations, the months, rivers and winds, are masculine, e. g. *ὁ βασιλεὺς, the king, ὁ κάπρος, the boar, οἱ Ἕλληνες, ὁ Γαμηλιών* (January nearly), like *ὁ μήν, the month, ὁ Ἀλφειός, the Alpheus*, like *ὁ ποταμός, the river, ὁ εὐρος, the south-east wind*, like *ὁ ἄνεμος*.

Exception. Diminutives in *ον*, which are not proper names, as *τὸ μισράκιον, the lad*, also *τὸ ἀνδράποδον, a slave*, and some rivers, as *ἡ Αἰθήνη*.

2. The names and designations of females, names of countries, islands, cities, trees and plants for the most part, are feminine, e. g. *ἡ βασίλεια, the queen, ἡ λέαινα, the lioness, ἡ Αἴγυπτος*, like *ἡ χώρα, the land, ἡ Ῥόδος*, like *ἡ νῆσος, the island, ἡ Τροιζήν*, like *ἡ πόλις, the city, ἡ πύξος, the box-tree, ἡ ἄμπελος, the vine, ἡ βύβλος, the papyrus, ἡ ῥάφανος, the horse-radish, ἡ νάρδος, the balsam-tree*.

Exceptions. A. Countries and cities according to their endings; Of the Masculine are, (a) nouns in *-ης*, Gen. *-ητος*, e. g. *ὁ Μάσης*;—(b) in *-εύς*, e. g. *ὁ Φαρυγίτης*;—(c) in *-οι*, Pl., e. g. *οἱ Φίλιπποι*;—(d) those which vary between *-ος*, (Gen. *-ον*), *-ων*, *-ους* and *-ας*.—Of the Neuter gender are, (a) those in *-α*, Pl., e. g. *τὰ Λεύκτρα*;—(b) in *-ον*, e. g. *τὸ Ἰλιον*; in *-ος*, Gen. *-τος*, e. g. *τὸ Ἄργος*.—B. Trees and plants; *ὁ ἐρινεός, the wild fig-tree, ὁ φειλλός, the cork-tree, ὁ λωτός, the lotus, ὁ κύτις, the willow, ὁ φοῖνιξ, the palm, ὁ κιστός, the ivy*; of the

Masc. and Fem. gender are, ὁ ἡ πάπυρος, *the papyrus*, ὁ ἡ κότινος, *the wild-olive*, ὁ ἡ κόμαρος, *the strawberry-tree*, ὁ ἡ κέρασος, *the cherry-tree*.

3. Of the Neuter gender are the names of fruits, diminutives, with the exception of proper names of females, e. g. ἡ Λεόντιον, the names of the letters, infinitives, all indeclinable words in the Sing. and Pl., and all words used as the mere symbol of a sound, e. g. τὸ μόρον, *the fruit of the mulberry* (τῆς μορέας), τὸ μῆλον, *the apple*, τὸ μειράκιον, Dim. of μειράξ, *boy*, τὸ λάμβδα, τὸ τύπτειν, *the striking*, τὸ μήτηρ, *the word mother*.

4. The names of persons which have only one form for the Masc. and Fem. are of Common gender, e. g. ὁ ἡ θεός, *god and goddess*, ὁ ἡ παῖς, *boy and girl*.

REMARK 1. Moveable substantives are such as change their ending so as to indicate the natural gender, e. g. ὁ βασιλεύς, *king*, ἡ βασίλισσα, *queen*.—The change of the ending itself is called *motion*.

REM. 2. From nouns of Common gender, those termed *Epicles* (ἐπίκλησις) must be distinguished, i. e. such substantives as indicate both the natural genders by only one form of gender, either Masc. or Fem. To these epicles belong, first, most of the names of beasts, e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox, ἡ ἄρκτος, *the bear*, ἡ κάμηλος, *the camel*, ὁ μῦς, *the mouse*, ἡ χελιδών, *the swallow*, ἡ οἷς, *the sheep*, ὁ βούς, *the ox*; in the Pl., however, commonly αἱ βόες, αἱ ἔπποι; but when the natural gender is to be distinguished, ἄρσεν, *male*, or θῆλυς, *female*, is added, e. g. λαγὼς ὁ θῆλυς, *the female hare*, ἀλώπηξ ἡ ἄρσεν, *the male fox*; or the gender may be indicated by the prefixed article, or by another adjective, e. g. ἡ βοῦς, *the cow*, ὁ ἄρκτος, *the male bear*.—Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents*, οἱ παῖδες, *the children*, liberi (sons and daughters).

II. Determination of Gender by the Endings.

1. The difference between the Masc. and Fem. gender is definitely developed in the adjectives and substantives of the first Dec. only, the characteristic of the Masc. being σ, of the Fem. α or η, e. g. δικαί-α, αἰσχρ-ά, καλ-ή, ὁ νεανία-ς, ἡ φων-ή. But in substantives of the second and third Declensions, the two genders are determined only by the signification, the final σ being common to both genders, e. g. ὁ κόραξ and ἡ φλώξ, ὁ λόγος and ἡ νόσος, etc. Still, this σ, which is the sign of the Masc. and Fem. genders, is often omitted, as will be seen in the third Dec., e. g. ὁ λιμήν instead of λιμένος, Gen. λιμέν-ος, ὁ ἡ αἰθήρ instead of αἰθέρης, Gen. αἰθέρ-ος. Comp. §§ 16, 3, and 20, 3.

2. The Neuter gender is characterized by exhibiting the naked stem, e. g. Masc. *μέλας* instead of *μέλας*, Gen. *μέλαν-ος*, Neut. *μέλαν*. Often, however, for the sake of euphony, the pure stem undergoes a change, as will be pointed out in the third Dec. This subject will be further treated under the particular declensions.

§41. *Number, Case and Declension.* (228—230.)

1. The Greek has, in addition to the Sing. number, which expresses unity, and the Pl., which expresses plurality, a particular number for duality, namely, the Dual.

2. The Greek has five Cases, namely,
 (1) Nominative, the case of the subject;
 (2) Genitive, the whence-case; *
 (3) Dative, the where-case;
 (4) Accusative, the whither-case;
 (5) Vocative, the case of direct address.

REMARK. The Nom. and Voc. are called *casus recti*, *direct cases*, the others, *casus obliqui*, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives, distinguished as the First, Second and Third Declensions.

§42. *First Declension.* † (231.)

The first declension has four endings, *ᾱ* and *η* feminine; *ᾱς* and *ης* masculine.

* See a fuller statement under the Cases in the Syntax, § 268 seq.—Ta.

† The following "Remarks on the Formation of the Cases," are translated from the Larger Greek Grammar of Kühner.—Ta.

1. The Nominative Singular. The Third Declension is, undoubtedly, the oldest and the original form. Subsequently, the two other declensions were developed from it with few alterations; and the three declensions are so distinguished from each other, that words whose stems end in a consonant, or in the vowels, *ι*, *υ*, are inflected according to the Third Declension; but those, whose stems end in *ᾱ*, according to the First Declension;

Endings.

	Singular.				Plural.	Dual.
Nom.	ᾱ	ᾱ	or η	ᾱς or ης	αι	ᾱ
Gen.	ης	ᾱς	ης	ου	ᾱν	αιν
Dat.	ῃ	ᾱ	ῃ	ᾱ	αις	αιν
Acc.	ᾱν	ᾱν	ῃν	ᾱν ῃν	ᾱς	ᾱ
Voc.	ᾱ	ᾱ	η.	ᾱ η, ᾱ.	αι.	ᾱ.

REMARK. The original ending of the Dat. Pl. was οῖσι(ν), as in the second Dec. οῖσι(ν), e. g. δίκαιοι, ταῖσι, καμπάσι, θείοισι, σμικροῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato.

and, finally, those whose stems end in ο, according to the Second Dec. Stems in ε are not found. It is very probable, that in the original development of the language, all substantives had but one form of declension for both genders, and that the forms of the first and second declensions, which denote the gender, α (η) and ας (ης), and ος, are wholly foreign to substantives, and belong exclusively to adjectives. Now the form of the first and second declensions is precisely that which occurs in adjectives of the three genders, and, besides, in very many substantives of these declensions, the adjective meaning is not easily to be mistaken, e. g. κόρος and κόρη, *lad* and *lass*, θεός and θεά, *god* and *goddess*, δούλος and δοῦλη, etc.

2. The Genitive Singular. The characteristic of the Gen. Sing. is ε preceded by ο, thus ος, e. g. κόραξ, κόρακ-ος (in Sanscrit, *s, sga, as* and *ds*). In the feminines in α and η of the first Dec., the vowels α and η coalesce with the ending ος, and form ας or ης, e. g. ἀγορά-ος = ἀγοράς, τέχνη-ος = τέχνης. In the second Dec. and in masculines of the first Dec. ending in ας and ης, the σ disappears from the ending ος, and ο is appended to the stem-vowel α, and is contracted with it, e. g. λόγο-ος, λόγο-ο = λόγου, νεανίας, Gen. νεανία-ος, νεανία-ο = νεανίου. The Thessalian Gen. of the second Dec. has ι before the ending, e. g. λόγοιο, like *quojus* (*cujus*), *illius*, *solius*, *istius*. The ε is still found in the Dor. dialect in the Gen. of the pronouns, ἐμοῦς, ἐμέος, ἐμεῖς, τέος, τεῦς, etc., instead of ἐμέο, ἐμοῦ, σέο, σοῦ.

REMARK 1. The ending οιο corresponds to the Sanscrit Gen. ending in *ja* (the Indian *ā* is equivalent to the Greek ο), which have the masculines and neuters in *ās* and in *ām*, whose stem ends in *ā*, thus *λογό-σιο*, *τεκνό-σιο* = *λόγοιο*, *τέκνοιο* = *λόγου*, *τένον*, *τοῖο*, Indian *ta-sia*, *Boṛiá-sio*, *Boṛiá-io*, *Boṛiá-o*, *πολιτά-σιο* = *πολίταιο*, Att. *πολίτου*, Dor. *πολίτᾱ*. The accentuation of *λόγοιο* instead of *λογοῖο*, *πολίταιο*, *πολίτᾱο*, instead of *πολιταῖο*, *πολιτᾱο*, is analogous to the accentuation of *εὔνοια* instead of *εἰτοῖα*, *ἀλήθεια* instead of *ἀληθεῖα*.

3. Dative Singular. The characteristic of the Dat. Sing. is ι, e. g. κόρακ-ι, ἀγορά-ι = ἀγοράῃ, λόγο-ι = λόγῳ; so still in adverbs of place in οι, e. g. *πυθοῖ*, *οἶκοι*, and in the pronouns, ἐμοί, σοί, οἱ, *quoι* (*cui*). In the Common Language, the ο of the second Dec. is lengthened into ω, e. g. *λόγῳ*.

REM. 2. The Greek differs altogether in the inflection of the Sing. and

§ 43. I. Nouns of the Feminine Gender. (32.)

1. (a) The Nom. ends in \bar{a} or \check{a} , and the α remains in all the cases, if it is preceded by ρ , the vowel ϵ , or ι , e. g. $\chi\acute{\omega}\rho\alpha$, *land*, $\iota\delta\acute{\epsilon}\alpha$, *form*, $\sigma\omicron\phi\acute{\iota}\alpha$, *wisdom*, $\chi\rho\epsilon\acute{\iota}\alpha$, *utility*, $\epsilon\upsilon\nu\omicron\iota\alpha$, *benevolence*; here also belong the contracts in \bar{a} , see No. 2, e. g. $\mu\upsilon\bar{\alpha}$. Some

Pl. Dative from the other languages of the Indo-Germanic family, in which the Dat. Sing. ends in a long vowel, in the Indian in \acute{e} (\acute{ae}) and \acute{ai} , in Lat. i . The Greek Dat. corresponds rather to the Indian *Locative*, both in the Sing. i , and in the Pl. \acute{ai} or $\acute{āsu}$ (Greek $\sigma\iota$, $\epsilon\sigma\iota$, $\iota\sigma\iota$), e. g. $\rho\acute{\alpha}\tau$, *pes*, $\rho\acute{\omicron}\iota\varsigma$, $\rho\acute{\omicron}\delta$ - $\acute{\omicron}\varsigma$, *Locative* Sing. $\rho\acute{\alpha}\tau\iota$, in *pede*, $\rho\acute{\omicron}\delta$ - $\acute{\iota}$, *Loc. Pl.* $\rho\acute{\alpha}\tau\sigma\iota$, $\rho\acute{\omicron}\delta$ - $\acute{\sigma}\iota$, $\rho\acute{\omicron}\sigma\acute{\iota}$ or $\rho\acute{\omicron}\delta\acute{\iota}\sigma\iota$, *datri*, $\delta\omicron\tau\acute{\iota}\rho$, *datriu*, $\delta\omicron\tau\acute{\iota}\rho\sigma\iota$. The Loc. form of the original language has been accordingly altered in the Greek to the Dat. form, since the Dat., at the same time, performs the office of the Locative.

4. Accusative Singular. The characteristic of the Acc. Sing. is ν , e. g. $\beta\omicron\upsilon\nu$, $\gamma\rho\acute{\alpha}\iota\nu$, $\kappa\acute{\iota}\nu$, $\lambda\acute{\iota}\nu$, $\rho\acute{\omicron}\lambda\acute{\iota}\nu$, $\iota\chi\theta\acute{\iota}\nu$, $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}\nu$, $\tau\acute{\epsilon}\chi\eta\nu$, $\lambda\acute{\omicron}\gamma\omicron\nu$. The ν corresponds to the Lat., Sanscrit and Zend m in the Accusative ($g\acute{r}\acute{m}$, *the mountain*, Acc. $g\acute{r}\acute{m}$), but which in Greek must be changed to ν , since the language does not admit μ at the end of a word. But when the stem ends in a consonant, the Acc. in Sanscrit ends in \acute{am} , e. g. $m\acute{u}\delta$, *peace*, Acc. $m\acute{u}\delta\acute{am}$. In Greek, the Acc. of such substantives must, consequently, end in $\alpha\nu$, e. g. $\rho\acute{\alpha}\tau\epsilon\alpha\nu$, *patrem*, Sans. $p\acute{it}\acute{r}\acute{a}m$; but the ν is omitted, and the α only, suffices to denote the Acc., e. g. $\rho\acute{\alpha}\tau\epsilon\alpha$.

5. The Vocative Singular. The form of the Voc. Sing. is commonly like that of the stem, e. g. $\beta\omicron\upsilon$, $\delta\acute{\alpha}\iota\mu\omicron\nu$, $\rho\acute{\alpha}\tau\epsilon\rho$, if the laws of euphony permit. The first Dec. forms the Voc. Fem. like the Nom. In the second Dec. the Voc. is either like the Nom., or has the form of the stem, still, so that the fuller o is changed into the weaker ϵ .

6. Nominative Plural. The characteristic of the Nom. Pl. is $\epsilon\varsigma$, yet it retains this letter only in the third Dec., e. g. $\kappa\acute{\omicron}\rho\alpha\kappa$ - $\epsilon\varsigma$. In the first and second declensions, the ς is omitted, the ϵ is changed into ι , and coalesces with the stem-vowels α and o , and forms $\alpha\iota$ and $\omicron\iota$. The Æol. dialect still shows these contractions in the second Dec. by the accent, e. g. $\phi\acute{\iota}\lambda\omicron\sigma\omicron\phi\acute{\omicron}\iota$, $M\epsilon\tau\epsilon\lambda\acute{\alpha}\omicron\iota$, $\pi\omega\lambda\omicron\nu\acute{\mu}\epsilon\acute{\nu}\omicron\iota$, $\kappa\alpha\lambda\omicron\nu\acute{\mu}\epsilon\acute{\nu}\omicron\iota$, $\delta\omega\phi\omicron\nu\acute{\mu}\epsilon\acute{\nu}\omicron\iota$.

7. Genitive Plural. The characteristic of the Gen. Pl. is $\omicron\nu$ (originally, perhaps, $\epsilon\omicron\nu$, like the old Lat. *crum*, e. g. *lapiderum*, *regerum*), e. g. $\kappa\omicron\rho\acute{\alpha}\kappa$ - $\omicron\nu$. In the first and second declensions, this ending coalesces with the stem-vowels α and o , and forms $\omicron\nu$, e. g. $\tau\acute{\iota}\mu\acute{\alpha}$ - $\omicron\nu$ Æol., $\tau\acute{\iota}\mu\acute{\epsilon}$ - $\omicron\nu$ Ion., $\tau\acute{\iota}$ - $\mu\acute{\omega}\nu$ Att.; $\lambda\omicron\gamma\acute{\omicron}$ - $\omicron\nu$ = $\lambda\acute{\omicron}\gamma\omicron\nu$. The first Dec. still shows the contraction by the accent, and in the second Dec., the Doric writers, except Pindar, often have the circumflexed ending, e. g. $\delta\acute{\iota}\kappa\acute{\omega}\nu$, $\sigma\acute{\iota}\kappa\acute{\omega}\nu$, $\tau\omicron\upsilon\tau\acute{\omega}\nu$, from $\delta\acute{\iota}\kappa\omicron\varsigma$, $\sigma\acute{\iota}\kappa\omicron\nu$, $\tau\omicron\upsilon\tau\omicron\varsigma$.

8. Dative Plural. The characteristic of the Dat. Pl. is $\epsilon\varsigma$ (characteristic of the Pl.) and ι or $\iota\nu$ (the characteristic of the Dat. Sing.), thus $\epsilon\sigma\iota$ (ν), e. g. $\beta\acute{\alpha}\lambda\acute{\iota}$ - $\epsilon\sigma\sigma\iota\nu$, $\kappa\acute{\iota}\nu$ - $\epsilon\sigma\iota$; so Æol. $\acute{\alpha}\mu\mu\acute{\epsilon}\sigma\iota\nu$ instead of $\acute{\eta}\mu\acute{\epsilon}\sigma\iota\nu$, $\acute{\eta}\mu\acute{\iota}\nu$. The At-

substantives in \tilde{a} , e. g. $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}$, *war-cry*, and some proper names, e. g. $\text{'}\acute{\Lambda}\nu\delta\rho\omicron\mu\epsilon\delta\tilde{a}$, $\text{'}\acute{\Lambda}\eta\delta\tilde{a}$, $\text{'}\Gamma\acute{\epsilon}\lambda\tilde{a}$, $\text{'}\Phi\iota\lambda\omicron\mu\acute{\eta}\lambda\tilde{a}$, Gen. $-\alpha\varsigma$, Dat. $-\alpha$, Acc. $-\alpha\nu$.

REMARK 1. The following words, whose stem ends in ρ , take the ending η instead of α , $\acute{\kappa}\acute{\omicron}\rho\eta$, *maiden*, $\acute{\kappa}\acute{\omicron}\rho\acute{\eta}\eta$, *cheek*, $\delta\acute{\iota}\rho\eta$, *neck*, $\acute{\alpha}\delta\acute{\alpha}\rho\eta$, *water-gruel*; the η then remains through all the cases of the Sing. If another vowel, as ϵ or ι , precedes, the Nom. and all the cases of the Sing. have η , e. g. $\acute{\alpha}\rho\eta$, *vine*, $\phi\upsilon\eta$, *skene*, $\zeta\omega\eta$; exceptions are $\pi\acute{\omicron}\alpha$, *grass*, $\chi\rho\acute{\alpha}$, *color*, $\sigma\acute{\iota}\alpha$, *porch*, $\gamma\acute{\iota}\alpha$, *field*, $\sigma\iota\kappa\acute{\iota}\alpha$, *gourd*, $\kappa\alpha\rho\acute{\iota}\alpha$, *walnut-tree*, $\acute{\epsilon}\lambda\acute{\alpha}\alpha$, *olive-tree*, $\acute{\alpha}\lambda\omega\acute{\alpha}$, *threshing-floor*, $\text{'}\text{Ναυσικάα}$.

(b) The Nom. ends in \tilde{a} , but the α remains only in the Acc. and Voc.; and in the Gen. and Dat., it is changed into η , if the α is preceded by λ , $\lambda\lambda$, σ , $\sigma\sigma$, ($\tau\tau$), ζ , ξ , ψ .

REM. 2. $\text{'}\text{Α}$ commonly occurs when ν precedes; though η is often found, as is always the case in the suffix $\sigma\acute{\upsilon}\nu\eta$, e. g. $\epsilon\upsilon\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$, also $\theta\omicron\lambda\eta$, $\pi\rho\acute{\upsilon}\mu\eta$ and $\pi\acute{\epsilon}\iota\eta$.

(c) In the remaining cases, the Nom. ends in η , which remains throughout the singular.

2. If α is preceded by ϵ or α , $\acute{\epsilon}\alpha$ is contracted in some words into $\tilde{\eta}$, and $\acute{\alpha}\alpha$ into \tilde{a} in all the cases. The final syllable remains circumflexed in all the cases.

tic writers reject ϵ before $\sigma\iota\nu$, e. g. $\beta\acute{\alpha}\lambda\epsilon\sigma\iota$, $\kappa\nu\sigma\acute{\iota}$, $\acute{\kappa}\acute{\omicron}\rho\alpha\zeta\iota$, $\acute{\eta}\mu\acute{\iota}\nu$, $\acute{\iota}\mu\acute{\iota}\nu$. In the first and second declensions, the ϵ is changed into ι , thus $\iota\sigma\acute{\iota}$ (Sans. $\text{'}\text{Ishā}$), $\theta\acute{\upsilon}\rho\eta\sigma\iota$ (ν), $\lambda\acute{\omicron}\gamma\omicron\iota\sigma\iota$ (ν).

9. Accusative Plural. The characteristic of the Acc. Pl. is ν or α (characteristic of the Acc. Sing.) and ς (characteristic of the Pl.), thus $\nu\varsigma$ or $\alpha\varsigma$, but the ν before ς is changed into α , thus $\alpha\varsigma$, e. g. $\kappa\acute{\iota}-\varsigma$, Acc. Pl. $\kappa\acute{\iota}-\nu\varsigma = \kappa\acute{\iota}-\alpha\varsigma$, $\acute{\iota}\chi\theta\acute{\upsilon}-\varsigma$, Acc. Pl. $\acute{\iota}\chi\theta\acute{\upsilon}-\nu\varsigma = \acute{\iota}\chi\theta\acute{\upsilon}-\alpha\varsigma$, $\pi\alpha\tau\acute{\epsilon}\rho-\varsigma$, Acc. Pl. $\pi\alpha\tau\acute{\epsilon}\rho-\alpha\varsigma$. In the first and second declensions, the ν disappears, but the preceding short vowel is lengthened, e. g. $\tau\acute{\epsilon}\chi\eta\alpha\varsigma = \tau\acute{\epsilon}\chi\eta\tilde{\alpha}\varsigma$, as $\mu\acute{\epsilon}\lambda\alpha\varsigma = \mu\acute{\epsilon}\lambda\tilde{\alpha}\varsigma$, $\lambda\acute{\omicron}\gamma\omicron\alpha\varsigma = \lambda\acute{\omicron}\gamma\omicron\tilde{\alpha}\varsigma$ (comp. $\text{'}\text{tīptousi}$ from $\text{'}\text{tīptousi}$). In the Æol-Doric dialect, an ϵ is inserted as a compensation for ν omitted, e. g. $\tau\acute{\epsilon}\chi\eta\alpha\epsilon\varsigma$, $\lambda\acute{\omicron}\gamma\omicron\alpha\epsilon\varsigma$.

10. Dual. The characteristic of the Nom., Acc. and Voc. Dual is α , which in the first and second declensions coalesces with α and \omicron , and forms \tilde{a} and ω ; the characteristic of the Gen. and Dat. is $\iota\nu$. In the Indian, the characteristic is $\acute{\alpha}\upsilon$, which in the Veda dialect is often abridged into \tilde{a} , and commonly in the Zend dialect into \tilde{a} or $\tilde{\alpha}$; this \tilde{a} corresponds to the Greek ϵ ; thus $\acute{\alpha}\nu\theta\rho\epsilon$ is in Veda $\text{'}\text{nar-}\tilde{a}$, and in the Zend $\text{'}\text{nar-}\tilde{a}$. The \omicron in the Gen. and Dat. of the third Dec., $\omicron\iota\nu$, seems to be a mere union-vowel, comp. $\text{'}\text{xotylhodon-}\acute{\omicron}\phi\iota\nu$.

Paradigms.

a. *η* through all the cases.

Sing. Nom.	ἡ	Justice. δίκη-η	Honor. τιμή	Opinion. γνώμη	Fig-tree. συκ-(έα)ῃ
Gen.	τῆς	δίκης	τιμῆς	γνώμης	συκ-ῆς
Dat.	τῇ	δίκῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δίκην	τιμὴν	γνώμην	συκ-ὴν
Voc.	ὦ	δίκη-η	τιμή	γνώμη	συκ-η
Plur. Nom.	αἱ	δίκαι	τιμαί	γνώμαι	συκ-αἱ
Gen.	τῶν	δικῶν	τιμῶν	γνώμῶν	συκ-ῶν
Dat.	ταῖς	δικαῖς	τιμαῖς	γνώμαῖς	συκ-αῖς
Acc.	τάς	δικᾶς	τιμάς	γνώμᾶς	συκ-ᾶς
Voc.	ὦ	δικαι	τιμαί	γνώμαι	συκ-αἱ
Dual. N. A. V.	τὰ	δίκᾱ	τιμά	γνώμᾱ	συκ-ᾱ
G. and D.	ταῖν	δικαῖν	τιμαῖν	γνώμαῖν	συκ-αῖν.

b. *α* through all the cases.c. *ᾱ* G. *ης*.

	(a) long <i>α</i> .				(b) short <i>α</i> .		
	• Shadow.	Country.	Talent.		Hammer.	Muse.	Lioness.
S. N.	ἡ	σκι-ᾱ	χώρᾱ	μν-(ᾱᾱ)ᾱ	σφύρᾱ	Μοῦσᾱ	λείανᾱ
G.	τῆς	σκι-ᾱς	χωρᾱς	μν-ᾱς	σφύρᾱς	Μούσης	λεαίνης
D.	τῇ	σκι-ᾱ	χωρᾱ	μν-ᾱ	σφύρᾱ	Μούσῃ	λεαίνῃ
A.	τὴν	σκι-ᾱν	χωρᾱν	μν-ᾱν	σφύρᾱν	Μούσᾱν	λείανᾱν
V.	ὦ	σκι-ᾱ	χώρᾱ	μν-ᾱ	σφύρᾱ	Μοῦσᾱ	λείανᾱ
P. N.	αἱ	σκι-αἱ	χωραι	μν-αῖ	σφύραι	Μοῦσαι	λείαναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφυρῶν	Μουσῶν	λεαινῶν
D.	ταῖς	σκι-αῖς	χωραις	μν-αῖς	σφύραις	Μούσαις	λεαίनाῖς
A.	τάς	σκιᾶς	χωρᾶς	μν-ᾶς	σφύρᾶς	Μούσᾶς	λεαίνας
V.	ὦ	σκι-αἱ	χωραι	μν-αῖ	σφύραι	Μοῦσαι	λείαναι
Dual.	τὰ	σκι-ᾱ	χώρᾱ	μν-ᾱ	σφύρᾱ	Μούσᾱ	λείανᾱ
	ταῖν	σκι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μούσαιν	λεαίναιν.

§ 44. II. *Nouns of the Masculine Gender.* (233.)

The Gen. of masculine nouns ends in *ου*; those which end in *ας* retain the *α* in the Dat., Acc. and Voc., and those which end in *ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾱ*, (1) all in *-της*, e. g. τοξότης, Voc. τοξότᾱ, προφήτης, Voc. προφήτᾱ; (2) all substantives in *-ης*

composed of a substantive and a verb, e. g. *γεωμέτρης*, Voc. *γεωμέτρᾱ*, *μυροπώλης*, a *salve-seller*, Voc. *μυροπώλᾱ*; (3) national names in *-ης*, e. g. *Πέρσης*, a *Persian*, Voc. *Πέρσᾱ*.—All other nouns in *-ης* have the Voc. in *η*, e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The Pl. of Masc. nouns does not differ from that of Fem.—The remarks on contracted Fem. nouns, § 43, 2, apply to Masc. nouns contracted from *-έας*, e. g. *Ἑρμῆς*, *βορῆᾱς*. In *βορέας*, the *εα* is contracted into *α*, and not into *η*, since *ρ* precedes, § 43, 1, (a). The doubling of the *ρ* in *βορῆᾱς* is merely accidental.

REMARK 1. Contrary to the rule given, § 43, 1, compounds in *μίτρης* end in *ης* instead of *ας*; so likewise several proper names, e. g. the ending of *Πειλοπίδας* and *γεννάδας*, a *noble*, is in *-ας* instead of *-ης*.

REM. 2. Several masculine nouns in *-ᾱς* have the Doric Gen. in *ᾱ*, namely, *πατραλοίας*, *μητραλοίας*, *patricide*, *matricide*, *ὄρνιθοθήρας*, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. *Ἰλας*, Gen. *Ἰλᾱ*, *Σκόπας*, *-ᾱ*, *Ἀντίβας*, *-α*, *Σύλλας*, *-ᾱ*; (the pure Greek, and also several of the celebrated Doric names, e. g. *Ἀρχίτας*, *Λεωνίδας*, *Ἐπαμεινώνδας*, *Πανσανίας* commonly have *ου*); finally, contracts in *ᾱς*, e. g. *βορῆᾱς*, derived from *βορέας*.

Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	<i>πολίτης</i>	<i>Ἑρμείας</i> ης	<i>νεανίᾱς</i>	<i>ὄρνιθοθήρᾱς</i>	<i>βορῆᾱς</i>
G.	<i>πολίτου</i>	<i>Ἑρμοῦ</i>	<i>νεανίου</i>	<i>ὄρνιθοθήρᾱ</i>	<i>βορῆᾱ</i>
D.	<i>πολίτῃ</i>	<i>Ἑρμῇ</i>	<i>νεανίᾱ</i>	<i>ὄρνιθοθήρᾱ</i>	<i>βορῆᾱ</i>
A.	<i>πολίτην</i>	<i>Ἑρμῆν</i>	<i>νεανίᾱν</i>	<i>ὄρνιθοθήρᾱν</i>	<i>βορῆᾱν</i>
V.	<i>πολίτᾱ</i>	<i>Ἑρμῇ</i>	<i>νεανίᾱ</i>	<i>ὄρνιθοθήρᾱ</i>	<i>βορῆᾱ</i> .
Plur. N.	<i>πολίται</i>	<i>Ἑρμαῖ</i>	<i>νεανίαι</i>	<i>ὄρνιθοθήραι</i>	
G.	<i>πολιτῶν</i>	<i>Ἑρμῶν</i>	<i>νεανιῶν</i>	<i>ὄρνιθοθήρῶν</i>	
D.	<i>πολίταις</i>	<i>Ἑρμαῖς</i>	<i>νεανίαις</i>	<i>ὄρνιθοθήραις</i>	
A.	<i>πολίτᾱς</i>	<i>Ἑρμᾱς</i>	<i>νεανίᾱς</i>	<i>ὄρνιθοθήρᾱς</i>	
V.	<i>πολίται</i>	<i>Ἑρμαῖ</i>	<i>νεανίαι</i>	<i>ὄρνιθοθήραι</i>	
Dual.	<i>πολίτᾱ</i>	<i>Ἑρμᾱ</i>	<i>νεανίᾱ</i>	<i>ὄρνιθοθήρᾱ</i>	
	<i>πολίταιν</i>	<i>Ἑρμαῖν</i>	<i>νεανίαιν</i>	<i>ὄρνιθοθήραιν</i>	

REM. 3. The Ionic ending of the Gen. *-εω* of Masc. nouns in *-ης*, § 211, is retained also in the Attic dialect in some proper names, e. g. *Θάλειω* from *Θάλῃς*, *Τήρειω* from *Τήρῃς*.—The contract *βορῆᾱς*, is also found in the Attic writers in the uncontracted form, thus, *βορέας* X. An. 5. 7, 7. Pl. Phaedr. 229, b. *βορέου* Th. 3, 23. *βορέαν* 3, 4.

REM. 4. The ending *ης* occurs, also, in the third Dec. To the first Dec. belong (a) proper names in *-ίδης* and *-άδης*, e. g. *Θουκυδίδης*, *Ἀτρείδης*, from *Ἄτρε* and *ίδης*, *Μιλτιάδης*, also the gentile nouns, e. g. *Σπαρτιάτης*; (b) derivatives from verbs in *-της*, e. g. *ποιήτης* from *ποιέω*; (c) compounds form-

ed by the union of a substantive with a verb, or with a substantive of the third Dec. e. g. παιδοτρίβης, βιβλιοπώλης, ἀρχιδίπης.

§ 45. *Quantity and Accentuation of the first Declension.* (334.)

a. Quantity.

1. The Nom. ending *α* is short in all words, which have the Gen. in *-ης*; but long in those which have the Gen. in *-ας*, e. g. *πτελιᾶ*, *σκιᾶ*, *σοφιά*, *παιδιᾶ*, *χρηᾶ*, *χροιά*, *πόα*, *ἡμίρᾶ*, *Ἀηδᾶ*, *ἀλαλιά*, etc.; the same is true of the Fem. ending of adjectives, e. g. *ἐλευθιρᾶ*, *δικαίᾶ*.

Exceptions.

- (a) Dissyllabic, and some Polysyllabic, names of places, have *-α ι ᾶ*, e. g. *Ἰστιά*, *Πλάταια*;
 - (b) Trissyllables and Polysyllables have *-ε ι ᾶ*, e. g. *ἀλήθεια*, *Μήδεια*, *βασίλεια*, *queen*, *γλυκεία*, except abstracts from verbs in *-ε ύ α*, e. g. *βασίλειᾶ*, *kingdom*, *δουλιᾶ*, *servitude*, from *βασιλεύω*, *δουλεύω*;
 - (c) the names and designation of females, etc. in *-τρια*, have *-ι ᾶ*, e. g. *ψάλτρια*, *a female musician*, words in *-υῖα*, e. g. *μυῖα*, *τετυφυῖα*, the numeral *μιά*, and, finally, some poetic words;
 - (d) Trissyllables and Polysyllables have *-ο ι ᾶ*, e. g. *εὐνοια*, *ἄνοια*;
 - (e) words whose penult is lengthened by a diphthong, (except *αυ*), by *υ*, or by *φῶ*, have *-ρᾶ*, e. g. *πῆρα*, *μάχαιρα*; *γέφυρα*, *σφῦρα*; *Πύρρᾶ*; exceptions are, *ἑταίρᾶ*, *παλαιστρᾶ*, *Ἀΐθρα*, *Φαίδρα*, *κολλῆρα*.
2. The Voc. ending *α* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολιτᾶ* from *πολίτης*, *νεανίᾶ* from *νεανίας*. In Fem. nouns in *-ε* and *-α*, the Voc. is like the Nom.
3. The Dual ending *α* is always long, e. g. *Μούσᾶ* from *Μοῦσα*.
4. The Acc. ending *αν* is like the Nom., e. g. *Μοῦσαν*, *Χώραν* from *Μοῦσα*, *Χώρα*.
5. The ending *ας* is always long, e. g. *τάς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίας*, *τῆς οἰκίας*, *ταῖς οἰκίαις*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit, § 30.

Exceptions.

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. always has *ων* circumflexed* on the last syllable of the

* This is caused by the contraction of the old form *ᾶων* or *ἰων*.—Ta.

first Dec., e. g. *λείων* from *λείνα*, *γαλιών* from *γαλιάς*.—But the substantives, *χρήστης*, *creditor*, *ἄφρη*, *anchovy*, *έτησται*, *monsoons*, and *χλούνης*, *wild-bee*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἁφύων*.

REMARK. On the Adjectives, see § 75.

7. The accent of the Nom. is changed, according to the quantity of the final syllable, thus:

- (a) The Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. *τιμῆς*, *-ῆς*, *-ῶν*, *-αῖν*, *-αῖς*; this holds, also, in the second Dec.; e. g. *θιός*, *-οῦ*, *-ῶ*, *-ῶν*, *-οῖν*;
- (b) The Paroxytones with a short penult remain so through all the cases, except the Gen. Pl., which is always circumflexed on the last syllable; on the contrary, Paroxytones with a long penult become Properispomena, if the last syllable is short, which takes place in the Nom. Pl. and Voc. Sing. in *a* of Masc. nouns in *-ης*, e. g. *γνώμη*, *γνώμαι*, but *γνωμῶν*; *πολίτης*, *πολιτῶν*, *πολιταί*, but *πολιτῶν*; on the contrary, *δικαί*, but *δικῶν*;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. *Μούσα*, *Μούσης*;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. *λείνα*, *λείνης*.

§ 46. Second Declension.

(337.)

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine, § 50, nouns in *-ον* are neuter. Fem. diminutive proper names in *-ον* are an exception, e. g. *ἡ Ἐλευθέριον*, § 40, 3.

Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>ᾱ</i>	<i>ω</i>
Gen.	<i>ου</i>		<i>ων</i>		<i>οιν</i>
Dat.	<i>φ</i>		<i>οις</i>		<i>οιν</i>
Acc.	<i>ον</i>		<i>ους</i>	<i>ᾱ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον</i> .	<i>οι</i>	<i>ᾱ</i> .	<i>ω</i> .

REMARK 1. On the form of the Dat. Pl. *οισι* (*ν*), see § 42, Rem.

Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγ-ος	ἡ νῆ-σος	ὁ θεός	ὁ ἄγγελος	τὸ σῦ-κον
G.	τοῦ λόγ-ου	τῆς νῆ-σου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύ-κου
D.	τῷ λόγ-ῳ	τῇ νῆ-σῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύ-κῳ
A.	τὸν λόγ-ον	τὴν νῆ-σον	τὸν θεόν	ἄγγελον	τὸ σῦ-κον
V.	ὦ λόγ-ε	ὦ νῆ-σε	ὦ θεός	ἄγγελε	ὦ σύ-κον
P. N.	οἱ λόγ-οι	αἱ νῆ-σοι	οἱ θεοί	ἄγγελοι	τὰ σῦ-κα
G.	τῶν λόγ-ων	τῶν νῆ-σων	τῶν θεῶν	ἀγγέλων	τῶν σύ-κων
D.	τοῖς λόγ-οις	ταῖς νῆ-σοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύ-κοις
A.	τοὺς λόγ-ους	τὰς νῆ-σους	τοὺς θεούς	ἄγγελους	τὰ σῦ-κα
V.	ὦ λόγ-οι	ὦ νῆ-σοι	ὦ θεοί	ἄγγελοι	ὦ σύ-κα
D.	τῶ λόγ-ῳ	τὰ νῆ-σῳ	τῶ θεῷ	ἀγγέλῳ	τῶ σύ-κῳ
	τοῖν λόγ-οιν	ταῖν νῆ-σοιν	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύ-κοιν.

REM. 2. The Voc. of words in -ος commonly ends in ε, though often in -ος, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θεός.

§47. *Contraction of the Second Declension.* (238.)

1. A small number of substantives, where an ο or an ε precedes the case-ending, suffer contraction in the Attic dialect, §9.

Paradigms.

	Navigation.	Circumnavigation.	Bone.
S. N.	ὁ πλόος πλοῦς	ὁ περίπλοος περίπλους	τὸ ὀστέον ὀστοῦν
G.	πλόου πλοῦ	περιπλόου περίπλου	ὀστέου ὀστοῦ
D.	πλόῳ πλοῦ	περιπλόῳ περίπλῳ	ὀστέῳ ὀστοῦ
A.	πλόον πλοῦν	περίπλοον περίπλουν	ὀστέον ὀστοῦν
V.	πλόε πλοῦ	περίπλοε περίπλου	ὀστέον ὀστοῦν
P. N.	πλόοι πλοῖ	περίπλοοι περίπλοι	ὀστέα ὀστά
G.	πλόων πλοῖν	περιπλόων περίπλων	ὀστέων ὀστών
D.	πλόοις πλοῖς	περιπλόοις περίπλοις	ὀστέοις ὀστοῖς
A.	πλόους πλοῦς	περιπλόους περίπλους	ὀστέα ὀστά
V.	πλόοι πλοῖ	περίπλοοι περίπλοι	ὀστέα ὀστά
D.	πλόῳ πλοῖ	περιπλόῳ περίπλῳ	ὀστέῳ ὀστοῦ
	πλόοιν πλοῖν	περιπλόοιν περίπλοιν	ὀστέοιν ὀστοῖν.

Only the following nouns are contracted in this manner : ὁ νόος, νοῦς, the mind, ὁ ῥόος, ῥοῦς, a stream, ὁ χνόος, χνοῦς, down, ὁ ἀδελφιθεός, -δοῦς, a nephew, ὁ θνυατριθεός, -δοῦς, grandson, ὁ ἀνεψιμθεός, -δοῦς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur in the Attic dialect, though seldom in substantives, e. g. *νόφ*, Plato, Prot. 344, a; much oftener in adjectives.

§ 48. *The Attic Second Declension.* (340.)

Several words, substantives and adjectives, have the endings *ως*, Masc. and Fem., and *ων*, Neut., instead of *ος* and *ον*, and retain the *ω* through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the *ω* an Iota subscript, where the regular form has *φ* or *αι*; thus, *ον* and *αι* become *ω*; *ος*, *ον* and *ους* become *ως*, *ων* and *ως*; *αι*, *αις* and *οις* become *φ*, *φς* and *φν*;—*ω*, *φ* and *ων* remain unchanged. The Voc. is the same as the Nom.

Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	ὁ λε-ώς	ἡ κάλ-ως	ὁ λαγ-ώς	τὸ ἀνώγε-ων
G.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
D.	λε-φ̃	κάλ-φ	λαγ-φ̃	ἀνώγε-φ
A.	λε-ών	κάλ-ων	λαγ-ών	ἀνώγε-ων
V.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ων
Plur. N.	λε-φ̃	κάλ-φ	λαγ-φ̃	ἀνώγε-ω
G.	λε-ων̃	κάλ-ων	λαγ-ων̃	ἀνώγε-ων
D.	λε-φ̃ς	κάλ-φς	λαγ-φ̃ς	ἀνώγε-φς
A.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ων
V.	λε-φ̃	κάλ-φ	λαγ-φ̃	ἀνώγε-ω
D. N. A. V.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
G. and D.	λε-φ̃ν	κάλ-φν	λαγ-φ̃ν	ἀνώγε-φν

REMARK 1. Some words of the Masc. and Fem. gender reject the *ν* in the Acc. Sing., namely, ὁ λαγώς, the hare, τὸν λαγών and λαγώ, and commonly ἡ ἔως, the dawn, ἡ αἰώς, a threshing-floor, ἡ Κίως, ἡ Κῶς, ὁ Ἄθως, ἡ Τίως, and the adjectives ἀγήρως, not old, ἐπίπλεως, full, ὑπερχρεως, gaily.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. λεώς and λᾶός, νεώς and ναός, Μενέλεως and Μενέλᾱος, the Attic writers are accustomed to select the form in -εως. On the expulsion of the long vowel in this declension, see § 16, 5.

§ 49. *Accentuation of the Second Declension.*

(339—341.)

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ᾗδελεφς from ἀδιελφός, brother, is an exception.

2. The change of the accent is the same as in the first Dec., § 45, 7. The Gen. Pl. is not uniformly a Perispomenon, as in the first Dec., since the accent retains the place which it has in the Nom. See the Paradigms.

3. Exceptions in the contract declensions, to the rules stated § 30, 2, are, (a) *πλώω* = *πλώω*, *δοτῶ* = *δοτῶ*, instead of *πλώω*, *δοτῶ*;—(b) compounds and polysyllabic proper names, which retain the accent even on the penult, when as a circumflex it should be on the contracted syllable, e. g. *περιπλόω* = *περίπλω*, instead of *περιπλώω*, from *περίπλωος* = *περίπλωος*, *Πειριθόω* = *Πειρίθω*, instead of *Πειριθώω*, from *Πειρίθωος* = *Πειρίθωος*; also adjectives, e. g. *εὐνόω* = *εὐνώω*, not *εὐνώω*, from *εὐνόος* = *εὐνόος*; yet the accent is never removed to the antepenult, thus, *περίπλω*, not *πρίπλω*, *κακόνω*, not *άκονω*;—(c) *τό κάνω* = *κανώω*, instead of *κάνωω*, *basket*;—(d) similar words in *-θεός* = *θεός*, e. g. *ἀδελφιδεύς* = *ἀδελφιδεύς*, *nephew*, instead of *ἀδελφιδεύς*. All simple substantives and adjectives in *-εος* and *-οος* take the circumflex on the contracted syllable, hence *καυών*, *ἀδελφιδεύς*, *χρυσεύς* from *χεύσεος*.

4. In the Attic Dec. the Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 5. The Oxytones in *-ός* retain the acute accent in the Gen. Sing., contrary to § 45, 7, (a), e. g. *λεός*. The absorption by *ω* of *ο*, the inflection-vowel of the Gen., accounts for this unusual accentuation, thus *λεός* instead of *λεώω*.

§ 50. Remarks on the Gender of the Ending *ος*.

(342.)

Substantives in *-ος* are regularly *Masc.*; yet many are *Fem.* In addition to the names of lands, cities, islands, trees and plants, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes:

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἀκύλος*, *acorn*, *ἡ βάλανος*, *acorn*, *ἡ βύσσος*, *fine linen*, *ἡ δοκός*, *a beam*, *ἡ ῥάβδος*, *a staff*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος*, *a stone*, *ἡ λίθος*, particularly *a precious stone*, *ἡ ψήφος*, *a small stone*, *ἡ βάσανος*, *a touch-stone*, *ἡ ἤλεκτρος*, *electrum*, *ἡ σμάραγδος*, *a smaragdus*, *ἡ βῶλος*, *ice*, *ἡ γίψος*, *gypsum*, *ἡ ὑἷλος*, *glass*, *ἡ τίτῃνος*, *chalk*, *ἡ ἄργιλος*, *clay*, *ἡ πλίνθος*, *brick*, *ἡ ἄσβολος*, *soot*, *ἡ κόπρος*, *mud*;

(c) Words which denote a *hollow* or *cavity*, e. g. *ἡ κάρδοπος*, *kneading-trough*, *ἡ κιβωτός* and *ἡ χηλός*, *a box*, *ἡ σορός*, *a coffin*, *ἡ ληνός*, *a wine-press*, *ἡ λήψυθος*, *an oil-flask*, *ἡ κάμινος*, *an oven*, *ἡ φωριαμός*, *a chest*;

(d) Words which express the idea of a *way*, e. g. *ἡ ὁδός*, *a road*, *ἡ ἄμαξι-*

τος, sc. ὁδός, *a cartiage-road*, ἡ τρίβος and ἡ ἄτραπος, sc. ὁδός, *a foot-path*, ἡ τάφος, *a ditch*;

(e) Many of the above substantives, were originally adjectives, and appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. ἡ αὔλειος, sc. θύρα, *house-door*, ἡ ἄνυδρος, sc. γῆ, *thirsty land, desert*, ἡ νέος, sc. χώρα, *a fallow field*, ἡ νῆσος, from νῆν, sc. γῆ, *an island*, ἡ διάλεκτος, sc. φωνή, *a dialect*, ἡ διάμετρος, sc. γραμμή, *diameter*, etc.;

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, *sickness*, ἡ γνάθος, *jaw-bone*, ἡ δρόσος, *dew*, ἡ μήρινθος, *twine*;

(g) Some words which have a different meaning in different genders, e. g. ὁ ζυγός, *yoke*, ἡ ζυγός, *balance*, ὁ ἵππος, *horse*, ἡ ἵππος, *mare*, also *cow*, ὁ λίξιθος, *pea*, ἡ λίξιθος, *the yolk of an egg*.

REMARK. On the diminutives in -ον, see § 40, I, 3.

§ 51. Third Declension.

(244.)

The third Declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom.	ς	Neut. —	ες; Neut. ᾶ		ε
Gen.	ος		ων		οις
Dat.	ϊ		σϊ (ς)		οις
Acc.	ς and ᾶ	Neut. —	ᾶς; — ᾶ		ε
Voc.	mostly as the Nom.;	Neut. —	ες; — ᾶ.		ε.

REMARKS ON THE CASE-ENDINGS.

(245.)

§ 52. A. Nominative.

1. Masculine and Feminine nouns in the Nom. end in ς, § 40, II, e. g. ὁ κόραξ instead of κόρακ-ς, ἡ λαῖλαψ instead of λαῖλαπ-ς. Still, the laws of euphony in Greek do not always allow the ς to be annexed to the stem, but either reject it, or, as a compensation, lengthen the short final vowel of the stem, § 16, 3. But, when the ς is annexed to the stem, the usual changes, which the laws of euphony permit, § 20, occur in the stem ending in a consonant.

2. In this manner all Masc. and Fem. nouns may be divided into three classes:

(a) The first class includes such words as in the Nom. take ς as characteristic of gender, e. g.

Stem.	{	Nominative.	{	φλέβ	φλέβ-ς	φλέψ (§ 20, 1.)	Genitive.	{	φλεβ-ός
				κόρακ	κόρακ-ς	κόραξ (§ 20, 1.)			κόρακ-ος
				λαμπάδ	λαμπάδ-ς	λαμπάς (§ 20, 1.)			λαμπάδ-ος
				γίγαντ	γίγαντ-ς	γίγας (§ 20, 2.)			γίγαντ-ος
				δελφίν	δελφίν-ς	δελφίς (§ 20, 2.)			δελφίν-ος
				βόF (βόν, βοῦ)	βόF-ς (βόν-ς)	βοῦς, βός (§ 25, 2.)			βο-ός
				ΔιF	ΔιF-ς	Δίς (§ 25, 2.)			Δι-ός;

(b) The second class includes such words as in the Nominative reject ς the characteristic of the gender, but as a compensation, lengthen the short final vowel of the root, viz. ϵ or $ο$ into η or ω , §§ 16, 3, and 20, 3, e. g.

Stem.	{	Nom.	{	ποιμν	ποιμήν	Gen.	{	ποιμίν-ος
				λέοντ	ό (λέοντ) λείων			λέοντ-ος
				ήνωρ	ό ήνωρ			ήνωρ-ος
				αίδος	ή αιδώς			(αιδός-ος) αιδό-ος;

(c) The third class includes such words as in the Nominative have the stem pure, since it neither assumes ς , the characteristic of the gender, nor lengthens its final vowel, e. g.

Stem.	{	Nom.	{	θηρ	ό θήρ instead of θήρ-ς	Gen.	{	θηρ-ός
				αἶων	ό αἶων " αἶων-ς			αἶων-ος
				ήρωσ	ό ήρωσ " ήρωσ-ς			(ήρωσ-ος) ήρω-ος
				δάμαρτ	ή δάμαρ " δάμαρτ-ς, δάμαρτ			δάμαρτ-ος.

3. *Neuters* have their stem pure in the Nominative, § 40, II, 2. Yet the euphony of the Greek language does not permit a word to end in τ . Hence, where this is the case, the τ is either wholly rejected, as in the masculine λείων, Gen. λείοντ-ος, or is changed into the corresponding consonant ς , § 25, 5, e. g.

Stem.	{	Nom.	{	πέπερι	τό πέπερι	Gen.	{	πέπερι-ος or ε-ος
				σίλας	τό σίλας			(σίλασ-ος) σίλα-ος
				σώματ	τό (σώματ) σώμα			σώματ-ος
				τίρατ	τό (τίρατ) τίρας			τίρατ-ος

REMARK. The stem $\pi\tilde{\upsilon}\rho$ is lengthened in the Nominative, contrary to the rule: τό $\pi\tilde{\upsilon}\rho$, Gen. $\pi\tilde{\upsilon}\rho$ -ός.

§ 53. B. *The remaining Cases.* (246, 247.)

1. The remaining cases, with few exceptions, which will be particularly treated in the sequel, are formed by appending the case-endings to the stem, e. g.

Stem *κορακ* Nom. *κόραξ* Gen. *κόρακ-ος* Pl. Nom. *κόρακ-ες*.

2. In forming the Dative plural by appending the syllable *σι* to such stems as end with a consonant, the same changes take place, as have been noticed in the Nominative of these words, § 52, 2, (a), e. g.

φλεβ-σί = *φλεψί* *κόρακ-σι* = *κόραξι* *λαμπάδ-σι* = *λαμπάσι*
γίγαντ-σι = *γίγᾱσι* *ὀδόντ-σι* = *ὀδοῦσι* *βοF-σί* = *βουσι*.

The following principles should also be noted :

3. (a) The Accusative singular has the form in *τ* with masculines and feminines in *-ις*, *-υς*, *-ανς* and *-ους*, whose stem ends in *-ι*, *-υ*, *-αν* and *-ου*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν* Stem *βοτρν* Nom. *βότρης* Acc. *βότρην*
ναF ταν *νάFς τανς* *νάFν τανν* *βοF βου* *βόFς βούς* *βόFν βούν*.

But the Accusative has the form in *α*, when the stem ends in a consonant, e. g. *φλεβ*, *φλέψς*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *τ*, e. g.

Stem <i>ἔριδ</i>	Nom. <i>ἔρις</i>	Acc. <i>ἔριν</i>	poetic <i>ἔριδ-α</i>
<i>ὄρνιθ</i>	<i>ὄρνις</i>	<i>ὄρνιν</i>	" <i>ὄρνιθ-α</i>
<i>κορυθ</i>	<i>κόρυς</i>	<i>κόρυν</i>	" <i>κορυθ-α</i>
<i>χαριτ</i>	<i>χαρίς</i>	<i>χάριν</i>	" <i>χαριτ-α</i> .

There are but few exceptions in prose, e. g. *Γέριθα*, X. H. 3. 1, 15, and elsewhere, instead of *Γέριν* from *ἡ Γέρις*; *χάριτα* instead of *χάριν*, Ib. 3. 5, 16. *τάπιδα*, X. An. 7. 3, 27. The goddess *Χάρις* is always written *Χάριτα* in the Acc.

REMARK 1. Oxytones of one or more syllables have only the regular form in *α*, e. g. (*ποδ*) *πούς*, Acc. *πίδα*; (*ἐλπιδ*) *ἐλπίς*, Acc. *ἐλπίδ-α*; (*χλαμυδ*) *χλαμύς*, Acc. *χλαμύδ-α*. The monosyllable *κλείς*, Gen. *κλειδ-ός*, contrary to the rule, usually has *κλειῶν* in the Accusative, instead of *κλειδα*.

4. The Vocative is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following principles should be noted:

(1) The Vocative is like the stem in the following cases:

(a) When the final vowels of the stem are lengthened in the Nominative, viz. *ε* and *ο* into *η* and *ω*, the short stem-vowel reappears in the Vocative, e. g.

<i>δαίμων</i>	Gen. <i>δαίμων-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> instead of <i>γέροντ</i>
<i>μήτηρ</i>	<i>μήτερ-ος</i>	<i>μήτερ</i>
<i>Σωκράτης</i>	<i>Σωκράτε-ος</i> instead of <i>εσ-ος</i>	<i>Σώκρατις</i> .

Exceptions. Oxytoned substantives—not adjectives—retain the lengthened vowel, e. g.

ποιμήν Gen. *ποιμίν-ος* Voc. *ποιμήν*—not *ποιμίν*,

except the three oxytones, *πατήρ*, *ἀνήρ* and *δαήρ*, which, in the Vocative, take again the short stem-vowel *ε*, but with the accent drawn back, e. g. *ὦ πάτερ*, *ἄνερ*, *δαῖερ*.—The three substantives, *Ἄπóλλων*, Gen. *-ωνος*, *Πόσειδων*, *-ώνος*, and *σώτηρ*, *-ήρος*, according to the analogy of the substantives mentioned under (a), shorten, in the Vocative, contrary to the rule, the original long vowel of the root, *ω* and *η*, but also with the accent drawn back, thus,

ὦ Ἄπολλον, *Πόσειδον*, *σῶτερ*.

According to this analogy, even *Ἡρακλ(ή)ης*, stem *Ἡρακλεις*, is shortened, in the Vocative, by the later writers, into *Ἡρακλες*.

(b) Adjectives in *-ās*, *-ᾶνος*, and also adjectives—not participles—see Rem. 5, whose stem ends in *ντ*, have, in the Vocative, a form like the Neuter or the stem, e. g.

<i>μῖλās</i>	Gen. <i>ᾶν-ος</i>	Neut. and Voc. <i>μῖλᾶν</i>
<i>χαρίεις</i>	<i>εντ-ος</i>	<i>χαρίεν</i> instead of <i>χαρίεντ</i> , § 52, 3.

So substantives in *-ās*, Gen. *-αντος*, have the Vocative in *-ᾶν*, instead of *-αντ*, § 52, 3, e. g.

<i>γίγας</i>	Gen. <i>αντ-ος</i>	Voc. <i>γίγᾶν</i> instead of <i>γίγαντ</i>
<i>Κάλχās</i>	<i>αντ-ος</i>	<i>Κάλχᾶν</i>
<i>Αἰᾶς</i>	<i>αντ-ος</i>	<i>Αἰᾶν</i> .

REM. 2. Some substantives in this class, with the *τ* reject at the same time the *ν* also, but as a compensation, lengthen the short *α*, e. g. *Ἄτλās*, Gen. *αντ-ος*, Voc. *Ἄτλᾶ*, *Πολυδάμās*, Voc. *Πολυδάμᾶ*.

(c) Substantives in *-ις*, *-υς*, *-ανς*, *-ενς* and *-ους*, whose stems

end in *-i*, *-v*, *-av*, *-sv* and *-ov*, have the Vocative like the root, since they reject the *ς* of the Nominative, e. g.

μάντις, Voc. *μάντι*; *πρέσβυς*, Voc. *πρέσβυ*; *μῦς*, Voc. *μῦ*; *σῦς*, Voc. *σῖ*; *λίς*, Voc. *λί*; *γραῦς*, Voc. *γραῦ*; *βασιλεύς*, Voc. *βασιλεῦ*; *βοῦς*, Voc. *βοῦ*.

The word *παῖς*, Gen. *παιδ-ός*, has *παῖ* in the Vocative, since, by rejecting the *ς*, [comp. the Acc. of substantives in *ς*, under No. 3. (b)], the stem seems to end in a vowel.

REM. 3. Substantives in *-ις*, *-υς*, *-ους*, whose stems end in a consonant, have the Vocative like the Nominative, e. g. *ὦ ὄρνις*, *κόρυς*, *ποῦς*. Yet some in *-ις*, Gen. *-ινος*, have the Vocative like the stem, e. g. *ὦ δαίφιν*, also *δαίφινς*, from *δαίφινς*, Gen. *-ῖνος*.

(d) The Vocative is like the stem in all words, which, in the Nominative, have their stem pure, e. g. *θῆρ*, *αἰών*, etc.

(2) The Vocative, according to the laws of euphony, is not like the stem, but like the Nominative, in most words, whose stems end in one of the consonants, which, according to the laws of euphony in the Greek language, cannot stand as the final letter, § 25, 5, since after the stem-consonant is dropped, the stem frequently cannot be distinguished, e. g. from *ὁ φῶς*, Gen. *φωτός*, the Vocative would be *φῶ* instead of *φῶτ*, from *τίψ*, Gen. *τιφ-ός*, Voc. *τί* instead of *τίφ*, from *σάρξ*, Gen. *σαρκ-ός*, Voc. *σάρ* instead of *σάρκ*, from *ὦψ*, Gen. *ὠπ-ός*, Voc. *ὦ* instead of *ὦπ*, from *πούς*, Gen. *ποδ-ός*, Voc. *πό*.

REM. 4. The Vocative of *ἄναξ*, *king*, in common discourse, is like the Nominative, *ὦ ἄναξ*, or by Crasis, *ὠναξ*, but in the solemn language of prayer, *ἄ ἄνα*, in Homer and the Attic poets, e. g. Soph. OC. 1485. *Ζεῦ ἄνα*, *σοὶ φωνῶ* or *ὠνα*, instead of *ἄνακτι*, according to § 25, 5.

(3) Substantives in *-ώ* and *-ώς*, whose stem ends in *-ος*, have the Vocative neither like the stem nor the Nominative, but, contrary to all analogy, in *-οῖ*, e. g.

Stem *ἡχος* Nom. *ἡχώ* Gen. *ἡχώ-ος* for *ἡχόσ-ος* Voc. *ἡχοῖ* for *ἡχόσ-ι*, *ἡχώ-ι*
αἰδός *αἰδώς* *αἰδό-ος* “ *αἰδόσ-ος* “ *αἰδοῖ* “ *αἰδόσ-ι*, *αἰδό-ι*.

REM. 5. The Vocative form of all participles is like the Nominative, e. g. *ὦ τῦπτον*, *τετυφώς*, *τύψας*, *τίψων*, *δικνύς*. *Ἄρχων*, Voc. *ἄρχων*, when it becomes a substantive, is an exception.

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING - σ s, I. E. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 54. I. The Nominative adds σ to the root. (249—252.)

(a) The stem ends in λ ; thus, \acute{o} η $\acute{\alpha}\lambda$ -s, Gen. $\acute{\alpha}\lambda$ - \acute{o} s, Dat. Pl. $\acute{\alpha}\lambda$ - \acute{o} i(ν).

(b) The root ends in a Pi or Kappa-mute— β , π , φ ; γ , $\gamma\gamma$, κ , $\rho\kappa$ (η $\acute{\sigma}\acute{\alpha}\rho\acute{\xi}$, $\sigma\alpha\rho\kappa$ - \acute{o} s), and χ . See § 52, 2, (a).

	η , Storm.	\acute{o} , Raven.	\acute{o} , Throat.	η , Hair.
Sing. N.	$\lambda\alpha\iota\lambda\acute{\alpha}\psi$	$\kappa\acute{o}\rho\acute{\alpha}\xi$	$\lambda\acute{\alpha}\rho\nu\gamma\xi$	$\theta\rho\acute{\iota}\xi$
G.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - σ s	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - σ s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - σ s	$\tau\rho\acute{\iota}\chi$ - \acute{o} s
D.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ -i	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ -i	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ -i	$\tau\rho\acute{\iota}\chi$ -i
A.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - α	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - α	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - α	$\tau\rho\acute{\iota}\chi$ - α
V.	$\lambda\alpha\iota\lambda\acute{\alpha}\psi$	$\kappa\acute{o}\rho\acute{\alpha}\xi$	$\lambda\acute{\alpha}\rho\nu\gamma\xi$	$\theta\rho\acute{\iota}\xi$
Plur. N.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - ϵ s	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - ϵ s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - ϵ s	$\tau\rho\acute{\iota}\chi$ - ϵ s
G.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - $\omega\nu$	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - $\omega\nu$	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\omega\nu$	$\tau\rho\acute{\iota}\chi$ - $\acute{\omega}\nu$
D.	$\lambda\alpha\iota\lambda\acute{\alpha}\psi$ i(ν)	$\kappa\acute{o}\rho\acute{\alpha}\xi$ i(ν)	$\lambda\acute{\alpha}\rho\nu\gamma\xi$ i(ν)	$\theta\rho\acute{\iota}\xi$ i(ν)
A.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - α s	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - α s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - α s	$\tau\rho\acute{\iota}\chi$ - α s
V.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - ϵ s	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - ϵ s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - ϵ s	$\tau\rho\acute{\iota}\chi$ - ϵ s
Dual. N. A. V.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - ϵ	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - ϵ	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - ϵ	$\tau\rho\acute{\iota}\chi$ - ϵ
G. and D.	$\lambda\alpha\iota\lambda\acute{\alpha}\pi$ - $\acute{o}\iota\nu$	$\kappa\acute{o}\rho\acute{\alpha}\kappa$ - $\acute{o}\iota\nu$	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\acute{o}\iota\nu$	$\tau\rho\acute{\iota}\chi$ - $\acute{o}\iota\nu$

REMARK 1. The stem of those in ψ and ξ commonly ends in the smooth π and κ ; the stem of those in $\gamma\xi$ ends in $\gamma\gamma$, except \acute{o} η $\lambda\acute{\upsilon}\gamma\xi$, Gen. $\lambda\upsilon\gamma\kappa$ - \acute{o} s, $\lambda\upsilon\pi\kappa$, but η $\lambda\acute{\upsilon}\gamma\xi$, Gen. $\lambda\upsilon\gamma\gamma$ - \acute{o} s, *hiccough*.—Instead of $\phi\acute{\alpha}\rho\nu\gamma\gamma\acute{o}$ s from η $\phi\acute{\alpha}\rho\nu\gamma\xi$, *throat*, the poets are permitted, on account of the necessity of the verse, to use $\phi\acute{\alpha}\rho\nu\gamma\acute{o}$ s also. On $\theta\rho\acute{\iota}\xi$ see § 21, 3.

REM. 2. The word η $\acute{\alpha}\lambda$ s, Gen. $\acute{\alpha}\lambda$ - \acute{o} s, signifying *sea*, and in the feminine gender, is only poetical, and the singular \acute{o} $\acute{\alpha}\lambda$ s, signifying *salt*, is only Ionic and poetic, elsewhere, merely $\acute{o}\iota$ $\acute{\alpha}\lambda$ es, *salt*, occurs. Pl. Symp. 177, b, Lys. 209, e.

(c) The stem ends in a Tau-mute— δ , τ , $\kappa\tau$, θ , $\nu\theta$. See § 52, 2, (a).

	ῥή, Torch.	ῥή, Helmet.	ὄρνις, Bird.	ὄς, King.	ῥή, Earth-worm.
Sing. N.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
G.	λαμπάδ-ος	κόρυθ-ος	ὄρνιθ-ος	ἄνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὄρνιθ-ι	ἄνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρυν	ὄρνις	ἄνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
Plur. N.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	ὄρνιθ-ων	ἀνάκτ-ων	ἐλμίνθ-ων
D.	λαμπά-σιν	κόρυ-σιν	ὄρνι-σιν	ἄναξ-ιν	ἐλμί-σιν
A.	λαμπάδ-ας	κόρυθ-ας	ὄρνιθ-ας	ἄνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	ὄρνιθ-ε	ἄνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	ὄρνιθ-οιν	ἀνάκτ-οιν	ἐλμίνθ-οιν

REM. 3. Here belong also the contracts in $-ηίς$, Gen. $-ηίδος$ = $-ῆς$, $-ῆδος$, e. g. $ῥή παρῆς$, *cheek*, $παρῆδος$.

The stems of neuters belonging to this class, end in τ and $\kappa\tau$. On the rejection of τ and $\kappa\tau$, and the change of τ into σ , see § 52, 3. On the omission of τ before $\sigma\iota$ in the Dat. Pl., see § 20, 1. In the words, $\tauὸ γόνυ$, *knee* and $\tauὸ δόρυ$, *spear*, from the stems $\gammaονατ$ and $δορατ$, α , the final vowel of the root, is changed, in the nominative, into ν , § 16, 1.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
Sing. N.	σῶμα	γόνυ	γάλα	τέρας	(ὦς) οὖς
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
Plur. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
G.	σώματ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σιν	γόνα-σιν	γάλαξ-ιν	τέρα-σιν	ὠσ-ιν
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σώματ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν

REM. 4. The word $\tauὸ τέρας$ usually admits contraction in the plural, after τ is dropped, e. g. $τέρα$, $τερών$, but $τέρατα$ X. C. 1. 4, 15; $\tauὸ γέρας$, *reward of honor*, $\tauὸ γῆρας$, *old age*, $\tauὸ κρέας$, *flesh*, and $\tauὸ κέρας$, *horn*, reject the τ in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, how-

ever, *κέρας* has also the regular forms with τ. When in the poets, α contracted from αα is used as short, it must be considered a case of elision, and not of contraction; the same is true also of neuters in -ας, -αςος, -ος, -ος, e. g. *σκέπα* instead of *σπέπα*, *κλίᾱ* instead of *κλίᾱ*.

Sing. N.	τὸ κέρας		τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κερως	(κρέα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρᾱ	(κρέα-ι) κρέᾱ
A.	κέρας			κρέας
Plur. N.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
G.	κεράτ-ων	and (κερά-ων)	κερῶν	(κρέα-ων) κρεῶν
D.	κέρᾱ-σι(ν)			κρέᾱ-σῑ(ν)
A.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρᾱ	(κρέα-ε) κρέᾱ
G. and D.	κεράτ-οιν	and (κερά-οιν)	κερῶν	(κρέα-οιν) κρεῶν

(d) The root ends in ν or ντ. See § 52, 2, (a).

	ῆ, Nose.	ῶ, Dolphin.	ῑ, Giant.	ὀ, Tooth.
Sing. N.	ῆις	δελφίς	γίγας	ὀδούς
G.	ῆιν-ός	δελφῖν-ος	γίγαντ-ος	ὀδόντ-ος
D.	ῆιν-ί	δελφῖν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῆιν-α	δελφῖν-α	γίγαντ-α	ὀδόντ-α
V.	ῆιν	δελφίς(ιν)	γίγαν	ὀδούς
Plur. N.	ῆιν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῆιν-ων	δελφῖν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῆιν-σι(ν)	δελφῖν-σῑ(ν)	γίγαντ-σῑ(ν)	ὀδόντ-σῑ(ν)
A.	ῆιν-ας	δελφῖν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῆιν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῆιν-ε	δελφῖν-ε	γίγαντ-ε	ὀδόντ-ε
G. and D.	ῆιν-οῖν	δελφῖν-οῖν	γίγαντ-οῖν	ὀδόντ-οῖν.

REM. 5. Here belong also compounds in -όσις, Gen. -όσιντος = -οῦς, -οῦντος, e. g. ὁ πλακοῦς, *cake*, Gen. πλακοῦντος; in -ήσις, Gen. -ήσιντος = -ῆς, -ῆντος, e. g. τιμῆς, *honorable*, τιμῆντος.

REM. 6. For the irregular lengthening of the vowel in *κτεῖς*, *εῖς*, *μέλᾱς* and *ταῖᾱς*, see § 20, Rem. 2.

§ 55. II. *The Nominative rejects σ, but lengthens the short final vowel of the stem, ε or ο into η or ω, § 16, 3.* (253, 254.)

1. The stem ends in ν, ντ and ρ. For the omission of ν and

τ before σ, see § 20, 2, and for the omission of τ in the Nominative of stems ending in τ, e. g. λέων, see § 25, 5.

	ὅ, Shepherd.	ὅ, A Divinity.	ὅ, Lion.	ὅ, Air.	ὅ, Orator.
Sing. N.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτωρ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ῥήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ε	αἰθέρ-ι	ῥήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ῥήτορ-α
V.	ποιμήν	δαῖμον	λέον	αἰθήρ	ῥήτορ
Plur. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
G.	ποιμέν-ων	δαίμόν-ων	λέοντ-ων	αἰθέρ-ων	ῥήτορ-ων
D.	ποιμέ-σσι(ν)	δαίμο-σι(ν)	λέονσι(ν)	αἰθέρ-σι(ν)	ῥήτορ-σσι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ῥήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
Dual.	ποιμέν-ε	δαίμον-ε	λέοντ-ε	αἰθέρ-ε	ῥήτορ-ε
	ποιμέν-οιν	δαίμόν-οιν	λέοντ-οιν	αἰθέρ-οιν	ῥήτορ-οιν

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to this class of substantives, and differs from them in not lengthening *s* of the stem, χερ, into η, but into ε, e. g. χεῖρ instead of χέρς, and is irregular in retaining ε in the inflection, thus, χεῖρ, χειρός, etc., except the Dat. Pl. and the Gen. and Dat. Dual, χερσῶ(ν), χερσῶν. Yet in poetry, both the short and the long form, through all the cases, is used, as the verse requires, e. g. χεῖρός and χερός, χερσῶν and χερσῶν, χερσί and χεῖρεσι.

REM. 2. The following in -ων, Gen. -ονος, reject the ν in particular cases, and suffer contraction: ἡ εἰκών, *image*, Gen. εἰκόνης and εἰκοῖς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκόω, Acc. Pl. εἰκόνας and εἰκοῖς,—the irregular accentuation of εἰκόω and εἰκοῖς should be noted; ἡ ἀηδών, *nightingale*, Gen. ἀηδόνης and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδοῖ.

2. The following substantives in -ηρ are added to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἀνὴρ, *man*, which differ from those of the above paradigms only in rejecting *s* in the Gen. and Dat. Sing., and in the Dat. Pl., § 16, 8, and in inserting an *α* in the Dat. Pl. before the ending σι, so as to soften the pronunciation. The word ἀνὴρ, stem ἀνερ, rejects *s* in all Cases and Numbers, except the Voc. Sing., but inserts a δ, § 24, 2.

	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
Sing. N.	πατήρ	μήτηρ	θυγάτηρ	άνήρ
G.	πατρός	μητρός	θυγατρός	άνδρός
D.	πατρί	μητρί	θυγατρί	άνδρι
A.	πατέρ-α	μητέρα	θυγάτερα	άνδ-ρα
V.	πάτερ	μήτερ	θυγάτερ	άνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	άνδ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	άνδ-ρων
D.	πατρ-ᾶ-σι(ν)	μητρᾶσι(ν)	θυγατρᾶσι(ν)	άνδ-ρ-ᾶ-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	άνδ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	άνδ-ρες
D.N.A.V.	πατέρ-ε	μητέρε	θυγατέρε	άνδ-ρε
G. and D.	πατέρ-οι	μητέρου	θυγατέρου	άνδ-ροί.

REM. 3. To this class belongs also the word ὁ ἡ *APH'N*, *lamb*, the Nom. of which being obsolete is supplied by ὁ ἡ *ἀμρός*, Gen. *ἀμρός*, Dat. *ἀρνή*, Acc. *ἄρνα*, Nom. Pl. *ἄρνες*, Gen. *ἀρνών*, Dat. *ἀρνᾶσι(ν)*, Acc. *ἄρνας*; further, the word ὁ *ἀστήρ*, *-ίρος*, *star*, which belongs to this class on account of the Dat. Pl., *ἀστρᾶσι(ν)*, is not syncopated. By Syncope, the accent of the Gen. and Dat. Sing., and, in the word *άνήρ*, also that of the Gen. Pl. and of the Gen. and Dat. Dual, is removed to the last syllable, and that of the Dat. Pl. to the penult, e. g. *πατρός*, *πατρί*, *άνδρων*, *πατρᾶσι(ν)*. The word ἡ *Δήμητρ* has a varying accent, viz. *Δήμητρος*, *Δήμητρι*, Voc. *Δήμητρε*, but Acc. *Δημητέρα*. So also *θύγατερ* from *θυγάτηρ*. For the Voc. of *πατήρ* and *άνήρ*, see § 53, 4, (1), (a). In poetry, according to the necessities of the verse, *θύγατες*, *θυγατρών*, *Δήμητρα*, as well as, on the contrary, *πατέρος*, *θυγατέρος* and *μητέρι*, are found.

§ 56. III. *The Stem of the Nominative is pure.* (355.)

The *ς* is omitted without changing the final vowel of the stem. The stem ends in *ν*, *ντ*, *ρ*, and in *ρτ*, but only in *δάμαρ*, *wife*. The case-endings are appended to the Nominative without change. On the omission of *τ* in stems ending in *ντ* and *ρτ*, see § 25, 5, and on the omission of *ν*, *ντ* before *σι*, see § 20, 2.

S. N.	ό, Paean.	ό, Age.	ό, Xenophon.	ό, Wild Beast.	τὸ, Nectar.
G.	παιᾶν	αἰῶν	Ξενοφῶν	θήρ	νέκταρ
D.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	θήρ-ός	νέκταρ-ος
A.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	θήρ-ί	νέκταρ-ι
V.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	θήρ-α	νέκταρ
P. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θήρ-ες	νέκταρ-α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	θήρ-ων	νέκταρ-ων
D.	παιᾶ-σι(ν)	αἰῶ-σι(ν)	Ξενοφῶ-σι(ν)	θήρ-σί(ν)	νέκταρ-σί(ν)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	θήρ-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θήρ-ες	νέκταρ-α
Dual.	παιᾶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	θήρ-ε	νέκταρ-ε
	παιᾶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	θήρ-οῖν	νέκταρ-οῖν

REMARK 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, drop ν in the Acc. Sing., and suffer contraction, thus, Ἀπόλλω, Ποσειδῶ, ἄλω; on ἄλω, comp. § 48, Rem. 1, on κυκῶ, § 213, 11. Also the Acc. γλήχω from ἡ γλήχων or βλήχων, *pennyroyal*, Gen. -ωνος, is found in Aristophanes.

REM. 2. The neuters belonging to this class all end in -ε, (-αρ, -ορ, -ωρ, -υρ), e. g. τὸ νέκταρ, ἡ ἴορ, πέλωρ, πῦρ, Gen. πῦρ-ός. The word τὸ ἱερὸν, *spring*, can also be contracted, e. g. ἡρὸς.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος OF THE GENITIVE.

§ 57. I. Words in -εύς, -αῦς, -οῦς. (256.)

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in ν, which is formed from the Digamma F; ε is the characteristic of the gender. On the omission of ν between vowels, see § 25, 2.

2. Those in -εύς have -έᾱ in the Acc. Sing., and -έᾱς in the Acc. Pl., formed from εFα, εFας; the omission of the F lengthens the α and ας. These same have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl., they admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, e. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -έᾱ, -έᾱς, are also contracted into -ῶς, -ῶν, -ᾶ, ᾶς. Those in -αῦς and -οῦς are contracted only in the Acc. Pl.

	ό, King.	ό, A measure.	ό, ἡ, Ox.	ί, An old Woman.
S. N.	βασιλεύς	χοεύς	βοῦς, bds for bōns	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός, bōn-is	γρα-ός
D.	βασιλεῖ	χοεῖ	βοί-, bōn-i	γρα-ί
A.	βασιλέ-α	χο(έα)ᾶ	βοῦ*	γραῦ*
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ών, bō-ūm	γρα-ών
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ας (and εἰς)	χο(έα)ᾶς	(βόας) βοῦς	(γραῖ-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γραῖ-ε
	βασιλέ-οιν	χοεοιν	βο-οῖν	γραῖ-οῖν.

REMARK 1. The Gen. Sing. of nouns in -εύς, among the Attic poets, sometimes ends in -ίος instead of -έως, thus, *Θησίος*, *ἀριστίος*; and the Acc. Sing., not only among the Attic poets, but among all the poets, sometimes ends in -ῆ instead of -έα, e. g. *ἱερῆ*, *ξυγγραφῆ*. The Nom. and Voc. Pl. in the older Attic writers, in Thucydides, for example, end also in -ῆς, e. g. *βασιλῆς*, *ἱππῆς*, *Πλαταιῆς* instead of *Πλαταιεῖς*. The Accusative ending -εῖς instead of -έας, is found not unfrequently in Xenophon, e. g. *τοὺς ἱππιεῖς*, C. 3. 5, 19. *τοὺς γονεῖς*, 2. 2, 14. *γραφεῖς*, *συντιεῖς*, *χαλκίες*, 3. 7, 6. *τοὺς βασιλεῖς*, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Accusative form *νέεῖς* is regular among all the Attic writers.

REM. 2. The following are declined like *χοεῖς*, viz. *Πειραιεύς*, Gen. *Πειραιῶς*, Acc. *Πειραιᾶ*, *ὁ ἄγνιεύς*, *ἄλλω before the door*, Gen. *ἄγνιῶς*, Acc. *ἄγνιᾶ*, Pl. Acc. *ἄγνιᾶς*, and several proper names, e. g. *Ἐπειριῶς*, *Στειριῶς*, *Μηλιᾶ*, *Εὐβοῶς*, *Εὐβοᾶ*, *Εὐβοᾶς*, *Πλαταιᾶς*, *Δωριᾶς*; yet the uncontracted forms also are frequently found in proper names, e. g. *Θεσπιέων*, *Θεσπιδας*, *Στειριεία*, *Πλαταιέων*, *Πλαταιείας*, *Ἐπειριέων*, *Δωριέων*, *Πειραιέων*, in Th., X., Pl., Dem. The uncontracted forms are regular in *ἄλιεύς*, *fisherman*, *ἄλιῶς*, *ἄλιᾶ*, *ἄλιᾶς*.

REM. 3. Among good Attic writers, the Nom. Pl. of *βοῦς* and *γραῦς* are always uncontracted, *βόεις*, *γραῖεις*; in the Acc., on the contrary, only *βοῦς*, *γραῦς*, *ναῦς*, are generally used, *βόας* very seldom.

REM. 4. Only *ὁ χοῦς*, *congius* and *a mound*, and *ἡ φοῦς*, *vinegar-tree*, are declined like *βοῦς*, but both without contraction in the Pl.; only *ἡ ναῦς* (*νάξ*, *navis*), which, however, is in many instances irregular, is declined like *γραῦς*. See § 68.

§ 58. II. *Words in -ης, -ες, Gen. -εος; -ως, Gen. -ωος, -ως and -ω, Gen. -οος; -ας, Gen. -αος, -ος, Gen. -εος.* (257.)

The stem of words, belonging to this class, ends in *ς*. On the omission of the *σ*, see § 25, 1. In the Dat. Pl. a *σ* is omitted.

§ 59. (1) *Words in -ης and -ες.* (257.)

1. The endings *-ης, -ες*, belong only to adjectives, the ending *-ης* being masculine and feminine, and *-ες* neuter, and to proper names in *-φάνης, -μένης, -γένης, -κράτης, -μήδης, -πειθης, -σθένης* and *(-κλέης) -κλής*, having the termination of adjectives. The stem of the neuter is pure, § 52, 3; but in the masculine and feminine, the short final vowel of the stem is lengthened, *ε* into *η*, § 52, 2, (b).

2. The words of this class suffer contraction, after the omission of *σ*, in all cases, except the Nom. and Voc. Sing. and the Dat. Pl., and those in *-κλής*, which are already contracted in the Nom. Sing. into *-κλής*, suffer a double contraction in the Dat. Sing.

	Singular.	Plural.
N.	σαφής, clear.	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφή
G.	(σαφέ-ος) σαφούς	(σαφέ-ων) σαφῶν
D.	(σαφέ-ι) σαφεῖ	σαφέ-σιν
A.	(σαφέ-α) σαφή	σαφές (σαφέ-ας) σαφεῖς (σαφέ-α) σαφή
V.	σαφές	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφή
	Dual N. A. V.	σαφέ-ε σαφή
	G. and D.	σαφέ-οιν σαφοῖν.

	Singular.	Plural.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες) τριήρεις (τριήρε-ε) τριήρη	
G.	(τριήρε-ος) τριήρους	τριήρε-ων and τριήρων (τριήρε-οιν) τριήροιν	
D.	(τριήρε-ι) τριήρει	τριήρε-σιν	
A.	(τριήρε-α) τριήρη	(τριήρε-ας) τριήρεις	
V.	τριήρες	(τριήρε-ες) τριήρεις	

	Singular.	
N.	Σωκράτης (Περικλής)	Περικλῆς
G.	Σωκράτους (Περικλέ-ος)	Περικλέους
D.	Σωκράτει (Περικλέ-ι)	(Περικλέ-ει) Περικλεῖ
A.	Σωκράτη (Περικλέ-α)	Περικλεῖα
V.	Σώκρατες (Περικλέες)	Περικλείς.

REMARK 1. On the contraction in the Dual of ε into η—not ει—and in the Acc. Pl. of -εας into -εις, see § 9, II. When a vowel precedes the endings -ης, -ες, in proper names in -κλῆς, -εα is always contracted into -ᾶ, and commonly also in adjectives, § 9, II, e. g. *Περικλέε-α* = *Περικλεᾶ*; *ἄκλεις*, *without fame*, *ἄκλει-α* = *ἄκλεᾶ*, *ὑγιής*, *healthy*, *ὑγία* = *ὑγιᾶ*, *ἐνδεής*, *poor*, *ἐνδεᾶ* = *ἐνδεᾶ*, *ὑπερφυής*, *supernatural*, *ὑπερφυῖα* = *ὑπερφυᾶ*, Acc. Sing. masculine, and Nom., Acc. and Voc. Pl. neuter; but sometimes also the contraction into -ῆ is found, e. g. *ὑγιῆ*, *διφυῆ*, *ἀφυῆ*, *ἀντοφυῆ*, X. R. Equ. 7, 11. in all Codd.

REM. 2. Proper names with the above endings, and also Ἄρης, form the Acc. Sing., both according to the first and third declensions, and are therefore called *Heterocītes*, e. g. *Σωκράτη* and *Σωκράτην*, according to the first Dec., *Ἀλαμῆν* and *-μένην*, *Ἀντισθένη* and *-σθένην*, Ἄρη and *-ήν*, etc.; Plato commonly uses the form in -η, Xenophon that in -ην, other writers both forms without distinction. The Genitive of Ἄρης, in good prose, is Ἄρειος, often in Plato; among the poets, however, Ἄρεος is also used, according to the necessities of the verse. Among later writers, the Acc. of words in -κλῆς usually ends in -κλήν. The formation of the Acc. Pl. is doubtful, although the inflection, according to the first Dec., seems to be predominant, e. g. *τοὺς Ἀριστοφάνας*, in the Nom. also *Ἀριστοφάναι*, *τοὺς Δημοσθένας*.

REM. 3. The Gen. Pl. of *τριήρης* occurs also in the uncontracted form, e. g. *τριηρέων*; but all the others are uniformly contracted; the Dual also is found uncontracted in words of this class in the Attic dialect, e. g. *Ξυγίνε*, and the Tragedians use the uncontracted forms of proper names in -κλῆς = -κλῆς, according to the necessities of the verse, e. g. *Ἡρακλῆς*, Dat. *-κλείη*, Voc. *-κλεις*. The contract Acc. in -κλή is seldom found. The Voc. ᾶ *Ἡρακλεῖ*, as an exclamation, belongs to the later prose.

REM. 4. The irregular accentuation of the Gen. Pl. *τριήρων* instead of *τριηρῶν* from *τριηρέων*, is worthy of notice. In addition to this word, adjectives in -ήθης and the word *αὐτάρεης*, e. g. *συνήθειον* = *συνήθων*, *αὐταρέων* = *αὐτάρεων*, have this accentuation.

§ 60. (2) *Words in -ως, Gen. -ωος, and in -ως and -ω, Gen. -οος.* (258.)

(a) -ως, Gen. -ωος.

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θῶ-ος	θῶ-ων	ἥρω-ος	ἥρω-ων
D.	θῶ-ί	θῶ-σιν	ἥρω-ι	ἥρω-σιν
A.	θῶ-α	θῶ-ας	ἥρω-α and ἥρω	ἥρω-ας and ἥρωας
V.	θῶς	θῶ-ες	ἥρως	ἥρω-ες
D. N. A. V.	θῶ-ε, G. and D. θῶ-οιν.		D. ἥρω-ε, ἥρω-οιν.	

(b) -ως and -ω, Gen. -οος.

Substantives of these endings are always feminine. The stem ends in -ος; the short final vowel ο is lengthened into ω,

according to § 52, 2, (b). The ending -ως, however, is retained in the Attic and Common Language only with the substantive *αἰδώς*, stem *αἰδος*, and in poetry with *ἡώς*, *morning*, (in Eurip.), in all other words it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. *ἡχώ*, stem *ἡχος*. On the Voc. in -οῦ, see § 53, 4, (3). The Dual and Plural are formed like substantives in -ος of the second Dec., thus *αἰδοί*, *ἡχοί*, etc.

Sing. N.	ἡ αἰδώς (Stem αἰδος), shame.	ἡ ἡχώ (Stem ἡχος), echo.
G.	(αἰδό-ος) αἰδούης	(ἡχό-ος) ἡχοῦς
D.	(αἰδό-ι) αἰδοῖ	(ἡχό-ι) ἡχοῖ
A.	(αἰδό-α) αἰδώ	(ἡχό-α) ἡχώ
V.	(αἰδό-ι) αἰδοῖ.	(ἡχό-ι) ἡχοῖ.

§ 61. (3) *Words in -ας, Gen. -αος, and in -ος, Gen. -εος.* (see.)

(a) -ας, Gen. -αος.

Only the neuters τὸ *σεῖλας*, *light*, and τὸ *δέπας*, *goblet*, belong to this class.

Sing. N.	τὸ σεῖλας, light.	Pl. σελα-α and σελᾱ	Dual. σελα-ε
G.	σελα-ος	σελά-ων	σελά-ων.
D.	σελα-ι and σελᾱ	σελα-σι(ν)	
A.	σελας	σελα-α and σελᾱ	

REMARK 1. On the poetic shortening of the contracted α, see § 54, Rem. 4. In the four following neuters in -ας, the α in the Gen., Dat. and in the Pl. is changed into the weaker ε, according to the Ionic usage, e. g.

βρέτας (poet.), *image*, Gen. *βρέτεος*, Pl. *βρέτεα* and *βρέτη*, *βρετίων*
κώας (poet.), *fleece*, Pl. in Homer, *κώεα*, *κώεσι(ν)*
οὔδας (poet.), *ground*, Gen. *οὔδεος*, Dat. *οὔδει* and *οὔδει* (Hom.)
κρίφας (poet. and prose), *darkness*, Gen. *κρίφαος* Epic, *κρίφους* Attic,
κρίφαι Epic, *κρίφα* Attic.

(b) -ος, Gen. -εος.

Substantives of this class are all likewise neuter. In the Nom., ε, the stem vowel of the last syllable, is changed into ο, § 16, 1.

Sing. N.	τὸ γένος for γένες, genus.	τὸ κλέος for κλέες, glory.
G.	(γένε-ος) γένους	(κλέε-ος) κλέους
D.	(γένε-ι) γένει	(κλέε-ι) κλέει
A.	γένος	κλέος
Plur. N.	(γένε-α) γένη	(κλέε-α) κλέα
G.	γενέ-ων and γενῶν	(κλέε-ων) κλεῶν
D.	γένε-σι(ν)	κλέε-σι(ν)
A.	(γένε-α) γένη	(κλέε-α) κλέα
Dual.	(γένε-ε) γένη	(κλέε-ε) κλέη
	(γενέ-οιν) γενοῖν	(κλεέ-οιν) κλεοῖν.

REM. 2. On the contraction of *εε* into *η* instead of *ει*, and of *εα* into *α* instead of *η*, when a vowel precedes, see § 9, II. On the poetic shortening of the contracted *α* in *κλέα*, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. *ὀρίων*, *βελίων*, *περδίων*, and almost without exception *ἀνθρώπων*; in Pl. Polit. 260, a, the uncontracted Dual form in *εε* is found, *τούτω τῷ γένει*.

III. WORDS IN -ις, -υς, -ι, -υ.

§ 62. (1) Words in -ις, -υς.

(260.)

Substantives in *ις* and *υς*, originally ending in *ιFs*, *υFs*. See § 25, 2.

Sing. N.	ὁ κῆς, corn-worm.	ἡ σὺς, sow.	ὁ ἰχθύς, fish.
G.	κῆ-ός	σὺ-ός	ἰχθὺ-ός
D.	κῆ-ί	σὺ-ί	ἰχθὺ-ί
A.	κῆς	σὺς	ἰχθύς
V.	κῆ	σὺ	ἰχθὺ
Plur. N.	κῆ-ες	σὺ-ες	ἰχθὺ-ες
G.	κῆ-ων	σὺ-ων	ἰχθὺ-ων
D.	κῆ-σί(ν)	σὺ-σί(ν)	ἰχθὺ-σί(ν)
A.	κῆ-ας	σὺ-ας and σὺς	ἰχθὺ-ας, rarer ἰχθύς
V.	κῆ-ες	σὺ-ες	ἰχθὺ-ες
Dual.	κῆ-ε	σὺ-ε	ἰχθὺ-ε
	κῆ-οῖν	σὺ-οῖν	ἰχθὺ-οῖν.

REMARK. The contracted Nom. Pl. *αἱ ἄρκυς* is found in X. Ven. 2, 9.; 6, 2.; 10, 2, 19.

§ 63. (2) *Words in -ῖς, -ι, -ῦς, -ῡ.* (361.)

The stem of these substantives ends in ῖ or ῡ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing., in the other cases they are changed into ε, § 16, 2. In the Gen. Sing. and Pl., substantives denoting persons take the Attic form in -ως and -ων, in which the ω has no influence on the accent, comp. § 29, Rem. 5. In the Dat. Sing. and in the Nom. and Acc. Pl., contraction takes place.

	ῖ, City.	ῡ, Cubit.	τὸ, Mustard.	τὸ, City.
Sing. N.	πόλις	πήχυς,	σινάπῖ,	ἄστῡ,
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄστει
A.	πόλιν	πήχυν	σίναπι	ἄστυ
V.	πόλι	πήχυν	σίναπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄστη
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστε-ων
D.	πόλε-σιν	πήχε-σιν	σινάπε-σιν	ἄστε-σιν
A.	πόλεις	πήχεις	σινάπη	ἄστη
V.	πόλεις	πήχεις	σινάπη	ἄστη
Dual.	πόλε-ε	πήχε-ε	σινάπε-ε	ἄστε-ε
	πολέ-οιν	πήχε-οιν	σινάπε-οιν	ἄστε-οιν.

REMARK 1. Here belong all substantives in -ξις, -ψις, most in -σις and many others, e. g. ἡ κόνις, *dust*, ὁ μάντις, *prophet*, ἡ ὄφις, *serpent*, ἡ πλοῖς, *ship*, ἡ ὑβρις, *abuse*; ὁ πέλεκυς, *axe*, ὁ πρῆσβις, *old man*; τὸ πέπερι, *pepper*, τὸ τιγγάβαρι, *cinnabar*, τὸ πῶν (poet.), *herd*, without contraction. Adjectives in -ῖς, -ῖα, -ῖ are declined in the masculine and neuter like πήχυς and ἄστυ, except that the Gen. masculine takes the regular forms -ῖος, -ῖων, not -ῖως, -ῖων, e. g. ἡδύς, ἡδέος.

REM. 2. Among the Attic poets, yet probably only in Lyric passages, the Gen. in -εος from substantives in -ις; occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in -εε also one in η is used, e. g. πόλη, φύση; also a form in -εε instead of -εε is cited, by the ancient Grammarians, from Aeschines.—The Acc. Pl. of nouns in -υς are sometimes found uncontracted among the Attic poets, e. g. πηχεας.

REM. 4. Neuters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἄστεως Eur. Bacch. 838. (831). Or. 761. (751).

REM. 5. Adjectives in -ῖς, -ῖ, e. g. ἰδρις, ἰδρι, *skilful*, and some substantives in -ις, which are partly poetic, have the regular inflection, e. g. ι-ος, ι-ι, ι-ε, etc., or both forms together, e. g. ἡ μῆνις, *anger*, also μῆνιδος, etc., ὁ ἡ οἶς, *sheep*, τὸ πέπερι, Gen. -ῖριος and -ῖος, *pepper*, ὁ ἡ πόρις, *calf*,

ὁ ἡ πόσις, *spruce*, Gen. πόσιος, but Dat. always πόσει, ἡ τρόπις, *keel*, also τρόπιδος, etc., ἡ τύρσις, *tower*, Gen. τύρσιος X. An. 7. 8, 12. τύρσιν ib. 13., but Pl. τύρσεις, τύρσεσι, ἡ μάγαις, Gen. -ιος, Dat. μαγάδι X. An. 7. 3, 32.; some proper names, e. g. Σύννεσις, Ἴρις, Gen. -ιος, etc. X. An. 1. 2, 12; 6. 2, 1. (5. 10, 1.), finally one noun in -υς, ἡ ἔγγελυς, but only in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγγελυς, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλυ-ος	οἷος
D.	πόρτι-ι and πόρτι	ἐγγέλυ-ι	οἷ
A.	πόρτιν	ἐγγελυν	οἷν
V.	πόρτι	ἐγγελυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
G.	πορτί-ων	ἐγγέλε-ων	οἷων
D.	πορτί-σι(ν)	ἐγγέλε-σι(ν)	οἷσι(ν)
A.	πόρτι-ας and πόρτις	ἐγγέλεις	οἷας, rarer οἷς
V.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
Dual.	πόρτι-ε πορτί-οιν	ἐγγέλε-ε ἐγγελέ-οιν	οἷε οἷοῖν.

REM. 6. Xenophon uses the Ionic forms of οἷς, viz. οἷν, οἷες, οἷων, οἷας and οἷς.

§ 64. Quantity of the Third Declension. (263.)

1. The inflection-endings -α, -ι, -υ and -ας are short.

Exception. The α in the Acc. ending in the Sing. and Pl. of substantives in -είς, is long, e. g. τὸν ἱερεῖα, τοὺς ἱερεῖας from ὁ ἱερεὺς, *priest*.

2. Words whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature, e. g. ὁ θώραξ, *coat of mail*, -ἄκος, ὁ ῥίψ, *reed*, ῥιπός, ἡ ἀκτίς, *ray*, -ῖνος, but ἡ βῶλαξ, *clod*, -ἄκος, ἡ ἐλπίς, *hope*, -ῖδος. See more full explanations in the Larger Grammar, Part I. § 291.

§ 65. Accentuation of the Third Declension. (264.)

1. The accent remains, through the several Cases, on the accented syllable of the Nom. as long as the laws of accentuation permit, § 30, e. g. τὸ πρᾶγμα, *deed*, πράγματος, but πραγμάτων, τὸ ὄνομα, *name*, ὀνόματος, but ὀνομάτων, ὁ ἡ χελιδών, *swallow*, χελιδόνος, Ξενοφῶν, -ῶντος, -ῶντις, -ῶντων. The particular exceptions have been noticed in the paradigms.

2. Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, and the long syllables ων and οιν are circumflexed, e. g. ὁ μῆν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί(ν).

Exceptions.

(a) The following nine substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δάς, *torch*, ὁ δμῶς *slave*, ὁ ἡ θῶς, *jackal*, τὸ ΚΡΑΣ, poetic, Gen. κρατός, *head*, τὸ οὖς, Gen. ὠτός, *ear*, ὁ ἡ παῖς, *child*, ὁ σῆς, *moth*, ὁ ἡ Τρώς, *Trojan*, ἡ φῶς, Gen. φωδός, *a burning*, τὸ φῶς, Gen. φωτός, *light*; e. g. δάδων, δάδοιν, θῶων, κραίων, ὠτων, ὠτοιν, παίδων, παιδοῖν, σίων, Τρώων, φωδών, φώτων; on the contrary, τῶν δμῶν from αἱ δμῶαι, τῶν Τρώων from αἱ Τρωαί, τῶν φωτῶν from ὁ φῶς, παν, τῶν θῶων from ἡ θῶή, *injury*.

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, viz. τὸ ἦρ, Epic, from ἔαρ, *spring*, κῆρ, Epic, from κέαρ, *heart*, ὁ λᾶς from λῦας, *stone*, ὁ πρῶν from πρηών, *hill*, e. g. ἦρος, ἦρι, κῆρος, κῆρι, λᾶος, λᾶι, λᾶων, πρῶνος, πρῶνι.

REMARK 1. The following contracts, on the other hand, follow the principal rule (No. 2), viz. στέαρ = στήρ, *tallow*, στέατος = στητός, *well*, φρέατος = φρητός, Pl. φρητῶν, Θρηῖς, Θρηῖς, Θρηῖκος = Θρηκός, and Θρηῖκος, οἷς, οἷς, οἷ, οἷων, οἷσι(ν).

(c) Monosyllabic participles, as well as the pronoun τίς; *quis?* retain the accent, through all the Cases, on the stem-syllable, but the pronoun πᾶς and ὁ Πάν is an Oxytone in the Gen. and Dat. Sing., in the other cases, either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὦν, ὄντος, ὄντι, ὄντων, οἷσι(ν), ὄντοιν, τίς, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοιν, πᾶσι(ν), ὁ Πάν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented in the Gen. and Dat. of all Numbers, like monosyllabic substantives:

- (a) ἡ γυνή, *woman* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυναιῖκα, γυναικες, etc.); ὁ ἡ κύων, *dog* (κυρός, κυρί, κυροῖν, κυρῶν, κυσί(ν); but κύνα, κύνες, etc.);
- (b) syncopated substantives in -ηρ, on which see § 55, 2;
- (c) compounds of εἷς, *unus*, in the Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδενί; but οὐδένων, οὐδέσι(ν), so μηδεῖς, μηδενός, etc.;
- (d) the Attic poetic forms, δορός, δορί from δορύ.

4. For the accentuation of substantives in -ις, -ις, Gen. -εως, see § 63; of those in -ῶ, § 60, the irregular accentuation of the Acc. Sing. of ἡχῶα = ἡχώ instead of ἡχώ, should be noted.

5. (a) In the Vocative of syncopated substantives, § 55, 2, in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, θύγατερ, Δῆμητερ, ἄνερ; so also in the following substantives, Ἀπόλλων, -ωνος, Ποσειδών, -ώνος, σωτήρ, -ῆρος, Ἀμφίων, -ίονος, δαίηρ, -ἔρος, thus ὦ Ἀπολλων, Πόσειδον, σωτήρ, Ἀμφιον, δαίηρ; and in compound substantives and adjectives; in adjectives also in the neuter, e. g. Ἀγάμεμνον from Ἀγαμέμνων, Ἀριστογείτον from Ἀριστογείτων, Σώκρατες, Δημοσθένες from Σωκράτης, Δημοσθένης; αὐθάδης, ὦ and τὸ αὐθαδῆς, φιλαλήθης φιλαλήθης (but ἀληθής, -ές, uncompounded), αὐτόρξης αὐτορξες, κακοήθης κακοήθης, and so all adjectives in -αῖμων and -ήμων, e. g. ἐλείμων ἐλήμιον, εὐδαίμων εὐδαμιον;

the same holds true of comparatives in *-ίων, -ιον*, e. g. *ὦ* and *τὸ κάλλιον*. The following are exceptions: *ὦ Λακεδαιμόν* from *Λακεδαιμόνων*, compounds in *-φρων*, e. g. *ἀ* *Λυκόφρων* from *Λυκόφρων*, *Εὐθύφρων* from *Εὐθύφρων*, *δαίφρων* *δαίφρων*, and adjectives and substantives in *-ωδης, -ωης, -ωλης, -ωρης, -ηρης*, e. g. *εὐώδης* *εὐώδης*, *ἀμφώης* *ἀμφώης*, *πανώλης* *πανώλης*, *νεώρης* *νεώρης*, *Ξιφώρης* *Ξιφώρης*, *Διώρης*, *ὦ* *Διώρης*.

REM. 2. On the contrary, *Παλαιῶν Παλαιῶν*, *Φιλήμων* *Φιλήμων*, *Νοήμων* *Νοήμων*, *Ἰκετῶν* *Ἰκετῶν*, *Μαχῶν* *Μαχῶν*, *Ἀρείων* *Ἀρείων*, *Ἰάσων* *Ἰάσων*, *Ἀρετῶν* *Ἀρετῶν*, not compounded, and also all in *-ως*, both compound and simple, e. g. *οἰκίω* *οἰκίω*, *Πολυμήτωρ* *Πολυμήτωρ*, *αὐτοκράτωρ* *αὐτοκράτωρ*, *Ἐλπίων* *Ἐλπίων*, *Ἀντήνωρ* *Ἀντήνωρ*, *Προπάτωρ* *Προπάτωρ*.

(b) The Vocative of nouns in *-αυς, -εως, -ους, -ω* and *-ως* is Perispomenon, e. g. *γραῦ*, *βασίλει*, *βοῦ*, *Σαπφοῖ*, *αἰδοῖ*.

§ 66. Gender of the Third Declension. (282.)

The natural gender—the masculine and feminine—is distinguished in the third Declension, as has been seen above, § 40, not by a special form, but partly by the signification, partly by the forms, and also in part by usage alone. The following rules will aid in determining the gender:

I. (a) Substantives in *-ᾱς, -ων, -ας*, Gen. *-ανος, -αντος, -εως, -ης*, are masculine, without exception; — (b) also those in *-ης, -ων, Gen. -ωνος, -ηρος, -εως, -ως, -ης*, Gen. *-ητος, -οως, -ως*, Gen. *-ωτος*, and *-ψ*, with the following exceptions:

(α) in *-ης*: *ὁ ἡ ἀδὴν, -ένος*, gland, and *ἡ φρήν*, diaphragm;

(β) in *-ων*: *ἡ ἄλων*, threshing-floor, *ἡ βλήχων* or *γλήχων*, pennycroyal, *ἡ μήκων*, poppy, *ἡ τρήφων*, pigeon, *ὁ ἡ ἀνών*, ditch, *ὁ ἡ κώδων*, bell;

(γ) in *-ης*: *ἡ γαστήρ*, belly, *ἡ κήρ*, κηρός, fate, *ἡ βίαστήρ*, hammer, and neuters contracted from *-εαρ* into *-ηρ*, e. g. *τὸ στῆρ*, tallow;

(δ) in *-εως*: *ἡ χεῖρ*, hand;

(ε) in *-ως*: *τὸ πῦρ*, fire;

(ζ) in *-ως*, the neuters *ἔλδωρ*, wish, *ἔλωρ*, booty, *πέλωρ*, monster, *σώρ*, excrement, *τέκνωρ*, object, *ὑδωρ*, water;

(η) in *-ης*, all abstracts in *-ότης, -ύτης*, e. g. *ἡ βεβαιότης, -ότητος*, firmness, and *ἡ ἐσθής, -ήτης*, vestis;

(θ) in *-ους*: *τὸ οὖς*, ear;

(ι) in *-ως*: *τὸ φῶς*, light, *ἡ δῶς*, gift;

(κ) in *-ψ*: *ἡ καλαῦρος*, crook, *ἡ κατήλιψ*, roof, *ἡ λαῖλαψ*, hurricane, *ἡ ὄψ*, voice, *ἡ φλέψ*, vein, *ἡ χέριψ*, washing-water, *ἡ*, seldom *ὁ*, ὤψ, eye.

II. (a) Substantives in *-ας*, Gen. *-ᾱδος, -ας, -ωνος, -ωνος, -ας, -ας*, abstracts in *-ότης, -ύτης*, are, without exception, feminine; — (b) those in *-εις, -ης* and *-ων, -ωνος, -ωνος*, with the following exceptions, are feminine:

(α) in *-εις*: *ὁ κτεῖς*, comb;

(β) in *-ης* and *-ων*: *ὁ κῆς*, corn-worm, *ὁ γλάνης*, a kind of fish, *ὁ λῆς*, Epic, lion, Gen. *-ιος*; *ὁ δελφίς* or *δελφίν*, dolphin, *ὁ κίτις*, kite, *ὁ ἡ θῆς*, heap, *ὁ τιλμῆς*, mud, Gen. *-ίνος*; *ὁ κόπις*, dagger, *ὁ ὄρχις*, testicle, *ἡ ὄφις*, serpent, Gen. *-ως*, *οἱ* and *αἱ κύρβεις*, *-ων*, law-tables; and many names of animals of the

common gender, e. g. ὁ ἡ ὄρνις, -ιδος, *bird*, ὁ ἡ τίγρις, -ιος, -ιδος, *tiger*, ὁ ἡ ἔχρις, -εως, *viper*, ὁ ἡ κόρις, -εως, *bug*;

(γ) in -υς: ὁ βότρυς, *cluster*, ὁ θρόνος, *footstool*, ὁ ἰχθύς, *fish*, ὁ μῦς, *mouse*, ὁ νέκυς, *corpse*, ὁ στάχυς, *ear of corn*, ὁ ἡ ὕς or σῦς, *swine*, Gen. -υος; ὁ πέλεκυς, *axe*, ὁ πῆχυς, *cubit*, Gen. -εως;

(δ) in -ων, Gen. -ονος: ὁ ἄκμων, *anvil*, ὁ κανών, *rule*, ὁ ἀλεκτρυών, *cock*, ὁ ἡ κίλις, *pillar*, Gen. -ονος.

REMARK 1. Those in -ξ vary between the masculine and feminine gender, except those in -ηξ, Gen. -ηκος, which are masculine, and Properispomena in -αξ, e. g. ἡ βῶλαξ, -αγξ, -αγγος, -ιξ, -ιγξ, -υξ, -υγξ, which are feminine.

III. Nouns of the Neut. gender are, (a) all substantives in -α, -η, -ορ, -ωρ, -ος, -ι and -υ; and (b) those in -αρ and -ας, Gen. -ατος, -ας, and contracts in -ηρ, except ὁ ψάρ, *starling*, and ὁ λίθς, *stone*.

§ 67. *Anomalous Nouns of the Third Declension.*

(269.)

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes:

(a) The first class includes those substantives, whose Nom. has a form which cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ γυνή, *woman*, Gen. γυναικ-ός.

(b) The second class includes those substantives, which, with one Nom. form, have in particular Cases, or in all the Cases, two modes of formation, both of which, however, may come, in accordance with the general rules, from one form of the Nom., e. g. ὁ ἡ ὕρνις, Gen. -ιδος, *a fowl*, Pl. ὄρνιθες and ὄρνεις, as if from ὄρνις, Gen. -εως. These substantives may be termed *Heteroclites*.

(c) The third class includes those substantives, which, with one Nom. form, admit, in particular Cases, or in all the Cases, two modes of formation, one of which may be derived from the Nom. form, but the other supposes a different Nom. form, e. g. θεράπων, -οντος, *a servant*, Acc. θεράποντα, and poetic θείραπα, as if from θέραψ. This formation may be called *Metaplast*, and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is termed the *Theme*.

§ 68. *Summary of the Anomalous Forms of the Third Declension.*

(370.)

1. Γόρυ, τὸ, *knee*, and δόρυ, τὸ, *spear*, see § 54, (c).

! In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also, in the Attic poets, the Gen. δορός, Dat. δορή, and even δόρε, and

Pl. *δέρεη* instead of *δέρεα*, are formed from *δύρν*; and in the phrase, *δορὶ ἔλαιν*, to take a prisoner of war, this Dat. form is retained even by the Attic prose writers.

2. *Γυνή*, ἡ, woman, Gen. *γυναικ-ός*, Dat. *γυναικ-ί*, Acc. *γυναικ-α*, Voc. *γύναι*; Pl. *γυναῖκες*, *γυναικῶν*, *γυναιξί(ν)*, *γυναῖκας*.

3. *Δόρυ*, see *γόνυ*, No. 1.

4. *Ζεύς*, Gen. *Διός*, Dat. *Διί*, Acc. *Δία*, Voc. *Ζεῦ*.

Poet. corresponding forms are *Ζηρός*, *Ζηνί*, *Ζήνα*.

5. *Θεράπων*, ὁ, servant, -οντος. In Eurip. Acc. *θέραπα*, Pl. *θέραπες*, § 67, (c).

6. *Κάρα*, τὸ, head, an Epic and poetic word, Gen. *κρατ-ός*, Dat. *κρατί* and *κάρᾱ*, Acc. *τὸ κάρᾱ*, *τὸ κραῖτα* (τὸν κραῖτα, § 214); Acc. Pl. *τοὺς κραῖτας*, § 67, (c).

7. *Κλείς*, ἡ, key, Gen. *κλειδ-ός*, Dat. *κλειδ-ί*, Acc. *κλειδ-α*, and commonly *κλεῖν*, § 53, Rem. 1; Nom. and Acc. Pl. *κλείς*, and *κλειδες*, *κλειδας*, § 67, (b).

Old Attic, *κλής*, *κλήδος*, *κλήδι*, *κλήδα*.

8. *Κύων*, ὁ, ἡ, dog, Gen. *κυν-ός*, Dat. *κυνί*, Acc. *κύνα*, Voc. *κύον*; Pl. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

9. *Λίπα*, τὸ, oil, fatness, in the Epic dialect always in the phrases, *ἀλείψασθαι λίπ' ἐλαίῳ*, *χρίσαι* and *χρίσασθαι λίπ' ἐλαίῳ*, and so also in the Attic prose, *ἀλείφασθαι*, *χρίεσθαι λίπα*; *λίπα* is thus an abridged Dat. instead of *λίπαι*, *λίπα*, from *τὸ λίπα*, Gen. -ας, but *ἔλαιον* must be considered as an adjective from *ἐλάᾱ*, olive, so that *λίπα ἔλαιον* means olive-oil.

10. *Μάρτυς*, ὁ, witness, Gen. *μάρτυρος*, Dat. *μάρτυρι*, Acc. *μάρτυρα*, rarer *μάρτυν*; Dat. Pl. *μάρτυσιν*.

11. *Ναῦς*, ἡ, ship, Gen. *νεώς*, Dat. *νηί*, Acc. *ναῦν*, Voc. wanting; Dual, Gen. and Dat. *νεοῖν*, Nom. and Acc. wanting; Pl. *νῆες*, *νεῶν*, *ναυσῶν*, *ναῦς*. Comp. *γραῦς*, § 57.

12. *ὄρνις*, ὁ, ἡ, bird, Gen. *ὄρνιθ-ος*, etc. The Pl. has a form declined like *πόλις*, except the Dat., *ὄρνιθες* and *ὄρνεις*, *ὄρνιθων* and *ὄρνεων*, *ὄρνισι*, *ὄρνιθας*, and *ὄρνεις* and *ὄρνις*, § 67, (b).

In the Attic writers the *ι* is sometimes short, *ὄρνις*, *ὄρνιν*, Aristoph. Av. 16. 270. 335. but *ὄρνις*, *ὄρνιν*, 70. 103. 73.

13. *Πύξ*, ἡ, place of meeting, Gen. *πυκν-ός*, Dat. *πυκνί*, Acc. *πύκνα*.

14. Σής, ὁ, *moth*, Gen. σε-ός; Pl. σίες, Gen. σίων, etc.

15. Σκώρ, τὸ, *dirt*, Gen. σκατός, etc.

16. Ὑδωρ, τὸ, *water*, Gen. ὕδατος, etc.

17. Φθοίς, φθοῖς, ὁ, *art of cooking*, Gen. φθοι-ός and (from φθοῖς) φθοῖδ-ος; Pl. φθόεις and φθοίδες.

18. Χοῦς, ὁ, *a mass*, χοός, χοί, χούν, χόες, χοῶν, χουσί, χόας like βούς, § 57, also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεύς. The later forms are preferred by the Attic writers; χούς with the meaning of *mound*, is inflected only like βούς. The form χοεύς is Ionic, Dat. χοέϊ.

19. Χρῶς, ὁ, *skin*, χρωτ-ός, χρωτί, χρῶτα. Corresponding forms in Ionic and the Attic poets, are, Gen. χρο-ός, χροί, χρῶα like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *to be in extreme peril*, Soph. Aj. 786.

§ 69. Defective Nouns of the Third Declension.

(271.)

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g. Χρεῖως, τὸ, *debt*, Ionic-Attic form for the Nom., Gen. and Acc.; the defective forms are supplied by τὸ χρεῖος, Gen. χρεῖους and χρεῖως, Pl. τὰ χρεῖα.

CHANGE OF FORM IN THE DECLENSIONS.

§ 70. I. Redundant Nouns.

(272.)

The term *Redundant* is applied to substantives, which have double forms in the Nom. (but often only in the Nom. Pl.) and throughout all or in most of the Cases.

A. In the same declension,

(a) with the same gender, e. g.

ὁ λαός and λαός, *people*, ὁ ναός and ναός, *temple*, ὁ λαγώς and λαγός, *hare*, ὁ κάλως, *rope*, Pl. also κάλοι, ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι.

(b) with different genders (heterogeneous), e. g.

ὁ ῥῶτος and τὸ ῥῶτον, *back*, (the last form was regarded by the Atticists as the only proper form, still τὸν ῥῶτον Xen. R. Equ. 3, 3.); ὁ ζυγός and τὸ ζυγόν, *yoke*.—In the Pl. of these heterogeneous nouns, the neuter form is predominant, and οἱ ζυγοί is probably not found.

B. In different declensions, and commonly with different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*, ὁ χώρος and ἡ χώρα, *space*, ἡ δίψα and τὸ δίψος, *thirst*, ἡ νάπη (the older form) and τὸ νάπος, *valley*, etc. Still, it should be mentioned, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ, the other three forms are almost entirely poetic, of which πρεσβύτερος and πρεσβύτατος, are in most frequent use; in the Common Language, ὁ πρεσβύτες, -ον, *elder*, (in the meaning of *messenger*, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; in the Pl., however, οἱ and τοὺς πρέσβεις, πρέσβειων, πρέσβεισι); also, τὸ δάκρυον and τὸ δάκρυ, *tear*. The later and the older forms are retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found in the Attic prose-writers, Thu. 7, 75; Dem. c. Onet. I § 32.

§ 71. II. *Heteroclites*.

(273.)

Heteroclites, § 67, (b), have a double form, either of the same Dec., namely of the third, or of different declensions. Heteroclites of the third Dec. are placed together, § 68. Heteroclites of different declensions are, e. g. the following:

A. Of the First and Third Declensions.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases and according to both declensions, ὁ μύκης, *mushroom*, Gen. μύκον and μύκητος, and some proper names, e. g. Χάρης. The name Θαλῆς, in the ancient Attic writers, has, together with Θάλητος, the Ionic Gen. form Θάλειω, Dat. Θάλητι and Θάλῃ, Acc. Θάλητα and Θαλῆν;

(b) The proper names mentioned, § 59, Rem. 2, have η as well as ην in the Acc. Sing. only.

B. Of the Second and Third Declensions.

(a) The Common second and third declensions. Several substantives in -ος as masculine are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. ὁ and τὸ ὄχος, *chariot*, τοῦ ὄχου and ὄχους, τὸν ὄχον and τὸ ὄχος; ὁ and τὸ σκότος, *darkness*.

(b) Compounds of the second and third declensions:

πρόχοος, ἡ, *watering-pot*, Att. πρόχους, Gen. πρόχου, etc., Dat. Pl. πρόχουσι like βούς, βουσί.

Οἰδίπους, Gen. Οἰδίποδος and poet. Οἰδίπου, Dat. Οἰδίποδι, Acc. Οἰδίποδα and Οἰδίπουν, Voc. Οἰδίπου.

(c) The Attic second and third declensions :

In the Acc. Sing. ὁ γέλως, *laughter*, γέλωτος, γέλωτι, Acc. γέλωτα and γέλων, and the three following, πάτριος, *patruus*, μήτριος, *avunculus*, and Μίνως, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the second Attic ; in the other Cases, according to the third Dec.

πάτριος, Gen. πάτρω and πάτρωος, Dat. πάτρωι, Acc. πάτρων and πάτρωα ;
Μίνως, Gen. Μίνω and Μίνωος, Dat. Μίνωι, Acc. Μίνω, § 48, Rem. 1,
Μίνων and Μίνωα.

§ 72. III. *Metaplasts*.

(24.)

Metaplasts, § 67, (c), like Heteroclitics, have a double formation, either of the same declension, or of different declensions. Metaplasts of the same declension have been treated, § 68, under the third Dec. Metaplasts of different declensions are, e. g. the following :

(a) The Common second and third declensions,

Δένδρον, *tree*, Gen. δένδρου, etc. ; but in the Dat. Pl. among the Attic writers, δένδρεσι (from the stem τὸ ΔΕΝΔΡΟΣ) and δένδροις ; the first form is regarded by the *Atticists* as the better. To this stem belong, also, the forms τῷ δένδρῳ and τὰ δένδρῃ, which occur in the Attic poets, and in later prose-writers.

Κοινωνός, ὁ, *partaker*, Gen. κοινωνοῦ, etc. ; Xenophon uses the forms οἱ κοινωνοί and τοὺς κοινωνούς, from ΚΟΙΝΩΝ.

Κρίνον, *lily*, Gen. κρίνου, etc., with the corresponding form in the Dat. Pl. κρίνεσι, in Aristoph. from the Pl. κρίνεα, (in Herod.). Comp. δένδρον.

Λᾶς, ὁ, *stone*, Gen. λᾶος and in Soph. O. C. 196. λίου.

Ὁ ὄνειρος and τὸ ὄνειρον, *dream*, Gen. ὄνειρου and ὄνειρατος.

Πῦρ, *fire*, πυρός. Pl., however, τὰ πυρά, *watch-fires*, according to the second Dec.

Τῖός, ὁ, *son*, Gen. τίου, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ΤΙΕΤΣ, Gen. τίεος, Dat. τίει, (Acc. τίεια is rejected) ; Pl. τίεις, Gen. τίειων, Dat. τίεισι, Acc. τίειας, commonly τίεις ; Dual τίεις, Gen. τίεισιν.

(b) The Attic second and third declensions,

The three substantives, ἡ ἄλως, *threshing-floor*, ὁ ταώς, *peacock*, and ὁ τυφός, *whirlwind*, have, together with the common inflection according to the Attic second declension, another, according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταώς are generally declined according to the Attic second Dec., Acc. Sing. ἄλων, ταών ; still, the ν is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνες, ἄλωσι(ν), ταώνι, ταώνες, ταῶσιν, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.* (375.)

1. Those substantives are termed indeclinable that have but one form to denote the Case. Besides the foreign proper names, like ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and most cardinal numbers, all indeclinable nouns of the neuter gender are included. Thus, e. g. indeclinable nouns are,

- (a) The names of the letters, e. g. τὸ, τοῦ, τῷ ἄλφα;
- (b) Most of the cardinal numbers, e. g. δέκα ἀνδρῶν;
- (c) Τὸ, τοῦ, τῷ χρεὼν, *necessity, destiny*, and θέμις with εἶναι and several foreign words, e. g. τὸ, τοῦ, τῷ πᾶσχα;
- (d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed *Defectiva numero*. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. οἱ αἰθέρες, *ether*, οἱ ἐτῆσται, *the Etesian winds*, αἱ Ἀθῆναι, *Athens*, τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

SECTION II.

The Adjective and Participle.

§ 74. *Nature, Gender and Declension of the Adjective and Participle.* (376.)

1. The Adjective and the Participle express a property, which is considered as already belonging to a subject, e. g. the *red* rose, or as now first affirmed of a subject, e. g. the rose is *red*. In both instances, in Greek and in Latin, the Adjective and Participle agree with their substantive in Gender, Number and Case, e. g. ὁ ἀγαθὸς πατήρ and ὁ πατήρ ἀγαθὸς ἐστίν, ἡ ἀγαθὴ μήτηρ and ἡ μήτηρ ἀγαθὴ ἐστίν, τὸ ἀγαθὸν τέκνον and τὸ τέκνον ἀγαθόν ἐστίν.

2. Hence the Adjective and the Participle, like the Substantive, have a three-fold inflection for the gender, which is termed *motion*, § 40, Rem. 1. Still, many Adjectives have only two endings, namely, one for the Masc. and Fem. gender, the other for the Neuter gender, e. g. ὁ σῶφρων ἀνὴρ, ἡ σῶφρων γυνή, τὸ σῶφρον τέκνον. Many Adjectives, still, have but one ending, by which they commonly indicate only the Masc. and Fem.

genders, rarely the Neuter gender, and never the Nom., Acc. and Voc. Neuter, e. g. ὁ φυγὰς ἀνὴρ, ἡ φυγὰς γυνή. In Adjectives and Participles of three endings, the Masc. and Neuter always belong to the same declension, and the Neuter varies from the Masc. only in the Nom., Acc. and Voc.; the Fem. is always declined like the first Dec.

3. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted in the following pages. It may be remarked as an essential deviation in the Participles, that the Voc. of the third Dec. is always like the Nom., § 53, Rem. 5.

§ 75. *Accentuation of Adjectives and Participles.*

(277.)

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions; which are now to be noted:

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κοῦφος, κοῦφη, κοῦφον; χαρίεις, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρην, τέρεινα, τέρεν; βαρύς, βαρεία, βαρύ; βουλευσας, βουλευσᾶσα, βουλευσαν; τιθείς, τιθείσα, τιθίν.

REMARK 1. In Adjectives in -ος, -η, -ον, or -ος, -ᾶ, -ον, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπινος, ἀνθρωπίνη, ἀνθρώπινον; ἐλεύθερος, ἐλευθέρᾶ, ἐλεύθερον; κοῦφος, κοῦφη, κοῦφον; σπουδαῖος, σπουδαῖα, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπιναι, ἐλεύθεραι, κοῦφαι, σπουδαῖαι, like ἀνθρώπινοι, ἐλεύθεροι, κοῦφοι, σπουδαῖοι.

2. In Participles, when the nature of the syllables permits, the same syllable is accented in the Neuter Nom. as in the Masc., e. g.

παιδεύων,	παιδεύον	τιμήσων,	τιμήσον
φιλόων	φιλόον	λιπών,	λιπόν.

REM. 2. Yet Adjectives, sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -όος, -όη, or -όα, -όον, (except the Nom. and Acc. Dual of the Masc. and Neuter genders, which are oxytoned, § 49, 3), are Perispomena through all the Cases and Numbers, though such as are derived from -εος in uncompound forms, are Proparoxytoned, e. g. ἀργύρεος = ἀργυροῦς, ἀργύρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εὔνοος, εὔνοον, see § 49, 3.

4. In the Gen. Pl. the Barytoned Fem. is a Perispomenon, § 45, 6, (b), αἰ-

ly in those Adjectives and Participles, whose Masc. is like the third Dec., while all the remaining Cases, retain the accent of the Masc., e. g.

βαρύς, -έα, -ύ	Gen. Pl. βαρέων, βαρεῖων
χαρίεις, -έσσα, -έιν	" χαρίεντων, χαριέσσων
μέλας, μέλαινα, μέλαν	" μελάνων, μελαινών
πᾶς, πᾶσα, πᾶν	" πάντων, πασών
τυφθεῖς, -εῖσα, -έν	" τυφθέντων, τυφθεῖσων
τύπας, τύπασα, τύπαν	" τυπάντων, τυπασών; but,
ἀνθρώπινος, -ίνη, -ινον	" ἀνθρώπων, as Masc., F. and N.
ἐλευθερός, -εῖρα, -ερον	" ἐλευθέρων, as Masc., F. and N.
τυπτομένος, -ένη, -ενον	" τυπτομένων, as Masc., F. and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2, (c).

REM. 4. On the accentuation of the Nominative form of compound adjectives, the following things are to be noted:

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule, § 30, 1, (c), and are Proparoxytones, e. g. φιλότιμος, from τέκνον, πάγκαλος, from κάκος. But if the last part is formed of a verb, then those adjectives, whose penult is long, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωτός, ὀδηγός; but those, whose penult is short, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones, λιθόβολος, cast down by stones,
μητροκτόνος, matricide, μητρόκτονος, slain by a mother,
θηροτρόφος, nourishing wild beasts, θηρότροφος, nourished by wild beasts.

Those compounds that are formed of prepositions, α privative and intensive, ἐν and δις, and αἰ, ἀγαν, ἀρ, ἀρτι, ἐρ, ἡμι, ζα, παν and πολυ, are exceptions to the rule which applies to those words that have a short penult; words compounded with these particles are always Proparoxytones.

- (b) Verbal adjectives in -τός remain Oxytones, in compound words, if they have three endings, but are Proparoxytones, if they have only two endings. See § 78, I, (c).
(c) All compounds in -πλήξ, -ρώξ, -τρώξ, -σφάξ, are Oxytones.

SUMMARY OF THE ADJECTIVE AND PARTICIPIAL ENDINGS.

§ 76. I. Adjectives and Participles of three Endings.

(378—381.)

L -ος, -η, -ον:	Nom. ἀγαθός, ἀγαθή, ἀγαθόν, good,
	Gen. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ
	Nom. ὀγδοός, ὀγδότη, ὀγδοον, eighth,
	Gen. Pl. ὀγδῶν, ὀγδῶν, ὀγδῶν (§ 75, 4.)
	Nom. γραφόμενος, γραφομένη, γραφόμενον
	Gen. Pl. γραφομένων, γραφομένων, γραφομένων

-ος, -ᾱ, -ον:	Nom.	δίκαιος, δικαίῃ, δίκαιον, <i>just</i> ,
	Gen.	δικαίου, δικαίᾱς, δικαίου
	Gen. Pl.	δικαίων, δικαίων, δικαίων
	Nom.	ἐχθρός, ἐχθρά, ἐχθρόν, <i>hostile</i> ,
	Gen.	ἐχθροῦ, ἐχθράς, ἐχθροῦ
	Nom.	ἄθρόος, ἄθρόα, ἄθρόον, <i>full</i> ,
	Gen.	ἄθρόου, ἄθρόας, ἄθρόου
	Gen. Pl.	ἄθρόων, ἄθρόων, ἄθρόων.

Most of the adjectives belong to this class. The Fem. ends in *α*, when preceded by *ι* or *ρ*, § 43, 1. Still, adjectives in *-οος* have *-όα* in the Fem., when a *ρ* precedes the *ο*, elsewhere *-όη*, e. g. ἄθρόα, yet ὀγδόη. On the accentuation of adjectives in *-ος*, *-η* (*ᾱ*), *-ον*, see § 75.

Adjectives in *-εος*, *-είᾱ*, *-εον*, which indicate the *material*, e. g. χρύσεος, *golden*, ἀργύρεος, *silver*, κεράμεος, *earthen*, and multiplicative adjectives in *-όος*, *-όη*, *-όον*, e. g. ἀπλόος, *single*, διπλόος, *double*, suffer contraction. On the accentuation of adjectives in *-εος*, *-εία*, *-εον*, see § 75, 3, and on the contraction of adjectives in *-ία* into *-ᾱ*, *-όη* into *-ῆ*, and *-όα* into *ᾱ*, see § 9, II.

χρῦσ-εος,	χρυσ-είᾱ,	χρῦσ-εον
χρυσ-οῦς,	χρυσ-ῆ,	χρυσ-οῦν
έρει-εος,	έρει-είᾱ,	έρει-εον
έρει-οῦς,	έρει-ᾱ,	έρει-οῦν
ἄργυρ-εος,	ἄργυρ-είᾱ,	ἄργυρ-εον
ἄργυρ-οῦς,	ἄργυρ-ᾱ,	ἄργυρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν.

REMARK 1. Attic writers rarely omit the contraction, e. g. χρύσεα, Xen. Ag. 5, 5; yet ἄθρόος, *-όᾱ*, *-όον*, *crowded*, is rarely found contracted; δεικρός, *-όᾱ*, *-όον*, *two-pronged*, is commonly contracted in the Masc. and Neut., δεικοῦς, δεικοῦν, but in the Fem. the uncontracted form is usual, ἡ δειρόα; ὄγδοος is always uncontracted.

II. -εύς, -εῖᾱ, -εῖον:	Nom.	γλυκύς, γλυκεῖα, γλυκύ, <i>sweet</i> ,
	Gen.	γλυκίος, γλυκείας, γλυκίος
	Gen. Pl.	γλυκίων, γλυκειῶν, γλυκίων (§ 75, 4).

The declension of the Masc. is like πῆχυσ, but with the common genitives in *-εος*, *-είων*, the declension of the Neut. is like ἄστυ, yet always uncontracted in the Pl. (*-εία*). The only deviations from the regular accentuation are, ἡμισυς, ἡμίσεια, ἡμισυ, *half*, θήλυς, *female*, πρεσβυς, *old* (used only in the Masc.), and some poetic forms.

REM. 2. The adjective ἡμισυς, in the Attic writers, has both the contracted and uncontracted forms, ἡμισυς and ἡμίσειας in the Acc. Pl.; also the Neut. ἡμίσεια is found in several passages in Demosthenes in the contracted form ἡμισυ. Sometimes the Ionic Fem. form *-εία* occurs, e. g. πλατεῖα, X. R. Equ. 1, 14. (in all Codd.) ἡμισίας, Pl. Menon. 83, c. in the best Codd.

- III. -ύς, -ύσα, -ῦν: Nom. δεικνύς, δεικνύσα, δεικνύν, *showing*,
 Gen. δεικνύντος, δεικνύσης, δεικνύντος
 Gen. Pl. δεικνύντων, δεικνυσῶν, δεικνύντων (§ 75, 4.)
 Nom. φύς, φύσα, φύν, *producing*,
 Gen. φύντος, φύσης, φύντος (§ 65, 2, (c).)
 Gen. Pl. φύντων, φυσῶν, φύντων.

So the participles of the Pres. and second Aor. Act. of verbs in -μι. For the declension of the Masc. and Neut., see § 54, (d).

- IV. -εῖς, -εσσα, -εν: Nom. χαρίεις, χαρίεσσα, χαριεν, *lovely*,
 Gen. χαρίεντος, χαρίεσσης, χαρίεντος
 Gen. Pl. χαριέντων, χαριεσσῶν, χαριέντων.

For the declension of the Masc. and Neut., see § 54, (d), only that the Dat. Pl. ends in -σσι, not -ισσι, e. g. χαρίεσσι. The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone.

REM. 3. Some adjectives in -ήεις, -ήεσσα, -ήεν, and -όεις, -όεσσα, -όεν, admit contraction, e. g.

- Nom. τιμή-εις, τιμή-εσσα, τιμῇ-εν, *honored*,
 τιμῆς, τιμῆσσα, τιμῇ
 Gen. τιμῆντος, τιμῆσδης, τιμῆντος
 Nom. μελιτό-εις, μελιτό-εσσα, μελιτό-εν, *honeyed*,
 μελιτούς, μελιτοῖσσα, μελιτοῖν
 Gen. μελιτοῦντος, μελιτούσσης, μελιτοῦντος.

- V. -εῖς, -εῖσα, -έν: Nom. λειφθεῖς, λειφθεῖσα, λειφθέν, *relictus*,
 Gen. λειφθέντος, λειφθείσης, λειφθέντος
 Gen. Pl. λειφθέντων, λειφθεισῶν, λειφθέντων
 Nom. τιθεῖς, τιθεῖσα, τιθέν, *placing*,
 Gen. τιθέντος, τιθείσης, τιθέντος.

For the declension of the Masc. and Neut., see § 54, (d), and also in the Dat. Pl., e. g. τυφθεῖσι. So likewise the Part. Pass. of the first and second Aor., and the Pres. and second Aor. Active Part. of τίθημι and ἵημι, e. g. ἰώς, ἰῶσα, ἰέν, εἶς, εῖσα, ἔν, θεῖς, θεῖσα, θέν.

- VI. -ᾱς, -αινα, -ᾶν: Nom. μέλας, μέλαινα, μέλαν, *black*,
 Gen. μελᾶνος, μελαινης, μελᾶνος
 Gen. Pl. μελᾶνων, μελαινῶν, μελᾶνων.

In the same manner only τάλας, τάλαινα, τάλαν, *unhappy*. For the declension of the Masc. and Neut., see § 54, (d), with Rem. 6.

- VII. -ᾱς, -ᾶσα, -ᾶν: Nom. πᾶς, πᾶσα, πᾶν, *all, every*,
 Gen. παντός, πάσης, παντός
 Gen. Pl. πάντων, πασῶν, πάντων.

In the same manner only the compounds of πᾶς, e. g. ἄπᾱς, ἄπᾶσα, ἄπᾶν, σύμπᾱς, πρόπᾱς, and the remaining compounds which have a short α in the Neut. See § 54, (d), for the declension of the Masc. and Neut., and § 65, 2, (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

- VIII. - $\bar{a}\varsigma$, - $\bar{a}\sigma\acute{\alpha}$, - $\acute{\alpha}\nu$: Nom. $\lambda\acute{\epsilon}\iota\psi\bar{\alpha}\varsigma$, $\lambda\acute{\epsilon}\iota\psi\bar{\alpha}\sigma\alpha$, $\lambda\acute{\epsilon}\iota\psi\alpha\nu$, *having left*,
 Gen. $\lambda\acute{\epsilon}\iota\psi\alpha\nu\tau\omicron\varsigma$, $\lambda\acute{\epsilon}\iota\psi\acute{\alpha}\sigma\eta\varsigma$, $\lambda\acute{\epsilon}\iota\psi\alpha\nu\tau\omicron\varsigma$
 Gen. Pl. $\lambda\acute{\epsilon}\iota\psi\acute{\alpha}\nu\tau\omega\nu$, $\lambda\acute{\epsilon}\iota\psi\alpha\sigma\acute{\omega}\nu$, $\lambda\acute{\epsilon}\iota\psi\acute{\alpha}\nu\tau\omega\nu$.

So the first Aor. Act. Part., and also the Part. Pres. and second Aor. Act. of $\acute{\iota}\sigma\tau\eta\mu\iota$, $\acute{\iota}\sigma\tau\acute{\alpha}\varsigma$, - $\acute{\alpha}\sigma\alpha$, - $\acute{\alpha}\nu$, $\sigma\tau\acute{\alpha}\varsigma$, - $\acute{\alpha}\sigma\alpha$, - $\acute{\alpha}\nu$. For the declension, see § 54, (d).

- IX. - $\eta\nu$, - $\epsilon\iota\nu\alpha$, - $\epsilon\nu$: Nom. $\tau\acute{\epsilon}\rho\eta\nu$, $\tau\acute{\epsilon}\rho\epsilon\iota\nu\alpha$, $\tau\acute{\epsilon}\rho\epsilon\nu$, *fine*.
 Gen. $\tau\acute{\epsilon}\rho\epsilon\nu\omicron\varsigma$, $\tau\epsilon\rho\epsilon\iota\nu\eta\varsigma$, $\tau\acute{\epsilon}\rho\epsilon\nu\omicron\varsigma$
 Gen. Pl. $\tau\epsilon\rho\acute{\epsilon}\nu\omega\nu$, $\tau\epsilon\rho\epsilon\iota\nu\acute{\omega}\nu$, $\tau\epsilon\rho\acute{\epsilon}\nu\omega\nu$.

No other adjective is thus declined. For the declension, see § 55, 1.

- X. - $\omicron\acute{\upsilon}\varsigma$, - $\omicron\acute{\upsilon}\sigma\alpha$, - $\acute{\omicron}\nu$: Nom. $\delta\iota\delta\omicron\acute{\upsilon}\varsigma$, $\delta\iota\delta\omicron\acute{\upsilon}\sigma\alpha$, $\delta\iota\delta\acute{\omicron}\nu$, *giving*,
 Gen. $\delta\iota\delta\acute{\omicron}\nu\tau\omicron\varsigma$, $\delta\iota\delta\omicron\upsilon\sigma\eta\varsigma$, $\delta\iota\delta\acute{\omicron}\nu\tau\omicron\varsigma$
 Gen. Pl. $\delta\iota\delta\acute{\omicron}\nu\tau\omega\nu$, $\delta\iota\delta\omicron\upsilon\sigma\acute{\omega}\nu$, $\delta\iota\delta\acute{\omicron}\nu\tau\omega\nu$.

Thus only the Part. Pres. and second Aor. Act. (- $\delta\omicron\acute{\upsilon}\varsigma$, - $\delta\omicron\acute{\upsilon}\sigma\alpha$, - $\delta\acute{\omicron}\nu$, Gen. - $\delta\acute{\omicron}\nu\tau\omicron\varsigma$, - $\delta\omicron\acute{\iota}\sigma\eta\varsigma$, Gen. Pl. in Fem. - $\delta\omicron\upsilon\sigma\acute{\omega}\nu$) of verbs in - $\omega\mu\iota$.

- XI. - $\acute{\omicron}\nu$, - $\omicron\acute{\upsilon}\sigma\alpha$, - $\acute{\omicron}\nu$: Nom. $\acute{\epsilon}\kappa\acute{\omicron}\nu$, $\acute{\epsilon}\kappa\omicron\acute{\upsilon}\sigma\alpha$, $\acute{\epsilon}\kappa\acute{\omicron}\nu$, *willing*,
 Gen. $\acute{\epsilon}\kappa\acute{\omicron}\nu\tau\omicron\varsigma$, $\acute{\epsilon}\kappa\omicron\acute{\iota}\sigma\eta\varsigma$, $\acute{\epsilon}\kappa\acute{\omicron}\nu\tau\omicron\varsigma$
 Gen. Pl. $\acute{\epsilon}\kappa\acute{\omicron}\nu\tau\omega\nu$, $\acute{\epsilon}\kappa\omicron\upsilon\sigma\acute{\omega}\nu$, $\acute{\epsilon}\kappa\acute{\omicron}\nu\tau\omega\nu$.

Thus only the compound $\acute{\alpha}\acute{\epsilon}\kappa\omega\nu$, commonly $\acute{\alpha}\kappa\omega\nu$, $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha$, $\acute{\alpha}\kappa\omicron\nu$. For the declension, see § 54, (d).

- XII. - $\omega\nu$, - $\omicron\upsilon\sigma\acute{\alpha}$, - $\omicron\nu$: Nom. $\lambda\acute{\epsilon}\iota\psi\omega\nu$, $\lambda\acute{\epsilon}\iota\psi\omicron\upsilon\sigma\alpha$, $\lambda\acute{\epsilon}\iota\psi\omicron\nu$, *leaving*,
 Gen. $\lambda\acute{\epsilon}\iota\psi\omicron\nu\tau\omicron\varsigma$, $\lambda\acute{\epsilon}\iota\psi\omicron\acute{\iota}\sigma\eta\varsigma$, $\lambda\acute{\epsilon}\iota\psi\omicron\nu\tau\omicron\varsigma$
 Gen. Pl. $\lambda\acute{\epsilon}\iota\psi\acute{\omicron}\nu\tau\omega\nu$, $\lambda\acute{\epsilon}\iota\psi\omicron\upsilon\sigma\acute{\omega}\nu$, $\lambda\acute{\epsilon}\iota\psi\acute{\omicron}\nu\tau\omega\nu$.

So, also, the Pres. Part., Fut. and second Aor. Act. For the declension, see § 54, (d). In the same manner, the Present participles of contract verbs in - $\acute{\alpha}\omega$, - $\acute{\epsilon}\omega$ and - $\acute{\iota}\omega$, e. g.

- | | | | |
|----------|---|----------|---|
| Nom. | $\tau\acute{\iota}\mu\acute{\omega}\nu$, - $\acute{\omega}\sigma\alpha$, - $\acute{\omega}\nu$ | Nom. | $\phi\acute{\iota}\lambda\acute{\omega}\nu$, - $\omicron\acute{\upsilon}\sigma\alpha$, - $\omicron\acute{\upsilon}\nu$ |
| Gen. | $\tau\acute{\iota}\mu\acute{\omega}\nu\tau\omicron\varsigma$, - $\acute{\omega}\sigma\eta\varsigma$, - $\acute{\omega}\nu\tau\omicron\varsigma$ | Gen. Pl. | $\phi\acute{\iota}\lambda\omicron\acute{\iota}\nu\tau\omega\nu$, - $\omicron\upsilon\sigma\acute{\omega}\nu$, - $\omicron\acute{\iota}\nu\tau\omega\nu$. |
| Gen. Pl. | $\tau\acute{\iota}\mu\acute{\omega}\nu\tau\omega\nu$, - $\acute{\omega}\sigma\acute{\omega}\nu$, - $\acute{\omega}\nu\tau\omega\nu$. | Nom. | $\mu\acute{\iota}\sigma\theta\acute{\omega}\nu$, - $\omicron\acute{\upsilon}\sigma\alpha$, - $\omicron\acute{\iota}\nu$ |
| | | Gen. Pl. | $\mu\acute{\iota}\sigma\theta\acute{\omicron}\nu\tau\omega\nu$, - $\omicron\upsilon\sigma\acute{\omega}\nu$, - $\acute{\omicron}\nu\tau\omega\nu$. |

The Fut. Part. Act. of Liquid verbs is declined like $\phi\acute{\iota}\lambda\acute{\omega}\nu$, $\phi\acute{\iota}\lambda\omicron\acute{\iota}\sigma\alpha$, $\phi\acute{\iota}\lambda\omicron\acute{\iota}\nu$, Gen. $\phi\acute{\iota}\lambda\omicron\acute{\iota}\nu\tau\omicron\varsigma$, etc., e. g. $\sigma\pi\epsilon\rho\acute{\omega}\nu$, - $\omicron\acute{\upsilon}\sigma\alpha$, - $\omicron\acute{\iota}\nu$, formed from $\sigma\pi\epsilon\rho\acute{\epsilon}\omega\nu$, etc., from $\sigma\pi\epsilon\rho\acute{\omega}$, *to sow*.

- XIII. - $\acute{\omega}\varsigma$, - $\nu\acute{\iota}\alpha$, - $\acute{\omicron}\varsigma$: Nom. $\tau\epsilon\tau\upsilon\phi\acute{\omega}\varsigma$, $\tau\epsilon\tau\upsilon\phi\acute{\nu}\iota\alpha$, $\tau\epsilon\tau\upsilon\phi\acute{\omicron}\varsigma$, *having struck*,
 Gen. $\tau\epsilon\tau\upsilon\phi\acute{\omicron}\tau\omicron\varsigma$, $\tau\epsilon\tau\upsilon\phi\acute{\iota}\alpha\varsigma$, $\tau\epsilon\tau\upsilon\phi\acute{\omicron}\tau\omicron\varsigma$
 Gen. Pl. $\tau\epsilon\tau\upsilon\phi\acute{\omicron}\tau\omega\nu$, $\tau\epsilon\tau\upsilon\phi\acute{\iota}\omega\nu$, $\tau\epsilon\tau\upsilon\phi\acute{\omicron}\tau\omega\nu$.

On the form $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$, - $\acute{\omega}\sigma\alpha$, $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$ and - $\acute{\omicron}\varsigma$, etc., see below, § 193, 3.

XIV. The adjectives, $\mu\acute{\epsilon}\gamma\alpha\varsigma$, $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$, $\mu\acute{\epsilon}\gamma\alpha$, *great*, $\pi\omicron\lambda\acute{\iota}\varsigma$, $\pi\omicron\lambda\lambda\acute{\eta}$, $\pi\omicron\lambda\acute{\iota}$, *much*, and $\pi\rho\acute{\alpha}\omicron\varsigma$, $\pi\rho\acute{\alpha}\epsilon\acute{\iota}\alpha$, $\pi\rho\acute{\alpha}\omicron\nu$, *soft*, deviate in their declension from the usual formation; even $\pi\omicron\lambda\lambda\acute{\omicron}\nu$ instead of $\pi\omicron\lambda\acute{\iota}\nu$ or $\pi\omicron\lambda\acute{\iota}$, occurs in the Attic poets; Aeschines, p. 824, uses the Voc. $\mu\acute{\epsilon}\gamma\alpha\lambda\epsilon$. $\Pi\rho\acute{\alpha}\omicron\varsigma$ has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like $\pi\rho\acute{\alpha}\acute{\upsilon}\varsigma$, - $\acute{\epsilon}\acute{\iota}\alpha$, - $\acute{\upsilon}$ (comp. $\gamma\lambda\upsilon\kappa\acute{\upsilon}\varsigma$, - $\acute{\epsilon}\acute{\iota}\alpha$, - $\acute{\upsilon}$), which occurs in the Dialects. See the Paradigm.

§ 77. *Paradigms.*

(282.)

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φιλι-ος	φιλι-ᾶ	φιλι-ον, lovely
G.	ἀγαθ-ου	ἀγαθ-ης	ἀγαθ-ου	φιλι-ου	φιλι-ᾶς	φιλι-ου
D.	ἀγαθ-ῳ	ἀγαθ-ῇ	ἀγαθ-ῳ	φιλι-ῳ	φιλι-ᾷ	φιλι-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φιλι-ον	φιλι-ᾶν	φιλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φιλι-ε	φιλι-ᾶ	φιλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φιλι-οι	φιλι-αι	φιλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φιλι-ων	φιλι-ων	φιλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φιλι-οις	φιλι-αῖς	φιλι-οις
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φιλι-ους	φιλι-ᾶς	φιλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φιλι-οι	φιλι-αι	φιλι-α
Dual.	ἀγαθ-ώ	ἀγαθ-ά	ἀγαθ-ώ	φιλι-ω	φιλι-ᾶ	φιλι-ω
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φιλι-οῖν.	φιλι-αῖν	φιλι-οῖν.
S. N.	γλυκύς	γλυκεία	γλυκύ, sweet	πρᾶος	πραεῖα	πρᾶον, soft
G.	γλυκέ-ος	γλυκεῖας	γλυκέ-ος	πράου	πραεῖας	πράου
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πράῳ	πραεῖα	πράῳ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πρᾶον	πραεῖαν	πρᾶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πρᾶος(ε)	πραεῖα	πρᾶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραεῖα
G.	γλυκείων	γλυκεῖων	γλυκείων	πραεῖων	πραεῖων	πραεῖων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)	πράοις, πραεῖσι	πραεῖαις	πραεῖσι
A.	γλυκεῖς	γλυκεῖας	γλυκέα	πράους, πραεῖς	πραεῖας	πραεῖα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραεῖα
Dual.	γλυκέε	γλυκεῖα	γλυκέε	πράω	πραεῖα	πράω
	γλυκέοιν	γλυκεῖαιν	γλυκέοιν.	πράοιν	πραεῖαιν	πράοιν.
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειψθεῖς	λειψθεῖσα	λειψθέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	λειψθέντος	λειψθείσης	λειψθέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	λειψθέντι	λειψθείσῃ	λειψθέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	λειψθέντα	λειψθείσαν	λειψθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειψθεῖς	λειψθεῖσα	λειψθέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειψθέντες	λειψθεῖσαι	λειψθέντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων	λειψθέντων	λειψθεισῶν	λειψθέντων
D.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	λειψθεῖσι(ν)	λειψθείσαις	λειψθεῖσι(ν)
A.	χαρίεντας	χαρίεσᾶς	χαρίεντα	λειψθέντας	λειψθείσας	λειψθέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειψθέντες	λειψθεῖσαι	λειψθέντα
Dual.	χαρίεντε	χαρίεσαῖ	χαρίεντε	λειψθέντε	λειψθεῖσαῖ	λειψθέντε
	χαρίέντοιν	χαρίεσαιν	χαρίέντοιν.	λειψθέντοιν	λειψθεισαιν	λειψθέντοιν.

χρῦσε-ος χρυσούς χρυσού χρυσῷ χρυσούν doubtful	χρυσέ-α χρυσή χρυσῆς χρυσῇ χρυσήν χρυσή	χρῦσε-ον, golden χρυσούν χρυσού χρυσῶ χρυσούν χρυσούν	ἀπλό-ος ἀπλούς ἀπλού ἀπλῷ ἀπλούν doubtful	ἀπλό-η ἀπλή ἀπλῆς ἀπλῇ ἀπλήν ἀπλή	ἀπλό-ον, simple ἀπλούν ἀπλού ἀπλῷ ἀπλούν ἀπλούν
χρυσοῖ χρυσῶν χρυσοῖς χρυσούς χρυσοῖ	χρυσαῖ χρυσῶν χρυσαῖς χρυσᾶς χρυσαῖ	χρυσᾶ χρυσῶν χρυσοῖς χρυσᾶ χρυσᾶ	ἀπλοῖ ἀπλῶν ἀπλοῖς ἀπλούς ἀπλοῖ	ἀπλαῖ ἀπλῶν ἀπλαῖς ἀπλᾶς ἀπλαῖ	ἀπλᾶ ἀπλῶν ἀπλοῖς ἀπλᾶ ἀπλᾶ
χρυσώ χρυσοῖν	χρυσᾶ χρυσαῖν	χρυσώ χρυσοῖν.	ἀπλώ ἀπλοῖν	ἀπλᾶ ἀπλαιν	ἀπλώ ἀπλοῖν.
πολύς πολλοῦ πολλῷ πολύν πολύ	πολλή πολλῆς πολλῇ πολλήν πολλή	πολύ, much πολλοῦ πολλῷ πολύ πολύ	μέγας μεγάλου μεγάλῳ μέγαν μέγα	μεγάλη μεγάλῃς μεγάλη μεγάλην μεγάλη	μέγα, great μεγάλου μεγάλῳ μέγα μέγα
πολλοῖ πολλῶν πολλοῖς πολλούς πολλοῖ	πολλαί πολλῶν πολλαῖς πολλάς πολλαί	πολλά πολλῶν πολλοῖς πολλά πολλά.	μεγάλοι μεγάλων μεγάλοις μεγάλους μεγάλοι	μεγάλαι μεγάλων μεγάλαις μεγάλας μεγάλαι	μεγάλα μεγάλων μεγάλοις μεγάλα μεγάλα
			μεγάλῳ μεγάλοιν	μεγάλα μεγάλαιν	μεγάλῳ μεγάλοιν.
στάς στάντος στάντι στάντα στάς	στάσα στάσης στάσῃ στάσαν στάσα	στάν, standing στάντος στάντι στάντα στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιπούσα λιπούσης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόντα λιπόν
στάντες στάντων στάσι(ν) στάντας στάντες	στάσαι στασῶν στάσαις στάσῳς στάσαι	στάντα στάντων στάσι(ν) στάντα στάντα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες	λιπούσαι λιπουσῶν λιπούσαις λιπούσας λιπούσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα
στάντε στάντοι	στάσῳ στάσαιν	στάντε στάντοι.	λιπόντε λιπόντοι	λιπούσῳ λιπούσαιν	λιπόντε λιπόντοι.

§ 78. II. *Adjectives of two Endings.* (283.)

I -ος, -ον; ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple Adjectives without particular derivative-endings, e. g. ὁ ἢ βάρβαρος, *not Greek*, λάβρος, *vehement*, ἡμερος, *gentle*, λοιδορος, *calumniating*, τιθασός, *mild*, χέρσος, *unfruitful*, ἡσυχος, *silent*, δάπανος, *extravagant*, ἑωλος, *yesterday*;

(b) Most simple Adjectives with the derivative-endings -ιος, -ειος, and -ιμος, e. g. ὁ ἢ σωτήριος, *saving*, ὁ ἢ βασιλείος, *regius*, -α, ὁ ἢ γνώριμος, *recognizable*;

(c) All compounds, e. g. ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*, ὁ ἢ ἄργός, instead of ἀεργός, *inactive*, but ἄργος, -ή, -όν, *skilful*, ὁ ἢ πάγκαλος, *very skilful*, but καλός, -ή, -όν, ὁ ἢ πάλλευκος, *very skilful*, but λευκός, -ή, -όν, *divinely inspired*, but πνευστός, -ή, -όν; Adjectives compounded with Adjectives in -κός are Proparoxytones, e. g. ὁ ἢ ψευδάττικος, *not pure Attic*, but Ἀττικός, -ή, -όν, ὁ ἢ μισοπέτρικος, but Περσικός, -ή, -όν.

Adjectives derived from compound verbs with the derivative-endings -κός, -τός, are excepted; these remain Oxytones; those in -τέος, also, (which remain Paroxytones) are excepted, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνυμι, κατασκευαστός, -ή, -όν, from κατασκευάζω, ἀνεκτός, -ή, -όν, from ἀνέχω. (Some words in -τός, which take a pure Adjective meaning, have in this case only two endings and are Proparoxytones, e. g. ὁ ἢ ἐξαιρετός, *pre-eminent*, ἐπιλέητος, *blameworthy*, περιβόητος, *familiar*, ὑποπτος, *suspicious*, etc.) But when compounds in -τός, -τή, -τόν, are again compounded, they have the regular endings, and are Proparoxytones, e. g. ὁ ἢ ἀκατασκευάσιος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ὑπορώτερος ἢ λῆψις, Thu. 5, 110. δυσμεβολώτατος ἢ Λόχρις, Id. 3, 101.

II. -ο υς, -ο υ ν; ὁ ἢ εὖνους, τὸ εὖνον, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted Substantives νοῦς and πλούς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὅστω, § 47, yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὖνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακονόοις X. Cy. 8, 2, 1. κρυψινόους X. Ag. 11, 5. δύνουσι X. H. 2, 1, 2.

(b) Such as are compounded with the Substantive ποῦς, e. g. ὁ ἢ πολύπους, τὸ πολύπουν, and also like Οιδίπους, § 71, B, (b), admit a double inflection, and follow partly compound nouns of the second Dec., and partly those of the third Dec., e. g. Gen. πολύποδος and πολύπουν; Acc. πολύποδα and πολύπουν, etc.

REM. 3. In many Adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνικτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; ὁ ἢ ἰλιως, τὸ ἰλιων, *compassionate*.

Adjectives of these endings are like the Attic second Dec., § 48.

REM. 4. The Acc. ends commonly in -ων, but in a number of compound words, it ends in -ω, § 48, Rem. 1, e. g. ἀξιοχρεω, ἀνάπλεω, ἄγῃρω (in respect to the accentuation, see § 29, Rem. 5), ἐπίπλεω, ὑπέρχρεω.

REM. 5. The simple Adjective πλίως, πλία, πλίων, *full*, Gen. πλίας, πλίας, πλίω, Pl. πλίω, πλίας, πλίας has three endings; the compounds are either of common gender, e. g. ὁ ἢ ἀνάπλεως, τὸ ἀνάπλεων, Pl. οἱ αἱ ἐκπλεω (ἱππείς ἐκπλεω X. Cy. 6. 2, 7. ἐκπλεω τράπεζαι X. Hier. 1, 18), τὰ ἐκπλεω X. Cy. 3. 1, 28. 1. 6. 7., and even the Nom. Pl. πλίω, of the simple Adjective is often used for the Masc. and Fem., or they have, (yet more seldom), three endings, e. g. ἀνάπλεως, ἀναπλία, Pl. Phaeton 83, d., ἀνάπλεων. Eur. Alc. 730, has πλίον, after the example of Homer, as Neuter Sing. So, likewise, the plural compounds, e. g. ἔμπλοι Pl. Rp. 6. 505, c. and very often in the Neuter, e. g. ἐκπλεα X. Cy. 6. 2, 7 and 8. περίπλεα 6. 2, 33. Also from ἰλιως Pl. Phaeton 95, a. has ἰλια as Neuter Pl.

REM. 6. Ὁ ἢ σως, τὸ σων, *salvus*, is formed from the old word ΣΑΟΣ by contraction. This word forms, in addition to the Nom. σῶς, σῶν, only the Acc. Sing. σῶν like the Attic second Dec.; it has also the Acc. σῶον. The Fem. σα occurs in Eurip. Fr. 629. (Dind.) The Pl. is combined of forms from σῶς like the second Dec. and from forms of the lengthened σῶος, namely:

Pl. N. οἱ αἱ σῶς, from σῶες, and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σα, from σῶα, A. τοὺς τὰς σῶς, from σῶας, and τοὺς σῶους, N. σῶα, rarely σα.

REM. 7. The compounds of κίρας and γίλωσ are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἢ χρυσόκιρως, τὸ χρυσόκιρων, Gen. χρυσόκιρω and χρυσόκιρωτος; ὁ ἢ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελω and φιλόγελωτος; βούκιρως, Gen. βούκιρω and βουκίρωτος, so εἰκαρως. The Adjective δυσίρωσ follows the third Dec. only, e. g. δυσίρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δλικρον, νήκεροι, ἄκερα. On the accentuation, see § 29, Rem. 5.

IV. -ων, -ον; Ν. ὁ ἢ σώφρων, τὸ σώφρον, *prudent*.

G. τοῦ τῆς τοῦ σώφρονος, according to § 55, 1.

REM. 8. From ὁ ἢ πίων, *fat*, comes also the Fem. form πίερα even in prose-writers; so also πρὸ φρασσα from ὁ ἢ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, forms of the Comparative in -ων, -ον, -ίων, -ιον, in respect to the declension of which, however, it is to be noted, that, after the rejection of ν, they suffer contraction in the Acc. Sing., and in the Nom., Acc. and Voc. Pl. See the Paradigms, § 79. In the Attic writers uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάττιονες, κακίονες, μείζονες, βελτίονες, πλείονες, ἡττονας, βελτίονας, ἐλάττιονας X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; Ν. ὁ ἢ ἀληθής, τὸ ἀληθές, *true*.

G. τοῦ τῆς τοῦ ἀληθείος, ἀληθοῦς, § 59.

On the contraction of $-εα$ into $-ᾶ$, instead of $-ῆ$, where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in $-έτης$, from $ἔτος$, are either of the common gender, e. g. *πορείαν χιλιέτη* Pl. Rp. 10. 615, a. *περιόδω τῇ χιλιετεί*, Phaed. 249, a., or they take a particular Fem. form, namely $-έτις$, Gen. $-έτιδος$, e. g. *ἐπιέτης*, F. *ἐπιέτις*; *τριακοντούτιδων σπονδῶν* Th. 1, 87.

REM. 11. Simple Adjectives are Oxytones, except *πλήρης*, *πληρής*, full. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. $-ηρ$, $-ερ$; N. $ὁ ἡ ἄρῃην$, τὸ ἄρῃεν,
G. τοῦ τῆς τοῦ ἄρῃενος, § 55, 1. No other word like this.

VII. $-ωρ$, $-ορ$; N. $ὁ ἡ ἀπάτωρ$, τὸ ἀπατορ, *fatherless*,
G. τοῦ τῆς τοῦ ἀπάτορος, § 55, 1. In like manner only,
ἀμήτωρ, *ἀμητορ*.

VIII. $-ις$, $-ι$; (a) N. $ὁ ἡ ἰδρις$, τὸ ἰδρι, *knowing*,
G. τοῦ τῆς τοῦ ἰδριος, § 63, Rem. 5.

In like manner, only *νῆστις*, *temperate*, and *τρέφης*, *nourished*. In addition to the form in $-ιος$, these Adjectives have another in $-ιδος$, but rare, and only poetic, e. g. *ἰδριδα*, *ἰδριδες*.

(b) N. $ὁ ἡ εὐχαρις$, τὸ εὐχαρι, *agreeable*,
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of *χάρις*, *πάτρις*, *ἔλπις*, *φρόντις*, which are declined like the simples, e. g. *εὐελπις*, *εὐελπι*, Gen. *εὐελπιδος*; *φιλόπατρις*, Gen. *φιλοπάτριδος*; but compounds of *πόλις*, when they refer to persons, are inflected in the Attic dialect in $-ιδος$, e. g. *φιλόπολις*, Gen. $-ιδος$, yet in the Acc., *φιλόπολιν* and $-ιδα$; still, as epithets of cities, etc., they are inflected like *πόλις*, e. g. *καλλίπολις*, *δικαιοπόλις*, etc., Gen. *καλλιπόλιως*, etc.

IX. $-υς$, $-υ$; (a) N. $ὁ ἡ ἄδακρυς$, τὸ ἄδακρυ, *tearless*, etc.

In like manner compounds of *δάκρυ*; yet these inflect only the Acc. Sing., like the third Dec., e. g. *ἄδακρυν*, Neut. *ἄδακρυ*. The form *ἄδάκρυτος*, $-ον$, Gen. $-ον$, according to the second Dec., is used instead of the other Cases.

(b) N. $ὁ ἡ δίπηχυς$, τὸ δίπηχυ, *two ells long*,
G. τοῦ τῆς τοῦ διπήχειος.

Here belong the compounds of *πῆχυς*; the declension is like *γλυκύς*, *γλυκύ*, §§ 76, II. and 77, except that the Neuter Pl. in $-εα$ is contracted into $-η$ like *ἄστη*, e. g. *διπήχη*.

X. $-ους$, $-ον$; N. $ὁ ἡ μονόδους$, τὸ μονόδον, *one-toothed*,
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of *όδους*. For the Dec., see § 54, (d).

§ 79. *Paradigms.*

(387.)

S. N.	εὐπλ(ο-ος)ους εὐπλ(ο-ον)ουν	ἰλεως	ἰλεω	ἰλεων
G.	εὐπλου		ἰλεω	
D.	εὐπλω		ἰλεω	
A.	εὐπλουν		ἰλεων	
V.	doubtful	ἰλεως		ἰλεων
P. N.	εὐπλοι εὐπλοα	ἰλεφ	ἰλεων	ἰλεω
G.	εὐπλων		ἰλεων	
D.	εὐπλοις		ἰλεφς	
A.	εὐπλους εὐπλοα	ἰλεως		ἰλεω
V.	εὐπλοι εὐπλοα	ἰλεφ		ἰλεω
Dual.	εὐπλω εὐπλοιν.		ἰλεω ἰλεφν.	
S. N.	εὐδαιμων εὐδαιμον	ἐχθίων ἐχθιον	μειζων μειζον	μειζον
G.	εὐδαιμονος	ἐχθιόνος	μειζονος	μειζονος
D.	εὐδαιμονι	ἐχθιόνι	μειζονι	μειζονι
A.	εὐδαιμονα εὐδαιμον	ἐχθίονα -ίω ἐχθιον	μειζονα -ω μειζον	μειζον
V.	εὐδαιμον	ἐχθιον	μειζον	μειζον
P. N.	εὐδαιμονες εὐδαιμονα	ἐχθίονες ἐχθίονα	μειζονες μειζονα	μειζονα
G.	εὐδαιμόνων	ἐχθίωνων	μειζόνων	μειζόνων
D.	εὐδαιμοσιν(ν)	ἐχθίος(ν)	μειζοσιν(ν)	μειζοσιν(ν)
A.	εὐδαιμονας εὐδαιμονα	ἐχθίονας ἐχθίονα	μειζονας μειζονα	μειζονα
V.	εὐδαιμονες εὐδαιμονα	ἐχθίονες ἐχθίω	μειζονες μειζώ	μειζώ
		like the Nominative.	like the Nominative.	
Dual.	εὐδαιμονε εὐδαιμόνοι.	ἐχθίονε ἐχθιόνοι.	μειζονε μειζόνοι.	
S. N.	ἀληθής ἀληθές	ὕγις ὕγιές		
G.	ἀληθ(έ-ος)οῦς	ὕγ(έ-ος)οῦς		
D.	ἀληθ(έ-ι)εῖ	ὕγ(έ-ι)εῖ		
A.	ἀληθ(έ-α)ῇ ἀληθές	ὕγ(έ-α)ᾱ† ὕγιές		
V.	ἀληθές	ὕγιές		
P. N.	ἀληθ(έ-ες)εῖς ἀληθ(έ-α)ῇ	ὕγ(έ-ες)εῖς ὕγ(έ-α)ᾱ†		
G.	ἀληθ(έ-ων)ῶν *	ὕγ(έ-ων)ῶν		
D.	ἀληθέσιν(ν)	ὕγεσιν(ν)		
A.	ἀληθ(έ-ας)εῖς ἀληθ(έ-α)ῇ	ὕγ(έ-ας)εῖς ὕγ(έ-α)ᾱ		
V.	like the Nominative.	like the Nominative.		
Dual.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.	ὕγ(έ-ε)ῇ ὕγ(έ-οιν)οῖν.		

* but συνηθέ-ων = συνήθων, § 59, Rem. 4.

† § 59, Rem. 1.

§ 80. III. *Adjectives of one Ending.* (268.)

In poetry, these adjectives sometimes occur in Cases where the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat.; also in connection with Neuters, e. g. *μανιάσιν λησίσμασιν*, Eur. Or. 264. *ἐν πῆνγ-τι σώματι*, Id. El. 375. But they very seldom take a particular form for the Neut., e. g. *ἐπηλὺς, ἐπὶ ἡλυδα ἔθνεα*, Her. 8, 73.

Endings.

L - ας, Gen. -ου: ὁ μωρίας, Gen. μωριου, single, Paroxytones.

These adjectives occur only as Masculines, i. e. in connection with substantives of the Masc. gender.

Π. -ας, Gen. -ατος: ὁ ἡ ἀπάμας, Gen. -ατος, *unaccented*, Paroxytones.

III. -άς, Gen. -άδος: ὁ ἡ φυγάς, Gen. φυγάδος, *fugitive*, Oxytones.

These adjectives are commonly found only in connection with substantives of the Fem. gender, e. g. πόλις Ἑλλάδα, and where the substantive is understood, they are used as substantives, e. g. ἡ Ἑλλάς sc. γῆ.

IV. -α ρ, Gen. -α ρ ος: only *μάχαρ*, though the Fem. form *μάχαιρα* is sometimes found.

V. - ης, Gen. - ου: ὁ ἐθελοντής, Gen. ἐθελοντοῦ, *voluntary*.

These adjectives generally occur with substantives of the Masc. gender only, yet some take, in connection with Fem. substantives, a peculiar Fem. form in *-ις*, Gen. *-ιδος*, e. g. *εὐώπης*, Fem. *εὐώπις*, *fair-looking*. They are Paroxytones, except *θελοντής* and *εκοντής*.

VL - ης, Gen. - ητος: ὁ ἡ ἀρχής, Gen. ἀρχῆτος, *wise*.

So all compounds in -*θηής*, -*δμής*, -*βλής*, -*πλής* and -*κμής*, and some simple adjectives, e. g. *γυμνής*, *naked*, *χερής*, *needy*, *πότης*, *poor*, *πλάνης*, *wandering*, etc.

VII. -ήν, Gen. -ῆνος: ὁ ἡ ἀπτήν, Gen. ἀπτήνος, *unfeathered*. In like manner no other.

VIII. - ὥς, Gen. - ὥτ' οὕτως: ὁ ἢ ἀγνώσ, Gen. ἀγνώστως, *unknown*.

So all compounds in -βρώς, -γνώς and -χρώς, and also ἀπρώς, *firm*.

IX. -ις, Gen. -ιδος: ὁ ἡ ἀνάλκις, Gen. ἀνάλκιδος, *powerless*.

These adjectives are commonly used only as Feminines, and when the substantive is omitted, as substantives, like those in *-ᾱς, -ᾱδος*, e. g. ἡ πατρις, sc. γῆ, *native land*.

X. - ὅς, Gen. - ὃς ος: ὁ ἦ νεήλυς, Gen. νεήλυδος, *one lately come.*

In like manner only a few other compounds.

XL - ξ, Gen. - γος, - xος, - χος: ὁ ἡ ἄρπαξ, Gen. - γος, *raptacious*
 ὁ ἡ ἴλιξ, " - xος, *equal*
 ὁ ἡ μῶνυξ, " - χος, *one-hoofed*.

XII. -ψ, Gen. -πος: ὁ ἡ αἰγίλιψ, Gen. -ιπος, *high*.

XIII. Such as end in a substantive which has undergone no change, e. g. ἄπαις, *childless*, μακρόχειρ, *long-handed*, αὐτόχειρ, *done with one's own hand*, μακράων, *long-lived*, μακράνυχν, *long-necked*, λεῖπασπις, *having a white shield*. The declension of the adjectives is like that of the substantives, e. g. μακράνυχτος. On the compounds of πούς, comp. § 78, II, (b).

§ 81. *Comparison of Adjectives.* (222.)

1. The property expressed by an adjective, may belong to several objects, either in the same or a different degree, since one object has this property in a higher degree than another, or one object has it in the highest degree. The language has a particular inflection, which is termed Comparison, in order to express these degrees of Comparison, the higher and the highest.

2. That form of inflection, which expresses the higher degree, is called, Comparative, and that, which expresses the highest, Superlative. The Superlative, in Greek and in Latin, often expresses only a very high degree, and may then be called *Elative*. That which expresses the simple idea, without Comparison, is called Positive; e. g. Plato was learned; Plato was more learned than Xenophon; Plato was the most learned of the disciples of Socrates.

3. Only the adjective and adverb are susceptible of comparison; participles do not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρχόμενος, -έστερος, -έστατος.

4. The Greek language has two forms to indicate the two degrees of comparison; the one, and by far the most common, for the Comparative, is -τερος, -τέρᾱ, -τερον, and for the Superlative, -τατος, -τάτῃ, -τατον; the other, which is used much more seldom, for the Comparative, is -ίων, -ίον, or -ων, -ον, and for the Superlative, -ιστος, -ίστῃ, -ιστον.

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μᾶλλον (*magis*) and μάλιστα (*maxime*) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

§ 92. A. *First Form of Comparison.* (290—292.)

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτη, -τατον.

The following adjectives annex these forms in the following manner:

I. Adjectives in -ος, -η (-ᾱ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the above forms to the pure stem, and retain the ο, when a syllable long by nature or by position, § 27, 3, precedes, (a mute and liquid always make the syllable long here), but ο is lengthened into ω, when a short syllable precedes,—which is done to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com. κομφ-ό-τερος,	Sup. κομφ-ό-τατος, -η, -ον,
ἰσχυρ-ός, <i>strong</i> ,	“ ἰσχυρ-ό-τερος,	“ ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ύ-τερος,	“ λεπτ-ό-τατος,
σφοδρ-ής, <i>vehement</i> ,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ής, <i>wise</i> ,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχϋρ-ός, <i>firm</i> ,	“ ἐχϋρ-ώ-τερος,	“ ἐχϋρ-ώ-τατος,
ἄξι-ος, <i>worthy</i> ,	“ ἄξι-ώ-τερος,	“ ἄξι-ώ-τατος.

REMARK 1. The Attic poets sometimes, on account of the verse, disregard the law by which a mute and liquid makes a vowel long by position, e. g. εὐτεκνώτατος from εὐτεκνος, Eur. Hec. 579. 618. (Pors.), δυσποτμώτερα, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους suffer contraction in the Comparative and Superlative also, since in the first, ε is absorbed by ω, but those in -οος, after dropping ος, insert the syllable ες, which is contracted with the preceding ο, e. g.

πορφύρ-εος	= πορφυρ-ούς	ἁπλ-όος	= ἁπλ-οῦς
πορφυρ-εώτερος	= πορφυρ-ώ-τερος	ἁπλο-έσ-τερος	= ἁπλ-οῦς-τερος
πορφυρ-εώτατος	= πορφυρ-ώ-τατος	ἁπλο-έσ-τατος	= ἁπλ-οῦς-τατος.

Here belong also contracts of two endings in -ονς and -ονν, e. g. εὐν-οος = εὐν-ους, Neut. εὐν-οον = εὐν-ονν, Com. εὐνο-έσ-τερος = εὐν-οῦς-τερος, Sup. εὐνο-έσ-τατος = εὐν-οῦς-τατος.

REM. 2. Adjectives in -οος take also the uncontracted and regular forms of the Comparative and Superlative in -οώτερος, -οώτατος, e. g. εὐπνοώτεροι, X. R. Equ. 1, 10. ἐχρωώτερος, X. O. 10, 11.

(c) The following adjectives in -αιος, viz. γεραιός, *old*, παλαιός, *ancient*, περαιός, *on the other side*, σχολαῖος, *at*

leisure, drop -ος and append -τερος and -τατος to the root, e. g.

γεραι-ός, Com. γεραι-τερος, Sup. γεραι-τατος,
 παλαι-ός, " παλαι-τερος, " παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of the Comparative and Superlative, παλαιότερος, σχολαιότερος, so also γεραιότερος, Antiph. 4. p. 125, 6.

(d) The following adjectives in -ος, viz. εὐδίας, *calm*, ἤσυχος, *quiet*, ἰδίας, *peculiar*, ἴσος, *equal*, μέσος, *middle*, ὄρθριος, *early*, ὄψις, *late*, and πρῶις, *in the morning*, after dropping -ος, insert the syllable αι, so that the Comparative and Superlative of these adjectives are like the preceding in -αιος, e. g.

μέσ-ος, Com. μεσ-αι-τερος, Sup. μεσ-αι-τατος,
 ἰδι-ός " ἰδι-αι-τερος, " ἰδι-αι-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλώτερος, φιλώτατος. The adjective φίλος has three forms, φιλώτερος, -ώτατος, φιλαίτερος, -αίτατος, and φίλιτερος, φίλιτατος, the last of which is the most usual, but the second also is frequently found among the Attic writers; the first occurs very seldom. In addition to these three forms, also the Superlative φίλιστος (as in Homer the Comparative φίλλων) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μίσσατος, νίσσατος, but which is in use, only when a series of objects is to be made prominent, μίσσατος denoting the very middle of the series, and νίσσατος the last or most remote, whereas μισαίτερος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young*, *new*. In prose, νίσσατος is used only in reference to the tones of music (νίσσατος φθόγγος); and then the Feminine is contracted, νήτη, *the lowest line or string*.

(e) Two adjectives in -ος, viz. ἐρρόμενος, *strong*, and ἀκράτεις, *unmixed*, after dropping -ος, insert the syllable ες, e. g. ἐρρόμεν-έσ-τερος, ἐρρόμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοίς has αἰδοίστατος in the Superlative.

REM. 6. Further, the adjectives, ἄφθονος, *rich*, σποῦδαῖος, *zealous*, and ἄσμενος, *glad*, take the above form, ἄφθονίστερος, -ίστατος, together with the common form, -ώτερος, -ώτατος. From ἄσμενος is formed ἄσμενώτερος, and the adverbial neuter, ἄσμεναίτατα and ἄσμενίστατα. Several other adjectives, also, have this formation, yet for the most part only in poetry, e. g. εὐζωρος, *unmixed* (of wine), ἡδύμος, *sweet*, ἐπίπεδος, *flat* (ἐπίπεδός τερος, X. H. 7. 4, 13), and all contracts in -ους, comp. (b). The forms in -ίστερος, -ίστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος, viz. *λάλος*, *talkative*, *μόνοφάγος*, *eating alone*, *οψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*, e. g. *λάλ-ος*, Com. *λαλ-ίς-τερος*, Sup. *λαλ-ίς-τατος*.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and *ψευδής*, -ές, Gen. -έος, shorten the ending -ης into -ις, e. g. *κλέπτ-ης*, Gen. -ου, *thievish*, Com. *κλεπτ-ίς-τερος*, Sup. *κλεπτ-ίς-τατος*; *ψευδίστερος*, *ψευδίστατος*.

Exception. *ἔβρισις*, -οῦ, *insolent*, has *ὑβρισιότερος*, *ἵβριστότατος*, X. An. 5. 8, 3. C. 1. 2, 12.

III. Adjectives of the third Declension:

(1) Those in -ύς, -εία, -ύ, — -ης, -ες, Gen. -εος, — -ας, -αν, and the word *μάκαρ*, *happy*, append the endings of Comparison immediately to the pure stem, which appears in the Neuter form, e. g.

<i>γλυκύς</i> , Neut. -ύ	—	<i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
<i>ἀληθής</i> , Neut. -ές	—	<i>ἀληθές-τερος</i>	<i>ἀληθές-τατος</i>
<i>μίλας</i> , Neut. -αν	—	<i>μελάν-τερος</i>	<i>μελάν-τατος</i>
<i>τάλας</i> , Neut. -αν	—	<i>ταλάν-τερος</i>	<i>ταλάν-τατος</i>
<i>μάκαρ</i> ,		— <i>μακάρ-τερος</i>	<i>μακάρ-τατος</i> .

REM. 8. The adjectives *ἡδύς*, *ταχύς* and *πολύς* are compared in -ων and -ων. See § 83, I.

(2) Compounds of *χάρις* insert *ω*, e. g.

ἐπιχαρίς, Gen. *ἐπιχάριτ-ος*, *pleasant*,
Com. *ἐπιχαριτ-ώ-τερος*, Sup. *ἐπιχαριτ-ώ-τατος*.

(3) Adjectives in -ων, -ον, Gen. -ονος, insert *ες*, e. g.

εὐδαιμων, Neut. *εὐδαιμον*, *happy*,
Com. *εὐδαιμον-ίς-τερος*, *εὐδαιμον-ίς-τατος*.

(4) Adjectives in -ξ sometimes insert *ες*, sometimes *ις*, e. g.

ἀφῆλιξ, Gen. *ἀφῆλικ-ος*, *growing old*, *ἄρπαξ*, Gen. *ἄρπαγ-ος*, *rapax*,
Com. *ἀφῆλικ-ίς-τερος*, Com. *ἄρπαγ-ίς-τερος*,
Sup. *ἀφῆλικ-ίς-τατος*, Sup. *ἄρπαγ-ίς-τατος*.

(5) Adjectives in -εις, -εν, insert *σ*, the *ν* of the stem being dropped, § 20, 2, e. g.

χαρίεις, Neut. *χαρίεν*, *pleasant*,
Com. *χαριέ-στερος*, Sup. *χαριέ-στατος*.

§ 83. B. *Second Form of Comparison.* (393.)Comparative, *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.Superlative. *-ιστος*, *-ίστη*, *-ιστον*.REMARK 1. On the quantity of *i* in *-ίων*, *-ιον*, see § 28, 1, on the declension, § 78, Rem. 9, and on the accentuation, § 65, 5, (a).

This form of Comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to ἡδύς, *sweet*, and ταχύς, *swift* (the other form of these adjectives in *-ύτερος*, *-ύτατος*, is sometimes used, but not by Attic writers). Ταχύς has in the Comparative θάσσων, (Att. θάπτων), Neut. θάσσον (θάπτον). Comp. §§ 21, 3, and 17, 6. Ταχίων is found only among the later writers. Thus,

ἡδ-ύς, Com. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον, [ιστος.
ταχ-ύς “ θάσσων, Att. θάπτων, Neut. θάσσον, Att. θάπτων, Sup. τάχ-

REM. 2. The others in *-ύς*, as βαθύς, *deep*, βαρύς, *heavy*, βραδύς, *slow*, βραχύς, *short*, γλυκύς, *sweet*, δασύς, *thick*, εὐρύς, *wide*, ὀξύς, *sharp*, πρεβύς, *old*, ὠκύς, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 82, III; in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. βράχιστος, πρέσβιστος, ὠκιστος.

II. The following adjectives in *-ρος*, viz. αἰσχρός, *base*, ἐχθρός, *hostile*, κυδρός, *honorable*, and οἰκτερός, *wretched* (but always in the Comparative, οἰκτρότερος), the ending *-ρος* here also being dropped, e. g. αἰσχρός, Com. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup. αἰσχιστος.

REM. 3. Besides this form, which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in *-ότερος*, *-ότατος*, e. g. ἐχθρότατος, οἰκτρότατος, in Demosthenes.

§ 84. *Anomalous Forms of Comparison.* (394.)

Positive.	Comparative.	Superlative.
1. ἀγαθός, <i>good</i> ,	ἀμείνων, Neut. ἀμεινον βελτίων (βέλτερος, Poet.) κρείσσων, Att. κρείττων λῶων (φέρτερος, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λῶστος (φέρτατος, φέριστος, Poet.)
2. κακός, <i>bad</i> ,	κακίων χείρων ἥσσων, Att. ἥττων	κακιστος χείριστος
3. καλός, <i>beautiful</i> ,	καλλίων	κάλλιστος

Positive.	Comparative.	Superlative.
4. ἀλγεινός, <i>painful</i> ,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἄλγιστος
5. μακρός, <i>long</i> ,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, <i>small</i> ,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, <i>few</i> ,	μείων	ὀλίγιστος
8. μέγας, <i>great</i> ,	μείζων	μέγιστος
9. πολὺς, <i>much</i> ,	πλείων or πλείω	πλεῖστος
10. ῥάδιος, <i>easy</i> ,	ῥάων	ῥᾶστος
11. πέπων, <i>ripe</i> ,	πεπαιτέρος	πεπαίτατος
12. πῶν, <i>fat</i> ,	πιότερος	πιότατος.

REMARK 1. The poetic Superlative φέριστος is found in Plato, in the exclamation ὦ φέριστε! *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -τατος, always retain their original idea of *smallness*, and also ὀλίγιστος that of *fewness*, although ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative πλείων, πλείω, deserves to be particularly noted. The Neuter πλείον is more frequent than πλείον, especially when it is used adverbially; πλείονος and πλείονος, πλείονι and πλείονι, Acc. πλείω, πλείονα and πλείω, are used indiscriminately; Pl. Nom. and Acc. πλείους is usual, also πλείονες and πλείονας (but not πλείους); πλείω is much more frequent than πλείω; πλείωνων and πλείοσι are more frequent than πλείωνων and πλείοσι. Finally, the shortened form of the Neut. Sing. πλείν (formed from πλείον), but limited to such phrases as πλείν ἢ μύριοι and the like, requires to be mentioned as a special *Atticism*.

Several adjectives which contain the idea of an *order* or *series*, have only the Comparative and Superlative forms, because on account of their signification they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- from πρό, πρότερος (prior), πρώτος (primus), *first*.
- “ ἄνω, ἀνώτερος (superior), ἀνώτατος (supremus).
- “ ὑπέρ, ἐπέρτερος (superior), *higher*, ὑπέρτατος, Poet. ὑπάτος (supremus).
- “ ὑπό, ὑστέρτος (posterior), *later*, ὑστάτος (postremus), *last*.
- “ ἐξ, ἔσχατος (extremus), *outermost*.
- “ πλησίον (prope), (πλησίος, Homeric), πλησιαίτερος or πλησιέστερος (proprior), *nearer*, πλησιαίτατος, -ίστατος (proximus), *nearest*.
- “ πρόσω, farther, προσώτερος, farther, προσώτατος.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. ἡρέμα, *quietly*, ἡρεμίστερος, ἡρεμίστατος; προῦργον, *useful*, προῦργιαίτερος, *more useful*, προῦργιαίτατος.

REM. 4. The Greek forms Comparatives and Superlatives from substantives also. Here two circumstances are to be noted: (a) when the substantive, both in form and signification, has a Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. δοῦλος, *slave*, δουλότιμος, *more slavish*; — (b) when the substantive, in respect to the signification, does not have a Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, since the proper Positive form has been lost (comp. κράτιστος from the Epic κρατός, ἐλάχιστος from the Epic ἁλγής). Examples of the last kind may be found in great numbers in Epic poetry. See § 216, Rem. 2.

§ 85. Comparison of Adverbs. (π.)

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding forms of comparison in adjectives, e. g.

σοφῶς	from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	“ σαφής	σαφέστερον	σαφέστατα
χαριέнтως	“ χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	“ εὐδαιμόνων	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχῶς	“ αἰσχρός	αἰσχίον	αἰσχιστα
ἥδιως	“ ἥδύς	ἥδιον	ἥδιστα
ταχίως	“ ταχύς	θᾶσσον, -τιον	τάχιστα.

REMARK. But sometimes these adverbs also retain the adverbial ending of the Positive -ως, in the Comparative, e. g. χαλεπωτέρως, ἀληθευτέρως, μοχθηροτέρως, καλλιώνως, especially μειζόνως, etc. The neuter singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative, e. g.

ἄνω, above	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἄγχοῦ, near	Com. ἀγχοτέρω	Sup. ἀγχοτάτω
πέρα, ultra	περαιτέρω	Sup. wanting
τηλοῦ, far	τηλοτέρω	τηλοτάτω
ἐκεί, far	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near	ἐγγυτέρω	ἐγγυτάτω and ἐγγύτατα.
	ἐγγύτερον	

SECTION III.

The Pronoun.

§ 86. *Nature and Division of Pronouns.* (298.)

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person,) e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book).

2. All Pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification, into Substantive, Adjective and Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα, *I did this*, ὁ ἐμὸς πατήρ μοι εἶπε, *my father said to me*, οὕτως ἐποίησε, *he did so*.

I. PERSONAL PRONOUNS.

A. Substantive Personal Pronouns.

§ 87. (a) *The simple ἐγώ, ego, σύ, tu, οὗ, sui.* (299, 300.)

Singular.		
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>
Gen.	μοῦ (μου), ἐμοῦ, <i>of me</i>	σου (σου), <i>of thee</i>
Dat.	μοί (μοι), ἐμοί, <i>to me</i>	σοί (σοι), <i>to thee</i>
Acc.	μέ (με), ἐμέ, <i>me</i>	σέ (σε), <i>thee</i>
		οὗ (οῦ), <i>of himself, etc.</i>
		οἱ (οἱ), <i>to himself, etc.</i>
		ἐ (ἐ), <i>himself, etc.</i>
Dual.		
N. A.	σὺ, <i>we both, us both</i>	σφῶ, <i>you both</i>
G. D.	σφῶν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>
		σφῶν (σφῶν), <i>of them both, to them both</i>
Plural.		
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (v)</i>
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (v)</i>
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (v)</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (v)</i>
		σφεῖς, Neut. σφέα, <i>they</i>
		σφῶν, <i>of them</i>
		σφίσιν (σφισι), <i>to them</i>
		σφᾶς, Neut. σφέα (σφεα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. §§ 33, (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3.

The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms *ἐμῆθεν, σεῖθεν, ἑθεν*; these forms are always oxytoned, except when *ἑθεν* is not used as a reflexive (*suū*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3, (c).

REM. 3. The Acc. Sing. and Pl. from *οὗ* has in Attic poetry also the form *νιν* (*vin*) signifying *him, her, it*, Pl. *them*, e. g. Soph. OR. 868. 1331, instead of *αὐτούς* and *αὐτάς*. See the Dialects, § 217.

REM. 4. The endings of the Dative and Accusative plural *-ῖν, -ᾶς*, of the first and second Pers. are sometimes shortened by the poets and then written, *ἡμῖν, ἡμάς, ἐμῖν, ὑμάς*, or also *ἡμιν, ἡμας, ὑμιν, ὑμας*. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. *σφί* or *σφίν* instead of *σφίσι*, *to them*, Acc. *σφεῖ* instead of *σφᾶς*, *them*. Both forms, *σφί* and *σφίν*, although seldom, are used as the Dat. Sing., the form *σφεῖ*, on the contrary, is used much more frequently as the Acc. Sing. instead of *αὐτόν, -ήν, -ό*, also as reflexive instead of *ἐαυτόν*.

§ 88. (b) *The Reflexive Pronouns, ἐμαντοῦ, σεαντοῦ, ἐαντοῦ*. (302.)

1. The Reflexive Pronouns of the first and second person decline in the Pl. both pronouns of which they are compounded, each by itself, e. g. *ἡμῶν αὐτῶν*; that of the third person is either simply *ἐαυτῶν, αὐτῶν*, etc., or *σφῶν αὐτῶν*, etc.

Singular.		
G. <i>ἐμαντοῦ, -ῆς, of myself</i>	<i>σεαντοῦ, -ῆς, or σεαντοῦ, -ῆς, of thyself</i>	<i>ἐαντοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself</i> [self]
D. <i>ἐμαντῷ, -ῷ, to myself</i>	<i>σεαντῷ, -ῷ, or σεαντῷ, -ῷ, to thyself</i>	<i>ἐαντῷ, -ῷ, or αὐτῷ, -ῷ, to himself, to herself</i> [to itself]
A. <i>ἐμαντόν, -ήν, myself</i>	<i>σεαντόν, -ήν, or σεαντόν, -ήν, thyself</i>	<i>ἐαντόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself</i> [itself]
Plural.		
G. <i>ἡμῶν αὐτῶν, of ourselves</i>	<i>ὑμῶν αὐτῶν, of yourselves</i>	<i>ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves</i>
D. <i>ἡμῖν αὐτοῖς, -αῖς, to ourselves</i>	<i>ὑμῖν αὐτοῖς, -αῖς, to yourselves</i>	<i>ἐαυτοῖς -αῖς, or αὐτοῖς -αῖς, or σφίσι(ν) αὐτοῖς -αῖς, to themselves</i>
A. <i>ἡμᾶς αὐτούς, -άς, ourselves</i>	<i>ὑμᾶς αὐτούς, -άς, yourselves</i>	<i>ἐαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.</i>

§ 89. (c) *Reciprocal Pronouns.* (303.)

To express reciprocal relation, the Greek has a special nominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word.

Plural Gen.	ἀλλήλων, <i>of one another</i>	Dual	ἀλλήλοιν, -αιν, -οιν
Dat.	ἀλλήλοιν, -αις, -οις,		ἀλλήλοιν, -αιν, -οιν
Acc.	ἀλλήλους, -ας, -α,		ἀλλήλω, -ᾱ, -ω.

§ 90. B. *Adjective Personal Pronouns.* (304.)

Personal pronouns having the form of adjectives are called Possessive pronouns, since they denote *possession*. They are formed from the Genitive of substantive personal pronouns:

ἐμός, -ή, -όν, *meus*, α, -υμ, from ἐμοῦ; ἡμέτερος, -τέρᾱ, -τερον, *noſter*, -τρα, -τρυμ, from ἡμῶν;
 σός, -ή, -όν, *tuus*, -α, -υμ, from σοῦ; ὑμέτερος, -τέρᾱ, -τερον, *veſter*, -τρα, -τρυμ, from ὑμῶν;
 σφέτερος, -τέρᾱ, -τερον, *ſuus*, -α, -υμ, from σφῶν, used in ſpeaking of many; when ſingle perſons or things are ſpoken of, the Att. proſe always uſes the Gen. ἑαυτοῦ, -ῆς.

§ 91. II. *DEMONSTRATIVE PRONOUNS.* (305.)

Singular.									
	the		hic	haec	hoc	ipse	ipsa	ipſum	
Nom.	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὐτή	αὐτό
Gen.	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	τόν	τήν	τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
Plural.									
Nom.	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Gen.	τῶν	τῶν	τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
Dual.									
N. A.	τώ	(τά)	τώ	τούτω	(ταῦτα)	τούτω	αὐτῷ	αὐτά	αὐτῷ
G. D.	τοῖν	ταῖν	τοῖν	τούτοιιν	ταύταιιν	τούτοιιν	αὐτοῖιν	αὐταῖιν	αὐτοῖιν

Like ὁ, ἡ, τό is declined, ὅδε, ἥδε, τόδε, τοῦδε, τῆςδε, Pl. οἷδε, αἷδε, τάδε; like οὗτος: τοσοῦτος, τοσαύτη, τοσοῦτα(ν), ἑαυτός, -α, -υμ, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), ταῖς, -ε, τηλικούτος, τηλικαύτη, τηλικούτα(ν), *ſo great, ſo old*; it is to be noted, (a) that the Neuter Sing. beſides the form in ο, has alſo

the common form in *ον*; (b) that in all forms of *οὗτος*, which begin with *τ*, the *τ* is dropped;

like *αὐτός*: *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, *he*, *she*, *it*, *ἄλλος*, *ἄλλη*, *ἄλλο*, *alius*, *alia*, *aliud*.

REMARK 1. The Neuter form in *ο* seems to have rejected a *δ*, as may be inferred from the Latin, *is*, *ea*, *id*, *ille*, *a*, *-ud*, *alius*, *-a*, *-ud*.—The Dual forms, *τά* and *ταῦτα*, seem not to have been in use among the ancients.—Instead of *ἐκεῖνος*, the Ionic *κεῖνος* is also used in *Attic poetry*; this word occurs somewhat frequently in *Attic prose*, but always after a long vowel or diphthong; hence Crasis, § 14, 5, must be assumed here, as ἡ *κεῖνος* Pl. Rp. 2. 370, a.

	Singular.			Plural.		
Nom.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
Gen.	τοσοῦτον	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦτων
Dat.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοῖς	τοσαῦταις	τοσοῦτοῖς
Acc.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαῦτας	τοσαῦτα
Dual.						
N. A.	τοσοῦτω	τοσαῦτα	τοσοῦτω			
G. D.	τοσοῦτοιν	τοσαῦταιν	τοσοῦτοιν			

REM. 2. The Article usually coalesces by Crasis, § 10, with *αὐτός* and forms one word, viz. *αὐτός*, instead of *ὁ αὐτός*, *idem*, *αὐτή*, *αὐτό*, usually *ταὐτόν*, instead of *τὸ αὐτό*, *ταὐτοῦ*, but *τῆς αὐτῆς*, *ταὐτῆς*, *ταὐτῇ* (to distinguish it from *ταύτη*, *this*), but *τὸν αὐτόν*, *τὴν αὐτήν*, *αὐτοῖ*, *αὐτὰ*, *ταὐτὰ*, instead of *τὰ αὐτά*, (to distinguish it from *ταῦτα*, *haec*), but *τῶν αὐτῶν*, *τοῖς αὐτοῖς*, etc.

§ 92. III. RELATIVE PRONOUN.

(307.)

	Singular.			Plural.			Dual.		
Nom.	ὃς	ἣ	ὅ	οἱ	αἱ	ἃ	ὧ	ἃ	ὧ
Gen.	οὗ	ῆς	οῦ	ῶν	ῶν	ῶν	οῖν	αῖν	οῖν
Dat.	ᾧ	ῇ	ᾧ	οῖς	αῖς	οῖς	οῖν	αῖν	οῖν
Acc.	ὃν	ῆν	ὅ	οὓς	ἃς	ἃ	ὧ	ἃ	ὧ

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS. (308.)

The Indefinite and Interrogative Pronouns are indicated by the same form, but are distinguished by the accent and position, the Indefinite being enclitic, § 33, and placed after some word or words, the Interrogative being accented and placed before.

REMARK 1. When the Interrogative Pronouns stand in an indirect question, they place before their stem the relative *ὅ*, which, however, (except in the case of *ὅστις*), is not inflected, e. g. *ὅποιος*, *ὅπόσος*, *ὅπότερος*, etc.

Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; quis?	τί; quid?
G.	τινός or τοῦ		τινός or τοῦ	
D.	τινί or τῷ		τινί or τῷ	
A.	τινά	N. τι	τίνα	τί
Plur. N.	τινές	N. τινά and ἅττα	τίνας	τίνα
G.	τινῶν		τινῶν	
D.	τισί(ν)		τισί(ν)	
A.	τινάς	N. τινά and ἅττα	τίνας	τίνα
Dual N.A.	τινέ		τινε	
G. and D.	τινοῖν		τινοῖν.	
N.	ὅστις, <i>whoever</i>	ἥτις ὅτι	οἵτινες	αἵτινες ἅτινα or ἅττα
G.	οὗτινος or οὗτου	ἧστινος	ὧντινων (rarer ὅτων)	[τισί(ν)]
D.	ὧτινι or ὅτῳ	ἧτινι	οἷςτισι(ν) (rarer ὅτοις)	αἷςτισι(ν) οἷς-
A.	ὅστινα	ἧστινα ὅτι	οὗςτινας	ἄςτινας ἅτινα or ἅττα
Dual N. A. ὧτινε, αἷτινε, G. D. οἷντινοιν, αἷντινοιν.				

REM. 2. The form ἅττα not enclitic (Ion. ἄσσα) is often used instead of τινά in connection with Adjectives, e. g. δεινά ἅττα, μικρά ἅττα, or placed first, e. g. ἦν γὰρ δὴ ἅττα τοιάδε Pl. Phaedon. 60, e. On the accentuation of ὧντινων, οἷντινοιν, αἷντινοιν, see § 34, Rem. 1. The negative compounds of τις, viz. οὔτις, οὔτι, μήτις, μήτι, *no one, nothing*, inflect the simple τις merely, e. g. οὔτινος, οὔτινες, etc.

Sing. N.	ὁ ἢ τὸ δεῖνα, <i>some one, some thing</i>	Plur. οἱ δεινές
G.	τοῦ τῆς τοῦ δεινός	τῶν δεινῶν
D.	τῷ τῇ τῷ δεινί	wanting
A.	τὸν τὴν τὸ δεῖνα	τούς δεινάς.

REM. 3. Δεῖνα is also used indeclinable, though seldom, e. g. τοῦ τῷ τὸν δεῖνα.

§ 94. Correlative Pronouns.

(310, 311.)

1. Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form. This mutual relation is either a general one, as in τις; τί; quis? quid? τις, τι, *aliquis, aliquid*, so ὅδε, οὗτος, *he, this*, ὅς, *who, which*, or it is a definite relation.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative and Relative. This fourfold correlation belongs both to Adjective and Adverbial Pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial, since the Interrogative begins with π, the Indefinite has the same form, though with a different accent, the Demonstrative begins with τ, and the Relative with the Spiritus Asper. The indirect inter-

rogatives, as shown above, § 93, Rem. 1, place the δ , which comes from the relative, before the initial π .

3. Correlative Adjective Pronouns express relations of *quantity* and *quality*, correlative Adverbial Pronouns, the relations of *place*, *time* and *manner* or *condition*.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
$\pi\acute{o}\varsigma$, η , ov ; <i>how great? how much? quantus?</i>	$\pi\omicron\varsigma\acute{o}\varsigma$, $\acute{\eta}$, $\acute{o}v$, <i>of a certain size, or number, aliquantus</i>	$\tau\acute{o}\varsigma$, η , ov , <i>so great, so much, tantus</i> $\tau\omicron\varsigma\acute{o}\varsigma\delta\epsilon$, $\tau\omicron\varsigma\acute{\eta}\delta\epsilon$, $\tau\omicron\varsigma\acute{o}\nu\delta\epsilon$ $\tau\omicron\varsigma\omicron\upsilon\tau\omicron\varsigma$, $-αὐτ\eta$, $-οὗτο(ν)$	$\acute{o}\varsigma$, η , ov and $\acute{o}\pi\acute{o}\varsigma$, η , ov , <i>as great, as much, quantus</i>
$\pi\omicron\iota\omicron\varsigma$, $\bar{α}$, ov ; <i>of what kind? qualis?</i>	$\pi\omicron\iota\acute{o}\varsigma$, $\acute{α}$, $\acute{o}v$, <i>of a certain kind.</i>	$\tau\omicron\iota\omicron\varsigma$, $\bar{α}$, ov , <i>of such a kind, talis</i> $\tau\omicron\iota\acute{o}\varsigma\delta\epsilon$, $\tau\omicron\iota\acute{α}\delta\epsilon$, $\tau\omicron\iota\acute{o}\nu\delta\epsilon$ $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$, $-αὐτ\eta$, $-οὗτο(ν)$	$\acute{o}\iota\omicron\varsigma$, $\bar{α}$, ov and $\acute{o}\pi\omicron\iota\omicron\varsigma$, $\bar{α}$, ov , <i>of what kind, qualis</i>
$\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, η , ov ; <i>how great? how old?</i>	wanting	$\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, η , ov , <i>so great, so old</i> $\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma\delta\epsilon$, $-ἧ\delta\epsilon$, $-ὄν\delta\epsilon$ $\tau\eta\lambda\acute{\iota}\kappa\omicron\upsilon\tau\omicron\varsigma$, $-αὐτ\eta$, $-οὗτο(ν)$	$\acute{\eta}\lambda\acute{\iota}\kappa\omicron\varsigma$, η , ov and $\acute{o}\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, η , ov , <i>as great, as old.</i>

REMARK 1. The simple forms $\tau\acute{o}\varsigma$ and $\tau\omicron\iota\omicron\varsigma$ are seldom used in prose.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
$\pi\omicron\upsilon$; <i>where?</i> <i>ubi?</i>	$\pi\omicron\upsilon$, <i>somewhere, alicubi</i>	wanting (hic, ibi)	$\acute{o}\upsilon$, <i>where, ubi</i>	$\acute{o}\pi\omicron\upsilon$, <i>where, ubi</i>
$\pi\acute{o}\theta\epsilon\nu$; <i>whence?</i> <i>unde?</i>	$\pi\omicron\theta\acute{\epsilon}\nu$, <i>from some place, alicunde</i>	wanting (hinc, inde)	$\acute{o}\theta\acute{\epsilon}\nu$, <i>whence, unde</i>	$\acute{o}\pi\acute{o}\theta\epsilon\nu$, <i>whence, unde</i>
$\pi\omicron\iota$; <i>whither?</i> <i>quo?</i>	$\pi\omicron\iota$, <i>to some place, aliquo</i>	wanting (eo)	$\acute{o}\iota$, <i>whither, quo</i>	$\acute{o}\pi\omicron\iota$, <i>whither, quo</i>
$\pi\acute{o}\tau\epsilon$; <i>when?</i> <i>quando?</i>	$\pi\omicron\tau\acute{\epsilon}$, <i>some time, aliquando</i>	$\tau\acute{o}\tau\epsilon$, <i>then, tum</i>	$\acute{o}\tau\epsilon$, <i>when, quum</i>	$\acute{o}\pi\acute{o}\tau\epsilon$, <i>when, quando</i>
$\pi\eta\gamma\acute{\iota}\kappa\alpha$; <i>quo temporis puncto? quātā hora?</i>	wanting	$\tau\eta\gamma\acute{\iota}\kappa\omicron\delta\epsilon$ } hoc ipso tempore $\tau\eta\gamma\acute{\iota}\kappa\alpha\upsilon\tau\alpha$ }	$\acute{\eta}\gamma\acute{\iota}\kappa\alpha$, <i>when, quo ipso tempore</i>	$\acute{o}\pi\eta\gamma\acute{\iota}\kappa\alpha$, <i>when, quo ipso tempore</i>
$\pi\acute{\omega}\varsigma$; <i>how?</i> $\pi\acute{\eta}$; <i>whither?</i> $\pi\acute{\eta}$; <i>how?</i>	$\pi\acute{\omega}\varsigma$, <i>some how</i> $\pi\acute{\eta}$, <i>to some place, thither, insome way</i>	$\acute{o}\upsilon\tau\omicron\omega(\varsigma)$ $\acute{\omega}\delta\epsilon$, <i>so</i> $\tau\acute{\eta}\delta\epsilon$ } <i>hither</i> $\tau\acute{\alpha}\upsilon\tau\eta$ } <i>or here</i>	$\acute{\omega}\varsigma$, <i>how</i> $\acute{\eta}$, <i>where, whither</i>	$\acute{o}\pi\acute{\omega}\varsigma$, <i>how</i> $\acute{o}\pi\eta$, <i>where, whither.</i>

REM. 2. The forms to express the idea of *here, there*, (hinc, ibi), omitted in the Common language, are supplied by ἐνταῦθα, ἐνθάδε, and the idea of *hence*, by ἐνθάδε, ἐνταῦθεν; ἔνθα and ἔνθεν in the old poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. ἔνθα μὲν — ἔνθα δέ, hic, illic, ἔνθεν καὶ ἔνθεν, hinc, illinc, and when the signification of place is changed to that of time, e. g. ἔνθα λέγει, then he says, ἔνθεν, thereupon. The forms τῷς, thus, τῇ, hither, here, are poetic; ὧς, instead of οὕτως, is also for the most part poetic; in prose it is confined almost wholly to certain phrases, e. g. καὶ ὧς, vel sic, οὕδ' (μηδ') ὧς, ne sic quidem, and in comparisons, ὧς — ὧς, ut — sic, Pl. Rp. 7. 530, d. Prot. 326, d.

§ 95. *Lengthening of the Pronoun.* (312.)

Some small words are so appended to the Pronouns for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:

(a) The enclitic *γς* is joined to the Personal Pronouns of the first and second person, in order to make the person emphatic. The Pronoun *ἐγώ* then draws back its accent in the Nom. and Dat., e. g. *ἐγὼ γαρ*, *ἐμοί γε*, *ἐμοι γε*, *ἐμὶ γε*, *ἐμὶ γε*, *οὐ γε*. As *γς* can be joined with any other word, so also with any other Pronoun, but is not so united with it as to form one word, e. g. *οὐτίς γε*.

(b) The particles $\delta\eta$, more commonly $\delta\eta\text{ποτε}$, and $\text{o}\tilde{\upsilon}\nu$, are appended to Relatives compounded of Interrogatives or Indefinites, as well as to ὅσος , in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the Pronoun, e. g. $\delta\epsilon\text{στις}\delta\eta$, $\delta\epsilon\text{στις}\delta\eta\text{ποτε}$, $\delta\epsilon\text{τισοῦν}$, $\eta\text{τισοῦν}$, $\delta\epsilon\text{τιοῦν}$, quicunque (Gen. $\text{o}\tilde{\upsilon}\text{τινοςοῦν}$ or $\text{o}\tilde{\upsilon}\text{τουοῦν}$, $\eta\text{στινοςοῦν}$, Dat. $\eta\text{τινιοῦν}$ or $\text{o}\tilde{\iota}\text{τιωοῦν}$, etc.);— $\delta\text{o}\text{σοσ}\delta\eta$, $\delta\text{o}\text{σοσοῦν}$, $\delta\text{o}\text{σος}\delta\eta\text{ποτε}$, quantuscunque;— $\delta\eta\eta\lambda\iota\sigma\text{o}\varsigma\eta\text{ν}$, *however great, how old soever*.

(c) The suffix $\delta\epsilon$ is joined with some Demonstratives for the purpose of strengthening their demonstrative relation, e. g. $\acute{\omicron}\delta\epsilon$, $\eta\delta\epsilon$, $\tau\acute{o}\delta\epsilon$; $\tau\omicron\iota\acute{\omega}\delta\epsilon$; $\tau\omicron\sigma\acute{\varsigma}\delta\epsilon$; $\tau\eta\lambda\acute{\iota}\kappa\omicron\delta\epsilon$, from $\tau\omicron\iota\acute{\omicron}\varsigma$, $\tau\acute{o}\varsigma\omicron\varsigma$, $\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, which change their accent after $\delta\epsilon$ is appended, § 34, Rem. 2.

(d) The enclitic $\pi\iota\epsilon\rho$ is appended to all Relatives, in order to give the relative relation still more prominence over a demonstrative; hence it denotes, *even who, which*, e. g. $\delta\sigma\pi\epsilon\rho, \eta\pi\epsilon\rho, \omicron\pi\epsilon\rho$ (Gen. $\omicron\iota\pi\epsilon\rho$, etc.); $\delta\sigma\sigma\epsilon\rho, \omicron\iota\delta\sigma\pi\epsilon\rho$ (Gen. $\delta\sigma\sigma\omicron\pi\epsilon\rho, \omicron\iota\omicron\pi\epsilon\rho$, etc.); $\delta\theta\iota\pi\epsilon\rho, \delta\theta\epsilon\eta\pi\epsilon\rho$.

(e) The inseparable Demonstrative *t*, is appended to Demonstratives and some few other adverbs, always giving them a stronger demonstrative sense. It takes the accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

οὐτοσί, *this here* (hicce, celui-ci), αὐτῇ, *τουτί,*

Gen. τουτουί, ταυτησί, Dat. τουτωί, ταυτηί, Pl. ούτοι, αύται, ταυτά;

ဝိဝိး, နိဝိး, ဂဝိး from ဝိဝိး; နိဝိး from နိဝိး; ဝိဝိး from ဝိဝိး;

ἐντεῦθεν from ἐντεῦθεν; ἐνθαδὶ from ἐνθάδε; νυνὶ from νῦν; δευρὶ from δεῦρο.

SECTION IV.

The Numerals.

§ 96. *Nature and Division of Numerals.* (312, 314)

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) Cardinals, which express a definite number absolutely, and answer the question, *how much?* e. g. one, two, three. Almost all other Numerals are derived from these. The first four Numerals and the round numbers from 200 (*διακόσιοι*) to *μύριοι* and its compounds, are declined; but all the others are *indeclinable*. The Thousands are expressed by adverbial Numerals, e. g. *τρειςχίλιοι*, 3000.

(b) Ordinals, which denote a series and answer the question, *which one in the series?* They all have the three endings of adjectives, -ος, -η, -ον, except *δευτέρος*, which has -ος, -ᾶ, -ον. All up to 19, except 2, 7, 8, end in -τος and have the accent as near as possible to the beginning of the word. From 20 upwards they end in -στός.

REMARK 1. *Adverbial Ordinals*, which also denote a succession, are expressed by the Neut. Sing. or Pl. with or without the article, but sometimes also with the adverbial ending -ως, e. g. *πρώτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρώτως*.

(c) Multiplicatives, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* They are all compounded of *πλοῦς*, and are adjectives of three endings, -οῦς, -ῆ, -οῦν, §§ 76, I, and 77.

ἄπλοῦς, -ῆ, -οῦν, *single*, *διπλοῦς* (2), *τριπλοῦς* (3), *τετραπλοῦς* (4), *πενταπλοῦς* (5), *ἑξαπλοῦς* (6), *ἑπταπλοῦς* (7), *ὀκταπλοῦς* (8), *ἐνναπλοῦς* (9), *δισαπλοῦς* (10), *ἐκατονταπλοῦς* (100), *χιλίσταπλοῦς* (1000), *μυριαπλοῦς* (10,000).

REM. 2. The adverbial Multiplicatives in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χᾶ or -χῆ and -χῶς, e. g. *πένταχα, πενταχῆ, πενταχῶς*.

(d) Numeral adverbs, which answer the question, *how many times?* Except the first three, they are formed from the Cardinals with the ending -άκις, e. g. *πεντάκις, five times*, § 98.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more*? They are all compounded with the ending -πλάσιος, -ιά, -ιον, more seldom -πλασίων, -ον, e. g. *ἐκατονταπλασίων, -ον*:

διπλάσιος, twice as much, τριπλάσιος (3), *τετραπλάσιος* (4), *πενταπλάσιος* (5), *ἑξαπλάσιος* (6), *ἑπταπλάσιος* (7), *ὀκταπλάσιος* (8), *ἐνναπλάσιος* (9), *δεκαπλάσιος* (10), *ἐκατονταπλάσιος* (100), *χιλιοπλάσιος* (1000), *μυριοπλάσιος* (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, they are all formed of the Cardinals with the ending -άς, Gen. -άδος:

ἡ μονάς, from *μόνος, alone*, more seldom *ἡ ἐνάς, unity*, *δυνάς, duality*, *τριάς* (3), *τετράς* (4), *πεντάς* or *πεντητάς* (5), *ἑξάς* (6), *ἑβδομάς* (7), *ὀγδοάς* (8), *ἐννιάς* (9), *δεκάς* (10), *εἰκάς* (20), *τριῶκάς* (30), *τετταρακοντιάς* (40), *πεντηκοντιάς* (50), *ἑκακοντιάς* (100), *χιλιάς* (1000), *μυριάς* (10,000) *δύο μυριάδες* (20,000).

2. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. *ἔτιοι, some, πάντες, all, πολλοί, many, ὀλίγοι, few, ὀλίγον, ὀλίγα, a little, οὐδείς, no one, οὐδέν, nothing*, etc.

3. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective and Adverbial Numerals, e. g. *τρεῖς ἦλθον, ὁ τρίτος ἀνὴρ, τρίς*.

§ 97. Numeral Signs.

(315.)

1. The Numeral Signs are the twenty-four letters of the Greek Alphabet, to which three obsolete letters are added, viz. after *ε*, *Βαῦ* or the Digamma *Ϝ* or *Στῖ*, *ς*; — *Κόππα*, *Ϟ*, as the sign for 90; — *Σαμπῖ*, *Ϡ*, as the sign for 900.

2. The first eight letters, i. e. from *α* to *θ* with the *Βαῦ* or *Στῖ*, denote the Units; the following eight, i. e. from *ι* to *π* with the *Κόππα*, the Tens; the last eight, i. e. from *ρ* to *ω* with the *Σαμπῖ*, the Hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the Alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, *α* = 1, *α* = 1000, *ι* = 10, *ι* = 10,000, *ς* *ψ* *μ* *β* = 5742, *α* *ω* *μ* *β* = 1842, *ρ* = 100, *ρ* = 100,000.

§ 98. *Summary of the Principal Classes of Numerals.* (316—319.)

	Cardinals.	Ordinals.
1 α'	εἷς, μία, ἕν	πρῶτος, -η, -ον, primus, -a, -um
2 β'	δύο	δεύτερος, -α, -ον
3 γ'	τρεῖς, τρία	τρίτος, -η, -ον
4 δ'	τέτταρες, -α, or τέσσαρες, -α	τέταρτος, -η, -ον
5 ε'	πέντε	πέμπτος, -η, -ον
6 ς'	ἕξ	ἕκτος, -η, -ον
7 ζ'	ἐπτά	ἑβδομος, -η, -ον
8 η'	ὀκτώ	ὀγδοος, -η, -ον
9 θ'	ἐννέα	ἐνάτος, -η, -ον
10 ι'	δέκα	δέκατος, -η, -ον
11 ια'	ἐνδεκα	ἐνδέκατος, -η, -ον
12 ιβ'	δώδεκα	δωδέκατος, -η, -ον
13 ιγ'	τρισκαίδεκα	τρискаιδέκατος, -η, -ον
14 ιδ'	τετταρεσκαίδεκα	τετταρασκαιδέκατος, -η, -ον
15 ιε'	πεντεκαίδεκα	πεντεκαιδέκατος, -η, -ον
16 ις'	ἑκκαίδεκα	ἑκκαιδέκατος, -η, -ον
17 ιζ'	ἐπτακαίδεκα	ἐπτακαιδέκατος, -η, -ον
18 ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος, -η, -ον
19 ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος, -η, -ον
20 κ'	εἰκοσι(ν)	εἰκοστός, -η, -όν
21 κα'	εἰκοσιν εἷς, μία, ἕν	εἰκοστός, -η, -όν, πρῶτος, -η, -ον
30 λ'	τριακόντα	τριακστός, -η, -όν
40 μ'	τετταράκοντα	τετταρακστός, -η, -όν
50 ν'	πεντήκοντα	πεντηκστός, -η, -όν
60 ξ'	ἑξήκοντα	ἑξακστός, -η, -όν
70 ο'	ἐβδομήκοντα	ἑβδομηκστός, -η, -όν
80 π'	ὀγδοήκοντα	ὀγδοηκστός, -η, -όν
90 ς'	ἐνενήκοντα	ἐνενηκστός, -η, -όν
100 ρ'	ἑκατόν	ἑκατοστός, -η, -όν
200 σ'	διαχόσιοι, -αι, -α	διακοσιοστός, -η, -όν
300 τ'	τριακόσιοι, -αι, -α	τριακοσιοστός, -η, -όν
400 υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός, -η, -όν
500 φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός, -η, -όν
600 χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -η, -όν
700 ψ'	ἐπτακόσιοι, -αι, -α	ἐπτακοσιοστός, -η, -όν
800 ω'	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -η, -όν
900 η'	ἐννακόσιοι, -αι, -α	ἐννακοσιοστός, -η, -όν
1000 α	χίλιοι, -αι, -α	χιλιοστός, -η, -όν
2000 β	δισχίλιοι, -αι, -α	δισχιλιοστός, -η, -όν
3000 γ	τρειςχίλιοι, -αι, -α	τρειςχιλιοστός, -η, -όν
4000 δ	τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -η, -όν
5000 ε	πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -η, -όν
6000 ς	ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -η, -όν
7000 ζ	ἐπτακισχίλιοι, -αι, -α	ἐπτακισχιλιοστός, -η, -όν

	Cardinals.	Ordinals.
8000	η ὀκτακισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν
9000	θ ἐννακισχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν
10,000	ι μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ διςμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	ρ δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000	ιρ ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν
2,000,000	κρ διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν

Numeral Adverbs.

1 ἅπαξ, once	19 ἐννεακαιδεκάκις
2 δῖς, twice	20 εἰκοσάκις
3 τρίς	21 εἰκοσάκις ἅπαξ
4 τετράκις	22 εἰκοσάκις δῖς
5 πετάκις	30 τριακοντάκις
6 ἑξάκις	40 τετταρακοντάκις
7 ἑπτάκις	50 πεντηκοντάκις
8 ὀκτάκις	60 ἑξηκοντάκις
9 ἐννάκις, ἐννάκις	70 ἑβδομηκοντάκις
10 δεκάκις	80 ὀγδοηκοντάκις
11 ἐνδεκάκις	90 ἐνενηκοντάκις
12 δωδεκάκις	100 ἑκατοντάκις
13 τριςκαιδεκάκις	200 διακοσιάκις
14 τετταρεςκαιδεκάκις	300 τριακοσιάκις
15 πεντεκαιδεκάκις	1000 χιλιάκις
16 ἑκκαιδεκάκις	2000 διςχiliάκις
17 ἑπτακαιδεκάκις	10,000 μυριάκις
18 ὀκτωκαιδεκάκις	20,000 διςμυριάκις.

§ 99. Remarks.

(317.)

1. The rarer subordinate forms of 13, 14, etc., are *δεκατριῖς*, Neut. *δεκατρία*, *δωδεττάρης*, -α, *δεκαπέντε*, etc.—In *τετταρεςκαιδεκα*, the first part is declined, thus, *τετταρακαιδεκα* ἔτη, *τετταρακαιδεκα* ἔτισιν.

2. *Μύριοι*, 10,000, when Paroxytone, *μυριοι*, signifies *innumerable*.

3. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*, e. g.

25: *πέντε καὶ εἴκοσι*, or *εἴκοσι πέντε*,

345: *πέντε καὶ τετταράκοντα καὶ τριακόσιοι*, or *τριακ. τεττ. π.*

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός or *εἰκοστός πέμπτος*.

4. The Tens compounded with 8 or 9 are frequently expressed in the form of *subtraction*, by means of the participle of *δεῖν*, *to want*, referring to the larger number, e. g.

49: *πεντήκοντα ἐνὸς δέοντα* ἔτη, *undequingyaginta anni*,

48: *πεντήκοντα δυοῖν δέοντα* ἔτη, *duodequingyaginta anni*,

39: *νῆς μῦς δέουσιν τετταράκοντα*, *undequadraginta naues*.

So in the Ordinals, e. g.

49: ἐνὸς δέων πεντηκαστὸς ἀνὴρ, undequingagesimus vir.

5. Declension of the first four Numerals:

Nom.	εἷς	μία	ἓν	δύο
Gen.	ἐνός	μιάς	ἐνός	δυοῖν, very seldom δυεῖν
Dat.	ἐνί	μῇ	ἐνί	δυοῖν, δυσί(ν) Ionic and Th. 8, 101.
Acc.	ένα	μίαν	ἓν	δύο
Nom.	τρεις	Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν		τεττάρων	
Dat.	τρισί(ν)		τέτταρσι(ν)	
Acc.	τρεις	Neut. τρία	τέτταρας	Neut. τέτταρα

REMARK. Like εἷς are also declined οἷδεῖς and μηδεῖς, *no one*, οὐδεῖς, οὐδμία, οὐδέτ, Gen. οὐδενός, οὐδεμιάς, Dat. οὐδινί, οὐδεμῇ, etc., Pl. οὐδένας (μηδένες), -ένων, -έσι(ν), -ένας. The irregular accentuation of μίας, μῇ, should be noted. Comp. further § 65, 3, (c). The form δέω instead of δύο seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

SECTION V.

The Adverb.

§ 100. *Nature and division of Adverbs.* (200.)

Adverbs are indeclinable words, by which a relation of *place* or *time*, or the relation of *manner*, *modality*, and of *intensity* and *repetition*, is denoted. These are formed either from *essential* words, viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals,

- Adverbs of *place*, e. g. οὐρανόθεν, *coelitus*, πανταχῇ, *ubivis*;
- Adverbs of *time*, e. g. νύκτωρ, *noctū*, νῦν, *nunc*;
- Adverbs of *manner*, e. g. καλῶς, *οὖτω(ς)*;
- Adverbs of *modality*, which, e. g. καί and οἷ(ς), express an *affirmation* and *negation*, or e. g. μήν, τοί, ἦ, ἡ μήν, δή, ἴσως, ποῦ, ἄν, πάντως, etc. which express *certainty*, *definiteness*, *uncertainty*, *conditionality*;
- Adverbs of *intensity* and *frequency*, e. g. μᾶλα, *pārē*, πολέ, *ōson*, etc.; τρίς, *three times*, ἀνθίς, *again*, πολλάκις, *often*, etc.

§ 101. *Formation of Adverbs* (201, 202.)

1. Most Adverbs are formed from Adjectives by the ending -ως. This ending is annexed to the pure stem of the Adjective,

and as the stem of Adjectives of the third Dec. appears in the Gen., and as Adjectives in the Gen. Pl. are accented like Adverbs, the following rule for the formation of Adverbs from Adjectives may be given :

The ending of the Adjective in the Gen. Pl. namely, *-ων*, is changed to *-ως*, e. g.

<i>φίλ-ος</i> , lovely,	Gen. Pl. <i>φίλ-ων</i>	Adv. <i>φίλ-ως</i>
<i>καλ-ός</i> , fair,	" <i>καλ-ών</i>	<i>καλ-ώς</i>
<i>καιρι-ος</i> , timely,	" <i>καιρι-ων</i>	<i>καιρι-ως</i>
<i>ἀπλ(ό-ος)οῦς</i> , simple,	" <i>ἀπλ(ό-ων)ών</i>	<i>ἀπλ(ό-ως)ώς</i>
<i>εὐφ(ο-ος)ους</i> , benevolent,	" <i>(εὐφ-ων) εὐφων</i>	<i>(εὐφ-ως) εὐφως</i>
<i>πᾶς</i> , all, <i>παντός</i> ,	" <i>πάντ-ων</i>	<i>πάντ-ως</i>
<i>σώφρων</i> , prudent,	" <i>σωφρόν-ων</i>	<i>σωφρόν-ως</i>
<i>χαρίεις</i> , pleasant,	" <i>χαριέντ-ων</i>	<i>χαριέντ-ως</i>
<i>ταχύς</i> , swift,	" <i>ταχέ-ων</i>	<i>ταχέ-ως</i>
<i>μέγας</i> , great,	" <i>μεγάλ-ων</i>	<i>μεγάλ-ως</i>
<i>ἀληθής</i> , true,	" <i>ἀληθ(έ-ων)ών</i>	<i>ἀληθ(έ-ως)ώς</i>
<i>συνήθης</i> , accustomed,	" <i>(συνηθέ-ων) συνήθων</i>	<i>(συνηθέ-ως) συνήθως.</i>

REMARK 1. On the accentuation of compounds in *-ήθως*, and of the compound *αὐτάρακως*, see § 59, Rem. 4, also on the accentuation of *εὐφως*, instead of *εὐφώς*, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the Adverbs that end in *-ως*, there are many, which have the endings of the Gen., Dat. or Acc.

(a) The inflection of the Gen. appears in many adverbs in *-ης* and *-ον*, e. g. *ἐξῆς*, *ἐφεξῆς*, *in order*, *ἐξαπίνης*, *suddenly*, *πού*, *alicubi*, *πού*, *ubi*? *ὅπου*, *ού*, *ubi*, *αὐτοῦ*, *ibi*, *οὐδαμοῦ*, *nowhere*; *προίως*, (from *προίξ*, *gift*), *gratuitously*.

(b) The Dat., or an obsolete Abl. inflection and forms denoting *place*, occur in the following Adverbs,

(α) In Adverbs with the ending *-ι*, e. g. *ἤρι*, *in the spring*, comp. *ἤρ*, *spring*, *ἀσφί*, *unseasonably*, *ἐκπι* (Dor. *ἐκατι*), *ἀκεχι*, *ἐκοντι*, *ἀκοντι*; in Adverbs of manner in *-ει* and *-ί*, from Adjectives in *-ος* and *-ης*, and almost exclusively in Adverbs compounded of *α* privative and *πᾶς* or *αὐτός*, e. g. *παρορμί* and *πανορμί*. On the use of both forms, see Large Grammar, Part I. § 363, β.

(β) In local Adverbs in *-οι*, commonly derived from substantives of the second Dec., e. g. *Ἰσθμοί* from *Ἰσθμός*, *Πυθοί* from *Πυθώ*, *Μεγαροί* (*τά Μέγαρα*), *Πειραιοί*, *Κικυννοί* from *ἡ Κίκυννα*), *οἶ*, *ὅπου*, *quo*, *whither*, *οἶκοι*, *domi*, from *οἶκος*.

REM. 2. Adverbs in *-οι*, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

- (γ) In local Adverbs in *-αι*. This ending occurs only in a few forms, e. g. *χαμαί*, *humi*, *πάλαι*. To this form corresponds the Pl. of Adverbs of place, *-ησι* (ν), or *-ασι* ν preceded by ι, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. *Θήβησι* from *Θήβαι*, *Ἀθήνησι* from *Ἀθήναι*, *Πλαταιᾶσι* from *Πλαταιαί*; *Περγασῇσι* from *Περγασή*, *Ὀλυμπιάσι* from *Ὀλυμπία*.
- (δ) In Adverbs in *-η* and *-α*, e. g. *ἄλλῃ*, *ἐτέρῃ*, *πεζῇ*, *on foot*, *κρυφῇ*, *λέθρῃ*, *εἰκῇ*, *temere*, *οὐδαμῇ*, *δημοσίᾳ*, *publice*, *κοινῇ*, *in common*, *ιδίᾳ*, *privatim*, *κομιδῇ*, *diligenter*; also *πῇ*, *ὅπῃ*, *πάντῃ*, *ἧ*, *τῇ*, *τῇδε*, *ταύτῃ*, etc.; η and α commonly have an iota subscript.
- (ε) The Acc. inflection occurs in the following forms,
- (α) In the endings *-ην* and *-αν*, e. g. *πρώην*, *μακράν*, *widely*, *πέραν* and *πέρην*, *trans*, but *πέρα*, *ultra*, etc.; so also of substantives, e. g. *δίσκην*, *instar*, *ἀκμήν*, (*acme*) *scarcely*, *δωρεάν*, *gratis*.
- (β) In the ending *-ον*, e. g. *δηρόν*, *αἶν*, *σήμερον*, *hodie*, *αὔριον*, *to-morrow*.
- (γ) In the endings *-οον*, *-ον*, *-ον*, (Adverbs of manner), e. g. *ἀντισχεδόν*, *cominus*, *χανδόν*, *ἱπποτροχάδην*, *ὑποσταδᾶ*.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. *χάριν*, *for the sake of*, *gratia*, *προίκα*, *gratuitously*.

SECTION VI.

The Verb.

NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

(στ, ζα.)

1. The Verb expresses an action, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved*.
2. Verbs are divided, in relation to their meaning and form, into the following classes:
 - (1) Active verbs, i. e. such as express an action, that the subject itself performs or manifests, e. g. *γράφω*, *to write*, *θάλλω*, *to bloom*;
 - (2) Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself, e. g. *βουλεύομαι*, *I advise myself*, *I deliberate*.
 - (3) Passive verbs, i. e. such as express an action that the sub-

ject receives from another subject, e. g. *τύπτομαι ἀπὸ τινός*,
I am smitten by some one.

3. Verbs, which are used only in the Middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which construct their Aorist and their Future with a Middle form, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαριοῦμαι*, and into Passive Deponents, which construct their Aorist with a Pass. form, but their Fut. commonly with a Middle form, e. g. *ἐνθυμέομαι*, *mecum reputo*, Aor. *ἐνεθυμήθην*, *mecum reputavi*, Fut. *ἐνθυμήσομαι*, *mecum reputabo*. Comp. § 197.

§ 103. *The Tenses.*

(69, 70.)

1. The Greek language has the following Tenses:

- I. (1) Present, *βουλεύω*, *I advise*,
 (2) Perfect, *βεβούλευκα*, *I have advised*;
 - II. (3) Imperfect, *ἐβούλεον*, *I was advising*,
 (4) Pluperfect, *ἔβουλεύκειν*, *I had advised*,
 (5) Aorist, *ἐβούλευσα*, *I advised*, (indefinite);
 - III. (6) Future, *βουλεύσω*, *I shall or will advise*,
 (7) Future Perfect only in the Middle form, *βεβουλεύσομαι*, *I shall deliberate*, or *I shall advise myself*.
2. All the Tenses may be divided into,
- a. Principal tenses, Present, Perfect and Future;
 - b. Historical tenses, Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aorist; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No Verb has all the tenses. Pure verbs, § 108, 5, form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 104. *The Modes.*

(71.)

The Greek has the following Modes:

I. The Indicative, which expresses an action or effect, e. g. *the rose blooms, bloomed, will bloom.*

II. The Subjunctive, which expresses a condition. The Subjunctive of the historical tenses may be called the Optative. Comp. *γράφωμι* with *scriberem*.

REMARK. See § 257, Rem. 1 and 4, for the manner in which the Aorist may use both forms of the Subj. and how the Fut. may have an Optative.

III. The Imperative, which is a direct expression of one's will, e. g. *βούλενε*, *advise*.

§ 105. *Participials.—Infinitive and Participle.*
(72.)

In addition to the modes, the verb has two forms, which, as they partake, on the one hand, of the nature of the verb, and, on the other, of the nature of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive participial, e. g. *ἔθελω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising*.

(b) The Participle, which is the adjective participial, e. g. *βουλεύων ἀνὴρ*, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 106. *The Persons and Tenses.* (73.)

The personal forms of the verb show whether the subject of the verb be the speaker himself, *I*, first person; or a person or thing addressed, *thou*, second person; or a person or thing spoken of, *he, she, it*, third person. They also show the relation of number, Singular, Dual and Plural, comp. § 41, 1, e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *adviseest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advises*; *βουλεύετον*, *ye two*, the persons addressed, *advise*; *βουλεύονσι*, *they*, the persons spoken of, *advise*.

REMARK. There is no particular form for the first Pers. Dual in the Act. and Pass. Aorists, but it is expressed by the form of the first Pers. Pl.

§ 107. *The Conjugation.* (74.)

Conjugation is the inflection of the verb designed to denote the Person, Number, Mode, and Tense. The Greek has two

forms for conjugation, that in ω , which includes much the larger number of verbs, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\omega$, *to advise*, and the older, original, conjugation in μ , e. g. $\iota\sigma\tau\eta\mu$, *to station*.

CONJUGATION OF VERBS IN ω .

§ 108. *Stem, Augment and Reduplication.—Characteristic.* (75.)

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllable of formation, by which the relations of the action expressed by the verb, are denoted. See §§ 102—106. The stem is found in most verbs in ω by cutting off the ending of the first Pers. Ind. Pres., e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\omega$, $\lambda\acute{\epsilon}\gamma\omega$, $\tau\rho\acute{\iota}\beta\omega$.

2. The syllables of formation are either annexed as endings to the stem and are then called inflection-endings, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\omega$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\omega$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\nu\omicron\nu$, *I was advising*, $\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\kappa\alpha$, *I have advised*. An euphonic change, which may be called *Variation*, occurs in the stem of many verbs, e. g. $\tau\rho\acute{\epsilon}\pi\omega$, $\tau\acute{\epsilon}\tau\rho\omicron\phi\alpha$, $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\eta\tau$. See § 16, 6.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ϵ prefixed to the stem of verbs which begin with a consonant, e. g. $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\nu\sigma\alpha$, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ϵ being changed into η (and in some cases into ϵ), ι and υ into $\bar{\iota}$ and $\bar{\upsilon}$, and o into ω .

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ϵ , in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the augment, e. g. $\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\kappa\alpha$, *I have advised*, $\acute{\iota}\kappa\acute{\epsilon}\tau\epsilon\nu\kappa\alpha$, *I have supplicated*, from $\acute{\iota}\kappa\epsilon\tau\epsilon\upsilon\omega$. For a more full definition of the Augment and Reduplication, see § 119 sq.

5. The last letter of the stem, after the ending ω is cut off, is called the verb-characteristic, or merely the characteristic, be-

cause it determines the class of verbs in $-\omega$; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into pure, mute and liquid verbs, e. g. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}-\omega$, to advise, $\tau\iota\mu\acute{\alpha}-\omega$, to honor, $\tau\epsilon\acute{\rho}\beta-\omega$, to rub, $\phi\alpha\acute{\iota}\nu-\omega$, to show.

§ 109. *Inflection-endings.* (82.)

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending, e. g. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}-\sigma-\sigma\alpha\iota$.

§ 110. (a) *Tense-characteristic and Endings.* (82.)

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

$\beta\epsilon-\beta\omicron\upsilon\acute{\iota}\lambda\epsilon\nu-\kappa-\alpha$ $\epsilon-\beta\epsilon-\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}-\kappa-\epsilon\iota\nu$;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is σ , e. g.

$\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}-\sigma-\omega$ $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}-\sigma-\sigma\alpha\iota$ $\beta\epsilon-\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}-\sigma-\sigma\alpha\alpha$
 $\epsilon-\beta\omicron\upsilon\lambda\epsilon\nu-\sigma-\alpha$ $\epsilon-\beta\omicron\upsilon\lambda\epsilon\nu-\sigma-\acute{\alpha}\mu\eta\nu$;

that of the first Aor. Pass. is θ ; the first Fut. Pass. has, in addition to the tense-characteristic σ , the ending $-\theta\eta$ of the first Aor. Pass., thus,

$\epsilon-\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}-\theta-\eta\nu$ $\beta\omicron\upsilon\lambda\epsilon\nu-\theta\acute{\eta}\sigma-\sigma\alpha\iota$.

The primary tenses only, see § 103, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\sigma\omega$, σ , the tense-characteristic of the Fut., and the syllable $\sigma\omega$, are the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in $\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\sigma-\alpha$, $\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\sigma$ is the tense-stem of the first Aor. Act.

§ 111. (b) *Personal-endings and Mode-vowels.*
(92.)

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes, e. g.

1	Pers.	Sing.	Ind.	Pres.	M.	βουλεύ-ο-μαι	Subj.	βουλεύ-ω-μαι
3	"	"	"	Fut.	"	βουλεύ-σ-ε-ται	Opt.	βουλεύ-σ-οι-το
1	"	Pl.	"	Pres.	"	βουλευ-ό-μεθα	Subj.	βουλευ-ώ-μεθα
2	"	"	"	"	"	βουλεύ-ε-σθε	"	βουλεύ-η-σθε
1	"	Sing.	"	A. I.	"	ἔβουλευ-σ-ά-μην	"	βουλεύ-σ-ω-μαι
3	"	"	"	"	"	ἔβουλεύ-σ-α-το	Opt.	βουλεύ-σ-αι-το.

REMARK. In the above forms, *βουλεu* is the verb-stem, and *βουλεu*, *βου-λεu* and *ἔβουλεu* are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings *-μαι*, *-ται*, etc., are the personal-endings, and the vowels *ο*, *ω*, *ε*, *οι*, *η*, *α*, *αι*, are the mode-vowels.

§ 112. *Summary of the Mode-vowels.* (93.)

	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
Person.	Pres. and Fut. Active,	Impf., A. II. A. and M. and Pr. and F. M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

	Indicative.			Optative.	Impr.	Infinitive.
Person.	Pf. A.	A. I. M.	A. I. A. and Pf. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	α̃	α̃	αι	—	α
2.	ει	α̃	α̃	αι	ο α	
3.	ει	α̃	ε	αι	α	
D. 1.	—	α̃	—	αι	—	Participle. A. I. A. and M. and Pf. A.
2.	ει	α̃	α̃	αι	α	
3.	ει	α̃	α̃	αι	α	
P. 1.	ει	α̃	α̃	αι	—	
2.	ει	α̃	α̃	αι	α	
3.	{ει} ε	α̃	α̃	αι	α	

§ 113. *Personal-endings of Verbs in -ω.* (94.)

I. Active Form.		II. Middle Form.	
A. Ind. and Subj. the Princ. tenses.	B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.	B. Ind. and Opt. the Hist. tenses.
Sing. 1.	ν, Opt. μ	μαι	μην
2.	ς	σαι	σο, ο
3.	—	ται	το
Dual 1.	—	μεθον	μεθον
2.	τον	σθον	σθον
3.	τον	σθον	σθην
Plur. 1.	μεν	μεθα	μεθα
2	τε	σθε	σθε
3.	(ντι) σι, σιν ν, σαν	νται (αται) ντο (ατο)	
C. Imperative.		C. Imperative.	
Sing. 2.	3. τω	Sing. 2. (σο)ο 3. σθω	
Dual 2.	3. των	Dual 2. σθον 3. σθων	
Plur. 2.	3. τωσαν	Plur. 2. σθε 3. σθωσαν, σθων	
D. Infinitive.		D. Infinitive.	
ν Pres., Fut. and Aor. II.		σθαι	
ναι Perf. Act. and Aor. I. and II. Pass.			
αι Aor. I.			
E. Participle.		E. Participle.	
Stem ντ, with exception of the Perf., whose stem ends in -οτ.		μενος, μένη, μενον; μένος, μένη, μένον, Perf.	

REMARK. The Personal-endings follow so directly the mode-vowel, and are often so closely joined to it, that they form one whole, e. g. βουλεύω-ς, instead of βουλεύω-ης, βουλεύ-η, instead of βουλεύ-ται.

§ 114. *Difference between the Personal-endings in the Principal and the Historical Tenses.* (95.)

1. The difference between the Princ. and Hist. tenses is important. The Princ. tenses, form the 2d and 3d Pers. Dual in -ον, e. g. βουλεύ-ε-τον βουλεύ-ε-τον; βουλεύ-ε-σθον βουλεύ-ε-σθον; the Hist. tenses also form the 2d Pers. D. in -ον, but the 3d in -ην, e. g.

εβουλεύ-ε-τον εβουλεύ-ε-την, εβουλεύ-ε-σθον εβουλεύ-ε-σθην.

2. The Princ. tenses form the 3d Pers. Pl. Act. in -σι (ν), from -νται, -νται, and the Mid. in -νται; the Hist. Act. in -ν, and Mid. in -ντο, e. g.

βουλεύ-ο-νσι = βουλεύ-ουσιν(ν) εβουλεύ-ο-ν
βουλεύ-ο-νται εβουλεύ-ο-ντο.

3. The Princ. tenses in the Sing. Mid. end in -μαι, -σαι, -ται; the Hist. in -μην, -σο, -το, e. g.

βουλεύ-ο-μαι εβουλεύ-ό-μην
βουλεύ-ε-σαι = βουλεύ-η, εβουλεύ-ε-σο = εβουλεύ-ου
βουλεύ-ε-ται εβουλεύ-ε-το.

4. The Personal-endings of the Subj. in the Princ. tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. Hist. tenses;

2 and 3 Du. Ind. Pr.	βουλεύε-τον	Subj.	βουλεύη-τον
	βουλεύε-σθον		βουλεύη-σθον
3 Pl. " "	βουλεύου-σι(ν)		βουλεύω-σι(ν)
	βουλεύο-νται		βουλεύω-νται
1 S. " "	βουλεύω-μαι		βουλεύω-μαι
2 " " "	βουλεύ-ῃ		βουλεύ-ῃ
3 " " "	βουλεύε-ται		βουλεύη-ται
2 and 3 Du. " Imp.	ἐβουλεύε-τον, -έ-την	Opt.	βουλεύοι-τον, -οί-την
	ἐβουλεύε-σθον, -έ-σθην		βουλεύοι-σθον, -οί-σθην
3 Pl. " "	ἐβούλευο-ν		βουλεύοι-εν
	ἐβουλεύο-ντο		βουλεύοι-ντο
1 S. " "	ἐβουλεύω-μην		βουλεύοι-μην
2 " " "	(ἐβουλεύε-σο) ἐβουλεύ-οι		(βουλεύοι-σο) βουλεύοι-ο
2 " " "	ἐβουλεύε-το		βουλεύοι-το

§ 115. Conjugation of the Regular Verb in -Ω. (101.)

1. Since the pure verbs do not form the Sec. tenses, § 103, Rem., these tenses are supplied in the Paradigm from two mute verbs and one liquid verb, so as to exhibit a full Conj., e. g. *τιβ-ω*, *λείπ-ω*, stem *ΛΙΠ*, *φαίν-ω*, *ΦΑΝ*.

2. In learning the table we are to note,

(1) That the meaning in English is opposite the Greek forms.

(2) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The *spaced* forms, e. g. *βουλεύ-ετον*, *βουλεύ-ητον*, 3d Pers. Du. Ind. and Subj. Pres., may call attention to the differences between the Hist. tenses in the Ind. and Opt. and the Princ. tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star *. The learner should compare these together, e. g. *βουλεύσω*, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; *βούλευσαι*, 2. S. Imp. Aor. I. Mid., *βουλεύσαι*, 3. S. Opt. Aor. I. Act., *βουλεύσαι*, Inf. Aor. I. Act.

(5) The accentuation, § 118, should be learned with the form. The following general rule will suffice for beginners; The accent in the verb is as far from the end as the final syllable will permit. Those forms, whose accentuation deviates from this rule, are indicated by a cross †.

(6) When the paradigm is thus thoroughly learned, the pupil may first resolve the forms either of *βουλεύω*, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc., observing this order, viz. *βουλεύσω* is, (1) 1st Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from *βουλεύω*, to advise; then he may arrange the elementary parts of the form, and in the following order, (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. That would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., *βουλεύ-ω*, to advise? Answer: The Verb-stem is *βουλεν*, Augment, *ε*, thus *ἐβουλεν*; the Tense-characteristic of the first Aor. Mid. is *σ*, thus Tense-stem is *ε-βουλεν-σ*; the Mode-vowel of the first Aor. Ind. Mid. is *α*, thus *ε-βουλεν-σ-α*; the Personal-ending of the third Pers. Sing. of an Hist. tense of the Mid. is *τα*, thus *ε-βουλεν-σ-α-τα*.

ACT

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present, Tense-stem : βουλευ-</i>	S. 1.	βουλευ-ω,* I advise,	βουλευ-ω,* I may advise,
	2.	βουλευ-εις, thou adviseest,	βουλευ-ης, thou mayest ad.
	3.	βουλευ-ει, he, she, it advises,	βουλευ-η,* he, she, it may ad.
	D. 2.	βουλευ-ετον, ye two advise,	βουλευ-ητον, ye two may a.
	3.	βουλευ-ε τ ο ν, they two advise,	βουλευ-η τ ο ν, they two may a.
	P. 1.	βουλευ-ομεν, we advise,	βουλευ-ωμεν, we may adv.
<i>Imperfect, Tense-stem : ἐ-βουλευ-</i>	2.	βουλευ-ετε,* you advise,	βουλευ-ητε, you may adv.
	3.	βουλευ-ουσι(ν), they advise,	βουλευ-ωσι(ν), they may ad.
	S. 1.	ἐ-βούλευ-οι,* I was advising,	
	2.	ἐ-βούλευ-ες, thou wast advising,	
	3.	ἐ-βούλευ-ε(ν), he, she, it was advising,	
	D. 2.	ἐ-βουλευ-ετον, ye two were advising,	
<i>Perfect I, Tense-stem : βε-βουλευ-κ</i>	3.	ἐ-βουλευ-ε τ η ν, they two were adv'g,	
	P. 1.	ἐ-βουλευ-ομεν, we were advising,	
	2.	ἐ-βουλευ-ετε, you were advising,	
	3.	ἐ-βούλευ-ον,* they were advising,	
	S. 1.	βε-βούλευ-κ-α, I have advised,	βε-βούλευ-κ-ω, I m'y k'w a.
	2.	βε-βούλευ-κ-ας, thou hast advised,	βε-βούλευ-κ-ης, thou mayest have advised, etc., like the Subj. Pres.
<i>Pluperfect I, Tense-stem : ἐ-βε-βουλευ-κ-</i>	3.	βε-βούλευ-κ-ε(ν),* he, she, it has advised,	
	D. 2.	βε-βούλευ-κ-ατον, ye two have advised,	
	3.	βε-βούλευ-κ-α τ ο ν, they two have adv.	
	P. 1.	βε-βούλευ-κ-αμεν, we have advised,	
	2.	βε-βούλευ-κ-ατε, you have advised,	
	3.	βε-βούλευ-κ-ασι(ν), they have advised,	
<i>Pluperfect II, Tense-stem : ἐ-βε-βουλευ-κ-</i>	S. 1.	ἐ-βε-βούλευ-κ-ειν, I had advised,	
	2.	ἐ-βε-βούλευ-κ-εις, thou hadst advised,	
	3.	ἐ-βε-βούλευ-κ-ει, he, she, it had advised,	
	D. 2.	ἐ-βε-βούλευ-κ-ειτον, ye two had adv.	
	3.	ἐ-βε-βούλευ-κ-εί τ η ν, they two had adv.	
	P. 1.	ἐ-βε-βούλευ-κ-ειμεν, we had advised,	
<i>Perf. II, Plpf. II,</i>	2.	ἐ-βε-βούλευ-κ-ειτε, you had advised,	
	3.	ἐ-βε-βούλευ-κ-εσι(ν), they had adv.	
<i>Perf. II, Plpf. II,</i>		πί-φην-α, ¹ I appear,	πε-φίην-ω, I may appear,
		ἐ-πε-φίην-ειν,* I appeared,	
<i>Aorist I, Tense-stem : ἐ-βουλευ-σ-</i>	S. 1.	ἐ-βούλευ-σ-α, I advised, (indefinite)	βουλευ-ς-ω,* I may advise,
	2.	ἐ-βούλευ-σ-ας, thou advisedst,	βουλευ-ς-ης, thou mayest advise, etc., like the Subj. Pres.
	3.	ἐ-βούλευ-σ-ε(ν), he, she, it advised,	
	D. 2.	ἐ-βούλευ-σ-ατον, ye two advised,	
	3.	ἐ-βούλευ-σ-ά τ η ν, they two advised,	
	P. 1.	ἐ-βούλευ-σ-αμεν, we advised,	
<i>Aor. II, ἐ-λιπ-</i>	2.	ἐ-βούλευ-σ-ατε, you advised,	
	3.	ἐ-βούλευ-σ-αν, they advised,	
<i>Aor. II, ἐ-λιπ-</i>	S. 1.	ἐ-λιπ-ον, I left,	λίπ-ω, etc., like the Subj. Pres.
	2.	ἐ-λιπ-ες, etc. declined like Impf. Ind.	
<i>Future, βουλευ-σ-</i>	S. 1.	βουλευ-σ-ω,* I shall advise,	
		like the Indic. Pres.	

¹ The inflection of the second Perf. in all the Modes and Participles, is like that of the first Perf.

E.

DES.		Participials.	
Optative <small>Subj. of Historical tenses.</small>	Imperative.	Infm.	Particip.
	<i>βούλευ-ε, advise,</i> <i>βούλευ-έτω, let him advise,</i> <i>βούλευ-έτων, ye two advise,</i> <i>βούλευ-έτων, let them both ad.</i> <i>βούλευ-ετε,* do ye advise,</i> <i>βούλευ-έτωσαν, usually βούλευ-όντων,* let them adv.</i>	<i>βούλευ-ειν, to advise,</i>	<i>βούλευ-ων</i> <i>βούλευ-ουσα</i> <i>βούλευ-ον†</i> <i>Γ.βούλευ-όντος,</i> <i>βούλευ-ούσης,</i> <i>advising,</i>
<i>εὐ-οιμι, I might advise,</i> <i>εὐ-οις, thou mightest adv.</i> <i>εὐ-οι, he, she, it might adv.</i> <i>εὐ-οιτο, ye two might ad.</i> <i>εὐ-οίτην, they two mig. a.</i> <i>εὐ-οιμεν, we might advise,</i> <i>εὐ-οιτε, you might advise,</i> <i>εὐ-οιτην, they might adv.</i>			
	<i>[βε-βούλευ-κ-ε,*] etc., like the Imp. Pres., yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.</i>	<i>βε-βούλευ-κ-έναι,† to have advised,</i>	<i>βε-βούλευ-κ-ώς†</i> <i>βε-βούλευ-κ-ύια†</i> <i>βι-βούλευ-κ-ός†</i> <i>Γ.-κ-ότος, -κ-νίας, having advised,</i>
<i>οὐλεύ-κ-οιμι, I m't have a.</i> <i>οὐλεύ-κ-οις, thou mightest be advised, etc., like the pt. Impf.</i>			
<i>ἔγ-οιμι, I might appear,</i> <i>εὐ-σ-αιμι, I might advise,</i> <i>εὐ-σ-αις or -εας</i> <i>λέν-σ-αι*† or -ει(ν)</i> <i>εὐ-σ-αιτο</i> <i>εὐ-σ-αίτην</i> <i>εὐ-σ-αιμεν</i> <i>εὐ-σ-αιτε</i> <i>εὐ-σ-αίτην or -εϊαν</i>	<i>πέ-φην-ε, appear,</i> <i>βούλευ-σ-ον, advise,</i> <i>βούλευ-σ-άτω</i> <i>βούλευ-σ-ατο</i> <i>βούλευ-σ-άτων</i> <i>βούλευ-σ-ατε</i> <i>βούλευ-σ-άτωσαν, usually -σάντων*</i>	<i>πε-φην-έναι,†</i> <i>βου-λέν-σ-αι,*† to advise,</i>	<i>πε-φην-ώς†</i> <i>βούλευ-σ-άς,</i> <i>βούλευ-σ-άσα</i> <i>βούλευ-σ-ά†</i> <i>Genitive :</i> <i>βούλευ-σ-αντος</i> <i>βούλευ-σ-άσης,</i> <i>having advised,</i>
<i>αμι, etc., like the Opt. Impf.</i> <i>εὐ-σ-οιμι, I could advise, or the Opt. Impf.</i>	<i>λίπ-ε, etc., like the Imp. Pres.</i>	<i>λιπ-είν,†</i> <i>βούλευ-σ-ειν,</i>	<i>λιπ-ών, οὔσα, ὄν†</i> <i>Γ. ὄντος, οὔσης,</i> <i>βούλευ-σ-ων,</i> <i>etc. like Pr. Pt.</i>

* Inflection of the second Pluperf. is like that of the first Pluperf., both in the Ind. and Opt.

MID

		THE	
Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present,	S. 1.	βουλευ-ομαι, <i>I deliberate, or</i>	βουλευ-ωμαι, <i>I may</i>
	2.	βουλευ-η* [<i>am advised,</i>	βουλευ-η* [<i>deliberate,</i>
	3.	βουλευ-εται	βουλευ-ηται
	D. 1.	βουλευ-ομεθον	βουλευ-ωμεθον
	2.	βουλευ-εσθον	βουλευ-ησθον
	3.	βουλευ-εσθον	βουλευ-ησθον
	P. 1.	βουλευ-ομεθα	βουλευ-ωμεθα
	2.	βουλευ-εσθε*	βουλευ-ησθε
	3.	βουλευ-ονται	βουλευ-ωνται
Imperfect,	S. 1.	ἐ-βουλευ-ομην, <i>I was delibe-</i>	
	2.	ἐ-βουλευ-ον [<i>rating,</i>	
	3.	ἐ-βουλευ-ετο	
	D. 1.	ἐ-βουλευ-ομεθον	
	2.	ἐ-βουλευ-εσθον	
	3.	ἐ-βουλευ-εσθον	
	P. 1.	ἐ-βουλευ-ομεθα	
	2.	ἐ-βουλευ-εσθε	
	3.	ἐ-βουλευ-οντο	
Perfect,	S. 1.	βε-βουλευ-μαι, <i>I have delibera-</i>	βε-βουλευ-μένος εἰμι, <i>I</i>
	2.	βε-βουλευ-σαι [<i>ted,</i>	<i>may have deliberated,</i>
	3.	βε-βουλευ-ται	
	D. 1.	βε-βουλευ-μεθον	
	2.	βε-βουλευ-σθον	
	3.	βε-βουλευ-σθον	
	P. 1.	βε-βουλευ-μεθα	
	2.	βε-βουλευ-σθε*	
	3.	βε-βουλευ-νται	
Pluperfect,	S. 1.	ἐ-βε-βουλευ-μην, <i>I had delib-</i>	
	2.	ἐ-βε-βουλευ-σο [<i>erated,</i>	
	3.	ἐ-βε-βουλευ-το	
	D. 1.	ἐ-βε-βουλευ-μεθον	
	2.	ἐ-βε-βουλευ-σθον	
	3.	ἐ-βε-βουλευ-σθον	
	P. 1.	ἐ-βε-βουλευ-μεθα	
	2.	ἐ-βε-βουλευ-σθε	
	3.	ἐ-βε-βουλευ-ντο	
Aorist I,	S. 1.	ἐ-βουλευ-σάμην, <i>I delibera-</i>	βουλευ-σ-ωμαι, <i>I may</i>
	2.	ἐ-βουλευ-σω [<i>ted, (indefinite)</i>	βουλευ-σ-η* [<i>deliberate,</i>
	3.	ἐ-βουλευ-ατο	<i>etc., like Pres. Subj.</i>
	D. 1.	ἐ-βουλευ-σάμεθον	
	2.	ἐ-βουλευ-σασθον	
	3.	ἐ-βουλευ-σασθον	
	P. 1.	ἐ-βουλευ-σάμεθα	
	2.	ἐ-βουλευ-σασθε	
	3.	ἐ-βουλευ-αντο	
Aorist II,	S. 1.	ἐ-λίπ-ομαι, <i>I remained, like</i>	λίπ-ωμαι, <i>I may remain,</i>
		Ind. Imperf.	<i>like Pres. Subj.</i>
Future,	S. 1.	βουλευ-σ-ομαι, <i>I shall deliberate,</i>	
		<i>like Pres. Indic.</i>	
Fut. Perf.,	S. 1.	βε-βουλευ-σ-ομαι, <i>I shall delib-</i>	
		<i>erate, like Pres. Indic.</i>	

E.

DES.		Participials.	
Optative Subj. of the Hist. tenses.	Imperative.	Infim.	Particip.
	βουλεύ-ου, <i>deliberate</i> , βουλεν-έσθω βουλεύ-εσθον βουλεν-έσθων* βουλεύ-εσθε* βουλεν-έσθωσαν, usually βουλέν-έσθων*	βουλεύ- εσθαι, <i>to delibe- rate</i> ,	βουλεν-όμενος βουλεν-ομένη βουλεν-όμενον, <i>deliberating</i> ,
εὐ-οίμην, <i>I might</i> εὐ-οίω [<i>deliberate</i> , εὐ-οίτω εὐ-οίμεθον εὐ-οίσθον εὐ-οίσθην εὐ-οίμεθα εὐ-οίσθε εὐ-οίωτο			
	βε-βούλεν-σο, <i>deliberate</i> , βε-βουλεύ-σθω βε-βούλεν-σθον βε-βουλεύ-σθων* βε-βουλεύ-σθε* βε-βουλεύ-σθωσαν, usually βε-βουλεύ-σθων*	βε-βουλεύ- σθαι,† <i>to have delib- erated</i> ,	βεβουλεν-μένος† βεβουλεν-μένη βεβουλεν-μέ- νον,† <i>having deliberated</i> ,
κλεν-μένος εἶναι, <i>I</i> ἤλ <i>deliberate</i> ,			
ν-σ-αίμην, <i>I mig't</i> ὕ-σ-αίω [<i>deliberate</i> , ὕ-σ-αίτω ν-σ-αίμεθον ὕ-σ-αίσθον ν-σ-αίσθην ν-σ-αίμεθα ὕ-σ-αίσθε ὕ-σ-αίωτο	βούλεν-σ-αι,* <i>deliberate</i> , βουλεν-σ-άσθω βουλεύ-σ-ασθον βουλεν-σ-άσθων* βουλεύ-σ-ασθε βουλεν-σ-άσθωσαν, usually βουλεν-σ-άσθων*	βουλεύ- σ-ασθαι, <i>to delibera- te</i> ,	βουλεν-σ-άμενος βουλεν-σ-αμένη βουλεν-σ-άμενον <i>having delibe- rated</i> ,
μῆναι, <i>I might remain</i> , Opt. Impf.	λιπ-ού,† -έσθω, like Pres. Imp.	λιπ-έσθαι†	λιπ-όμενος, -ο- μένη, -όμενον
ν-σ-οίμην, <i>I m'ht have</i> <i>rated</i> , like Opt. Impf.		βουλεύ- σ-εσθαι	βουλεν-σ-όμε- τος, -η, -ον
λεν-σ-οίμην, <i>I should</i> <i>rate</i> , like Opt. Impf.		βε-βουλεύ- σ-εσθαι	βε-βουλεν-σ-ό- μετος, -η, -ον.

P A S

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem: ἐ-βουλευ-θ-	S. 1.	ἐ-βουλευ-θ-ην, <i>I was advised,</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλευ-θ-ης	βουλευ-θ-ῆς [been adv.]
	3.	ἐ-βουλευ-θ-η	βουλευ-θ-ῇ
	D. 2.	ἐ-βουλευ-θ-ητον	βουλευ-θ-ητον
	3.	ἐ-βουλευ-θ-ητην	βουλευ-θ-ητοη
	P. 1.	ἐ-βουλευ-θ-ημεν	βουλευ-θ-ωμεν
	2.	ἐ-βουλευ-θ-ητε	βουλευ-θ-ητε*
	3.	ἐ-βουλευ-θ-ησαν	βουλευ-θ-ωσι(ν)
Future I.	S. 1.	βουλευ-θ-ή-σ-ομαι, <i>I shall be advised</i>	
	2.	βουλευ-θ-ή-σ-η, etc., like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I m'g have d'n r'd,</i>
	2.	ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῆς, etc., like the first Aor. Subj. Pass.
Fut. Perf.	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised*,§ 116. *Remarks on the Inflection-endings.* (96-99.)

1. The personal-endings of verbs in -ω are apocopated forms, as may be shown from the older conjugation in -μι, and in part from the dialects; thus, -μι in the first Pers. Sing. first Aor. Ind. and -τι in the third Pers. have disappeared, e. g. βουλευ-ω instead of βουλευ-ο-μι or βουλευ-ω-μι, βουλευ-ει instead of βουλευ-ε-τι; in the first Pers. Sing. first Aor. Ind. Act, ν has disappeared, e. g. ἐβούλενσα instead of ἐβούλενσαν; in the second Pers. Sing. Imper. Act., except the first Aor., -θι has disappeared, e. g. βούλεν-ε instead of βουλευ-ε-θι.

2. The second Pers. Sing. Act. has the ending -σθα in the Common language in the following forms only:

οἶσθα, *nostr.*, from the Perf. οἶδα; ἤδευσθα and ἤδησθα, *Plpf. of οἶδα*; ἔφησθα, *Impf. from φημί, to say*; ἤσθα, *Impf. from εἶμι, to be*; ἤεισθα, *Impf. from εἶμι, to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem.

4. The original form of the first Pers. Pl. Act. is -μες (not -μιν). Comp. the Dialects, § 220, and the Latin ending -mus, e. g. γράφ-ο-μες, *scrib-i-mus*.

SIVE.

MODES.

Optative i. e. Subj. of the Historical tenses.		Participials.	
Imperative.		Infinitive.	Participle.
<i>βουλευ-θ-εῖην, I might be βουλευ-θ-εῖης [advised, βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖητι βουλευ-θ-εῖμεν and -εῖμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εῖεν</i>	<i>βουλευ-θ-ητι, be thou ad- βουλευ-θ-ήτω [vised, βουλευ-θ-ητον βουλευ-θ-ητων βουλευ-θ-ητε * βουλευ-θ-ήτωσαν</i>	<i>βουλευ- θ-ῆναι, to be ad- vised,</i>	<i>βουλευ-θ-εῖς† βουλευ-θ-εῖσα† βουλευ-θ-έν† Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, being advised,</i>
<i>βουλευ-θη-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>βουλευ- θη-σε- σθαι</i>	<i>βουλευ-θη-σ-ό- μενος, -η, -ον</i>
<i>τριβ-εῖην, I might be rubbed, τριβ-εῖης, etc., like the first Aor. Opt. Pass.</i>	<i>τριβ-ηθι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ- ῆναι</i>	<i>τριβ-εῖς, † etc., like first Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβ-ῆ- σεσθαι</i>	<i>τριβ-η-σ-όμενος -η, -ον</i>
<i>βουλευ-τέος, -τέα, -τέον, to be advised.</i>			

5. The original form of the third Pers. Pl. Act. of the Principal tenses is *-ντι*; when *τ* was changed into *σ*, *ν* was dropped, e. g. *βουλεύονσι* = *βουλεύουσι*. On the irregular lengthening of the vowel preceding the *ν*, see §20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in *-ειν*, a form in *-η*, which arises from the Ionic ending of the Plup. *-εα*, e. g. *ἔβηβουλεύη* instead of *-κ-ειν*. The mode-vowel *ει* in the third Pers. Pl. is commonly shortened into *ε*, e. g. *ἔβηβουλεύε-σαν* instead of *ἔβηβουλεύε-ει-σαν*.

7. The first Pers. Sing. Opt. Act. has the ending *-μι* in verbs in *-ω*, e. g. *παιδεύ-οι-μι, παιδεύσ-αι-μι*; but the ending *-ην* in the first and second Aor. Pass., according to the analogy of verbs in *-μ*. This *η* remains through all the Persons and Numbers, though it may be dropped in the Dual and Pl., and then, *εἴμεν* = *εῖμεν*, *εἴητε* = *εῖτε*, *εἴησαν* = *εῖεν*, e. g. *παιδευθείμεν* and *παιδευθεῖμεν, μνησθείητε* and *-θεῖτε, φανείησαν*, X. H. 6. 5, 25. *προκριθείησαν*, Ibid. 34. *πεμφθείησαν*, Th. 1, 38. and *-θεῖεν* (*-εῖεν*).

8. The Optative endings *-ην, -ης, -η*, etc., and the third Pers. Pl. *-ον* (rarer *-ησαν*) take the form in *-ω*, in the following cases, which is called the Attic Optative:

- (a) Most commonly in the Imperf. of contract verbs, e. g. *τιμῶν, φιλοῶν, μισθοῶν*;
 (b) In all Futures in *-ῶ*, e. g. *φανοῖν*, Soph. Aj. 313. *ἐροῖν*, Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, ἐρῶ*;
 (c) Somewhat often in the second Plup., e. g. *ἐππεφυκοῖν*, S. O. R. 840. *προεληλυθοῖς*, X. Cy. 2. 4, 17. *πεποιθοῖν*, Ar. Acharn. 940;
 (d) In the second Aor. *σχοίην* uniformly (*ᾤσχον* from *ἔχω*); still not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εἰας, -εἰς(ν), -εἰας*, instead of *-αις, -αι, -αιν*, have passed from the Æolic Opt. in *-εἰα, -εἰας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εἰας, -εἰς(ν), -εἰαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην*, Pl. Symp. 189, c. *ἐπεδημυσάτην*, Euthyd. 273, c. *ἦστιν*, 294, c. *ἔλεγχέτην*, L. 705, d. *ἐκρινωνησάτην*, Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σας* and *-σας*, when immediately preceded by a mode-vowel, drop *σ*, § 25, 1, and then coalesce with the mode-vowel, except in the Opt., e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>	=	
<i>ἐβουλεύ-ε-σο</i>	<i>ἐβουλεύ-ε-ο</i>	=	<i>ἐβουλεύ-ου</i>
<i>ἐβουλεύσ-α-σο</i>	<i>ἐβουλεύσ-α-ο</i>	=	<i>ἐβουλεύσ-α</i>

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσ-η* and *-ει*, *ποιῇ* and *-εῖ*, *ὀλήῃ* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms, yet three verbs always take the form *-ει*, namely,

<i>βούλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i>)
<i>οἶομαι</i>	<i>οἶει</i> (but Subj. <i>οἶη</i>)
<i>ὄψομαι</i>	Fut. <i>ὄψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν, -άτωσαν, -σθώσαν*, the abbreviated forms *-όντων, -άτων, -σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respect-

ively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	βουλευέωσαν	and	βουλευόντων	
Perf. "	πεποιθέωσαν	"	πεποιθόντων	(Gen. Part. πεποιθότων)
Aor. I. "	βουλευσάτωσαν	"	βουλευσάτων	
Pres. Mid.	βουλευέσθων	"	βουλευέσθων	
Aor. "	σκεπασθων	"	σκεπασθων	

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ibid. 737, e. *διανεμηθέντων* (according to several Codd.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and Subj. or Opt. of *εἶναι*, *to be*, ὦ, εἶη, is very frequently used, e. g. *παιδευκώς ὦ, educaverim, παιδευκώς εἶη, educavissem*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, a. *εἰ κ' ἐκμη- πώς τι, ἢ τετραμήνους, ἢ πενήντην, ἢ ἄλλ' ὅτιον πεπονηθὼς ἐκατέρους ἡμῶν εἶη, οὐ καὶ ἀμφοτέροι αὐ τοῦτο πεπονηθόμεν;* examples of the simple forms are, *ἀπειλήθη*, Pl. Rp. 614, a. *εἰλήφωσιν*, Polit. 269, c. *ἐμπε- τώκοι*, X. An. 5. 7, 26. *καταλειποῖεν*, H. 3. 2, 8. *ἀποχωρήκοι*, 5, 23. *ὑπε- ρετήκοι*, 5, 2, 3. *πεποιήκοι*, Th. 8, 108. *ἐςβελήκοιεν*, 2, 48. — The Imp. Perf. is very seldom found, e. g. *γέγωνε*, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions which will be further treated below), but must also be expressed periphrastically by means of the Participle and *εἶναι*, e. g. *παιδευμένος ὦ, εἶη, educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in *-νται*, *-ντο*, e. g. *βεβούλενται, ἐβεβούλεντο*; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and *εἶσθ(ν)*, *εναι, ἦσαν, erant*; the older and middle Attic writers, however, sometimes use the Ionic form *-ᾶται, -ᾶτο*, instead of *-νται, -ντο*; the *α* of these endings is aspirated before the Kappa and Pi-mutes, but not before the Tau-mutes; thus,

τερίβ-ω, to rub, Perf. *τί-τριμ-μαι* 3 P. *τερίφᾶται* for *τέτριβνται* Plp. *έτερίφᾶτο*
πλέ-ω, to twine, *πί-πλεγ-μαι* " *πιπλέχᾶται* " *πίπλεκνται* *έπεπλέχᾶτο*
τάττ-ω, to arrange, *τί-ταγ-μαι* " *τειτάχᾶται* " *τίταγνται* *έτετάχᾶτο*
χωρίζ-ω, to separate, *ξε-χωρισ-μαι* " *κεχωρίδᾶται* " *κεχωριδνται* *έκεχωρίδᾶτο*
φθάνε-ω, to destroy, *ἔ-φθαγ-μαι* " *έφθαράται* " *έφθαρνται* *έφθάρᾶτο*.

16. The two Aorists Pass. follow the analogy of verbs in *-μι*, and hence they cannot be further treated here.

§ 117. *Remarks on the Formation of the Attic Future.* (100.)

1. When the short vowels α , ϵ , ι , in the Fut. Act. and Mid. of verbs in $-\sigma\alpha\iota$, from stems of two or more syllables, precede σ , certain verbs, instead of the regular form, have another, which, after dropping σ , takes the circumflexed ending $-\tilde{\omega}$, $-\tilde{o}\mu\alpha\iota$, and because it was frequently used by the Attic writers, it is called the *Attic Future*, e. g. $\tilde{\epsilon}\lambda\tilde{\alpha}\omega$ (usually $\epsilon\lambda\alpha\acute{\iota}\nu\omega$), *to drive*, $\tilde{\epsilon}\lambda\tilde{\alpha}-\sigma-\omega$, Fut. Att. $\tilde{\epsilon}\lambda\tilde{\omega}$, $-\tilde{\alpha}\varsigma$, $-\tilde{\alpha}$, $-\tilde{\alpha}\tau\omicron\nu$, $-\tilde{\omega}\mu\epsilon\nu$, $-\tilde{\alpha}\tau\epsilon$, $-\tilde{\omega}\sigma\iota(\nu)$; $\tau\epsilon\lambda\acute{\epsilon}\omega$, *to finish*, $\tau\epsilon\lambda\acute{\epsilon}-\sigma-\omega$, Fut. Att. $\tau\epsilon\lambda\tilde{\omega}$, $-\tilde{\epsilon}\varsigma$, $-\tilde{\epsilon}\iota$, $-\tilde{\epsilon}\iota\tau\omicron\nu$, $-\tilde{o}\tilde{\upsilon}\mu\epsilon\nu$, $-\tilde{\epsilon}\iota\tau\epsilon$, $-\tilde{o}\tilde{\upsilon}\sigma\iota(\nu)$; $\tau\epsilon\lambda\acute{\epsilon}\sigma-\sigma\alpha\iota$ ($\tau\epsilon\lambda\acute{\epsilon}\sigma\omicron\mu\alpha\iota$), $\tau\epsilon\lambda\acute{o}\tilde{\upsilon}\mu\alpha\iota$, $-\tilde{\epsilon}\iota$, $-\tilde{\epsilon}\iota\sigma\alpha\iota$, etc.; $\kappa\omicron\mu\acute{\iota}\omega$, *to carry*, Fut. $\kappa\omicron\mu\acute{\iota}\sigma\omega$, Fut. Att. $\kappa\omicron\mu\tilde{\iota}\omega$, $-\tilde{\epsilon}\iota\varsigma$, $-\tilde{\epsilon}\iota$, $-\tilde{\epsilon}\iota\tau\omicron\nu$, $-\tilde{o}\tilde{\upsilon}\mu\epsilon\nu$, $-\tilde{\epsilon}\iota\tau\epsilon$, $-\tilde{o}\tilde{\upsilon}\sigma\iota(\nu)$; $\kappa\omicron\mu\iota\tilde{o}\sigma\alpha\iota$, $-\tilde{\epsilon}\iota$, $-\tilde{\epsilon}\iota\sigma\alpha\iota$, $-\tilde{o}\tilde{\upsilon}\mu\epsilon\theta\omicron\nu$, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus, $\tau\epsilon\lambda\tilde{\omega}$, $\tau\epsilon\lambda\tilde{\epsilon}\iota\nu$, $\tau\epsilon\lambda\tilde{\omega}\nu$; but $\tau\epsilon\lambda\acute{\epsilon}\sigma\omicron\mu\iota$. The verbs which have this form are the following: (a) $\tilde{\epsilon}\lambda\tilde{\alpha}\omega$ ($\epsilon\lambda\alpha\acute{\iota}\nu\omega$), *to drive*, $\tau\epsilon\lambda\tilde{\epsilon}\omega$, *to finish*, $\kappa\alpha\lambda\tilde{\epsilon}\omega$, *to call*, and, though seldom, $\alpha\lambda\tilde{\epsilon}\omega$, *to grind*;—(b) all polysyllables in $-\acute{\iota}\zeta\omega$;—(c) a few verbs in $-\acute{\alpha}\zeta\omega$, very generally $\beta\iota\beta\acute{\alpha}\zeta\omega$;—(d) of verbs in $-\mu\iota$, all in $-\acute{\alpha}\nu\nu\tilde{\upsilon}\mu\iota$ and $\acute{\alpha}\mu\phi\iota\acute{\epsilon}\nu\nu\tilde{\upsilon}\mu\iota$, *to clothe* ($\acute{\alpha}\mu\phi\iota\tilde{\omega}$, $-\tilde{\epsilon}\iota\varsigma$, etc.). Exceptions to this Fut. are found also in the Attic dialect, e. g. $\tilde{\epsilon}\lambda\tilde{\alpha}\sigma\omega$, X. Cy. 1. 4, 20. $\tau\epsilon\lambda\acute{\epsilon}\sigma\omicron\nu\sigma\iota\nu$, 8. 6, 3. $\kappa\alpha\lambda\acute{\iota}\sigma\iota\varsigma$, 2. 3, 22. $\kappa\omicron\mu\acute{\iota}\sigma\omicron\nu\sigma\iota$, 3. 1, 27. (according to the best Codd.) $\psi\eta\phi\acute{\iota}\sigma\iota\sigma\theta\epsilon$, Isae. de Cleonym. hered. § 51.

§ 118. *Accentuation of the Verb.* (104, 105.)

1. Primary law. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. $\beta\omicron\tilde{\upsilon}\lambda\epsilon\nu\epsilon$, $\beta\omicron\tilde{\upsilon}\lambda\epsilon\nu\omicron\mu\alpha\iota$, $\pi\alpha\tilde{\upsilon}\epsilon$, $\tau\acute{\upsilon}\pi\tau\epsilon$, $\beta\omicron\tilde{\upsilon}\lambda\epsilon\nu\sigma\omicron\nu$, $\pi\alpha\tilde{\upsilon}\sigma\omicron\nu$, $\tau\acute{\iota}\phi\omicron\nu$, but $\beta\omicron\tilde{\upsilon}\lambda\epsilon\nu\acute{\iota}\sigma\iota\varsigma$, $\beta\omicron\tilde{\upsilon}\lambda\epsilon\nu\acute{\iota}\epsilon\nu$.

2. This law holds good in compound words, yet with this limitation, that the accent cannot go back beyond the syllable of the preceding word, which, before the composition, had the accent, nor beyond the first two compounded words, neither beyond an existing augment, e. g.

$\phi\acute{\epsilon}\rho\epsilon$	$\pi\rho\acute{o}\varsigma\phi\epsilon\rho\epsilon$	$\lambda\acute{\epsilon}\iota\pi\epsilon$	$\acute{\alpha}\pi\acute{o}\lambda\epsilon\iota\pi\epsilon$	$\delta\tilde{o}\mu\epsilon\nu$	$\tilde{\epsilon}\nu\delta\omega\mu\epsilon\nu$
$\phi\epsilon\tilde{\iota}\gamma\epsilon$	$\tilde{\epsilon}\kappa\phi\epsilon\tilde{\iota}\gamma\epsilon$	$\omicron\acute{\iota}\delta\alpha$	$\sigma\acute{\upsilon}\nu\omicron\iota\delta\alpha$	$\tilde{\eta}\mu\alpha\iota$	$\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$;

but $\pi\rho\sigma\tilde{\epsilon}\tau\iota\chi\omicron\nu$ like $\tilde{\epsilon}\lambda\chi\omicron\nu$, $\pi\alpha\rho\tilde{\epsilon}\sigma\chi\omicron\nu$ like $\tilde{\epsilon}\sigma\chi\omicron\nu$, $\tilde{\epsilon}\zeta\tilde{\eta}\chi\omicron\nu$ like $\tilde{\eta}\chi\omicron\nu$, $\pi\rho\sigma\tilde{\eta}\kappa\omega\nu$ like $\tilde{\eta}\kappa\omega\nu$, $\acute{\alpha}\pi\tilde{\epsilon}\rho\chi\omicron\nu$ like $\tilde{\epsilon}\rho\chi\omicron\nu$ (not $\pi\rho\acute{o}\varsigma\epsilon\tau\iota\chi\omicron\nu$, $\pi\acute{\alpha}\rho\epsilon\sigma\chi\omicron\nu$, etc.), but Imp. $\acute{\alpha}\pi\kappa\epsilon\rho\chi\alpha$.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g. $\lambda\iota\pi\tilde{\epsilon}\iota\nu$, $\lambda\iota\pi\acute{\omega}\nu$, $-\acute{\omicron}\nu$, and in the se-

cond Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ, ἐλθέ, εὔρε, λαβέ* and *ιδέ* (but in composition, *ἄπειπε, ἀπόλαβε, ἄπελθε, εἰσίδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. *λαβοῦ, θοῦ* from *τίθημι*.

REMARK 1. In compounds, the Imp. (not Participles) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. *ἔκβαλε, ἔξελεθε, ἔκδοσ, ἔκδοτε, ἀπόδοσ, ἀπόδοτε, μετάδοσ, μετάδοτε* (but not *ἄποδοσ, μετάδοσ*, see No. 2), but *ἐκβαλεῖν, ἐκβαλῶν, ἐκλιπεῖν, ἐξελεθῶν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also, e. g. *ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπλάθοῦ, ἀφελοῦ, ἐνενεγκοῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition, e. g. *προδοῦ, ἐνθοῦ, ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. *ἀπόδου, κατάθου, ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. *ἐκβάλεσθε, ἀπολάβεσθε, προδόσθε, ἐνθεσθε, ἄφεσθε, κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active Participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. *βεβουλευκώς*, Gen. *-ότος, πεφηνώς*, Gen. *-ότος, βουλευθεῖς*, Gen. *-έντος, τυπεῖς*, Gen. *-έντος, ιστάς*, Gen. *-άντος, τιθείς*, Gen. *-έντος, διδούς*, Gen. *-όντος, δεικνύς*, Gen. *-ύντος, διαστάς, ἐκδείς, προδούς*, Gen. *διαστάντος, ἐκθέντος, προδόντος*.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. *βουλευθῶ, τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives according to the formation in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs, e. g. *τετέφθαι, βεβουλευῆσθαι, τετιμῆσθαι, πεφιλήσθαι, μεμισθῶσθαι*;—*φυλάξαι, βουλευῆσαι, τιμῆσαι, φιλήσαι, μισθῶσαι*;—*λιπέσθαι, ἐκθίεσθαι, διαδόσθαι*;—*ιστάναι, τιθέναι, διδόναι, δεικνύναι, στήναι, ἐκστῆναι, θείναι, ἐκθίειναι, δοῦναι, μεταδοῦναι*;—*βουλευθῆναι, τριβῆναι*;—*βεβουλευκέναι, λειοιπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see § 29, Rem. 4.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. *βουλευῆσαι*, Imp. first Aor. Mid. *βούλενσαι*,
ποιῆσαι ποιήσαι

Opt. first Aor. Act. *βουλεύσαι*,
ποιήσαι

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. φυλάζει; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass., e. g. βεβουλευμένος, -μένη, -μένον, τιμημένος, πεφλημένος.

§ 119. *A more particular view of the Augment and Reduplication.* (76.)

1. After the general view of the Augment and Reduplication in § 108, 3, it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor. take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) *Syllabic Augment.* (76.)

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε* to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, e. g. βουλεύω, Impf. ἐβούλεον, Aor. ἐβούλεσα, Plup. ἐβεβούλευκεν.

2. If the stem begins with ρ, this letter is doubled when the augment is prefixed, § 23, 3, e. g. ῥίπτω, to throw, Impf. ἔρριπτον, Aor. ἔρριψα.

REMARK 1. The three verbs βούλομαι, to will, δύναμαι, to be able, and μέλλω, to be about to do, to intend, take among the Attic writers η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier, e. g. ἐβουλήθην and ἡβουλήθην; ἐδυνάμην and ἡδυνάμην, ἐδυνήθην and ἡδυνήθην (but always ἐδυνάσθην); ἔμελλον and ἡμελλον (the Aorist is very seldom ἡμέλλησα), comp. X. H. 7. 4, 16. 26.

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. in compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes, e. g. ἀναβεβήκει X. An. 5, 2, 15. καταδεδραμήκεισαν X. H. 5. 3, 1. καταλέλειπτο X.

* According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἔ-πράττον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἔαγον = ἤγον; ἰδύω, Impf. ἐίδειλον = ἦδειλον; ὀκίλλω, Impf. ἐόκειλλον = ᾠκειλλον. If the word begins with a long vowel, it absorbs ε, e. g. ἡλάσκει, Impf. ἐήλασκον = ἦλασκον; ᾠθίζω, Impf. ἐώθειζον = ᾠθίζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ι, e. g. εἶχον, instead of ἤχον.—TR.

Cy. 4. 1, 9. καταπετώκει Th. 4, 90. αἱ συνδῆμαι γαίγηται X. Cy. 3. 2, 24. (according to the best Codd.); but in the Impf. and Aorists, the syllabic augment is omitted only in poetry, and very seldom even here; the Impf. $\chi\epsilon\tilde{\eta}\nu$, which together with $\acute{\epsilon}\chi\epsilon\tilde{\eta}\nu$ is used in prose, is an exception.

§ 121. (b) Temporal Augment. (78.)

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; thus the quantity of the word is increased, e. g.

α becomes η , e. g.	$\tilde{\alpha}\gamma\omega$	Impf. $\tilde{\eta}\gamma\omicron\nu$	Perf. $\tilde{\eta}\chi\alpha$	Plup. $\tilde{\eta}\chi\epsilon\iota\nu$
ϵ “ η , “	$\acute{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$ “	$\tilde{\eta}\lambda\pi\acute{\iota}\zeta\omicron\nu$ “	$\tilde{\eta}\lambda\pi\acute{\iota}\kappa\alpha$ “	$\tilde{\eta}\lambda\pi\acute{\iota}\kappa\epsilon\iota\nu$
ι “ ϵ , “	$\acute{\epsilon}\kappa\epsilon\tau\epsilon\upsilon\omega$ “	$\tilde{\epsilon}\kappa\acute{\epsilon}\tau\epsilon\upsilon\omicron\nu$ “	$\tilde{\epsilon}\kappa\acute{\epsilon}\tau\epsilon\upsilon\kappa\alpha$ “	$\tilde{\epsilon}\kappa\acute{\epsilon}\tau\epsilon\upsilon\kappa\epsilon\iota\nu$
\omicron “ ω , “	$\acute{\omicron}\mu\acute{\iota}\lambda\acute{\iota}\omega$ “	$\acute{\omicron}\mu\acute{\iota}\lambda\omicron\nu$ “	$\acute{\omicron}\mu\acute{\iota}\lambda\eta\kappa\alpha$ “	$\acute{\omicron}\mu\acute{\iota}\lambda\eta\kappa\epsilon\iota\nu$
υ “ $\tilde{\upsilon}$, “	$\acute{\upsilon}\beta\rho\acute{\iota}\zeta\omega$ “	$\tilde{\upsilon}\beta\rho\acute{\iota}\zeta\omicron\nu$ “	$\tilde{\upsilon}\beta\rho\acute{\iota}\kappa\alpha$ “	$\tilde{\upsilon}\beta\rho\acute{\iota}\kappa\epsilon\iota\nu$
$\alpha\upsilon$ “ η , “	$\alpha\acute{\iota}\rho\acute{\omega}$ “	$\tilde{\eta}\rho\omicron\nu$ “	$\tilde{\eta}\rho\eta\kappa\alpha$ “	$\tilde{\eta}\rho\eta\kappa\epsilon\iota\nu$
$\sigma\upsilon$ “ $\eta\upsilon$, “	$\alpha\tilde{\upsilon}\lambda\acute{\epsilon}\omega$ “	$\tilde{\eta}\tilde{\upsilon}\lambda\omicron\nu$ “	$\tilde{\eta}\tilde{\upsilon}\lambda\eta\kappa\alpha$ “	$\tilde{\eta}\tilde{\upsilon}\lambda\eta\kappa\epsilon\iota\nu$
$\omicron\iota$ “ $\omicron\upsilon$, “	$\omicron\acute{\iota}\kappa\tau\acute{\iota}\zeta\omega$ “	$\acute{\omicron}\kappa\tau\acute{\iota}\zeta\omicron\nu$ “	$\acute{\omicron}\kappa\tau\acute{\iota}\kappa\alpha$ “	$\acute{\omicron}\kappa\tau\acute{\iota}\kappa\epsilon\iota\nu$

REMARK. Verbs which begin with η , ϵ , $\tilde{\upsilon}$, ω , $\omicron\upsilon$ and $\epsilon\iota$, do not admit the augment, e. g. $\tilde{\eta}\tau\acute{\iota}\alpha\omicron\mu\alpha\iota$, to be overcome, Impf. $\tilde{\eta}\tau\acute{\iota}\omega\mu\eta\nu$, Perf. $\tilde{\eta}\tau\acute{\iota}\tau\eta\mu\alpha\iota$, Plup. $\tilde{\eta}\tau\acute{\iota}\tau\eta\mu\eta\nu$; $\tilde{\iota}\pi\acute{\omicron}\omega$, to press, Aor. $\tilde{\iota}\pi\omega\sigma\alpha$; $\tilde{\upsilon}\pi\nu\acute{\omicron}\omega$, to sleep, Aor. $\tilde{\upsilon}\pi\nu\omega\sigma\alpha$; $\acute{\omega}\phi\epsilon\lambda\acute{\epsilon}\omega$, to benefit, Impf. $\acute{\omega}\phi\acute{\epsilon}\lambda\omicron\nu$; $\omicron\tilde{\upsilon}\tau\acute{\alpha}\zeta\omega$, to wound, Impf. $\omicron\tilde{\upsilon}\tau\acute{\alpha}\zeta\omicron\nu$; $\epsilon\acute{\iota}\chi\omega$, to yield, Impf. $\epsilon\acute{\iota}\chi\omicron\nu$, Aor. $\epsilon\acute{\iota}\chi\alpha$; $\epsilon\acute{\iota}\kappa\acute{\alpha}\zeta\omega$, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. $\epsilon\acute{\iota}\kappa\alpha\zeta\omicron\nu$, seldom $\tilde{\eta}\kappa\alpha\zeta\omicron\nu$; $\epsilon\acute{\iota}\kappa\alpha\sigma\alpha$, seldom $\tilde{\eta}\kappa\alpha\sigma\alpha$; $\epsilon\acute{\iota}\kappa\alpha\sigma\mu\alpha\iota$, seldom $\tilde{\eta}\kappa\alpha\sigma\mu\alpha\iota$. Also those verbs whose stem begins with $\epsilon\upsilon$, are usually without an augment, e. g. $\epsilon\tilde{\upsilon}\chi\omicron\mu\alpha\iota$, to supplicate, $\epsilon\tilde{\upsilon}\chi\acute{\omicron}\mu\eta\nu$, more rarely $\tilde{\eta}\tilde{\upsilon}\chi\acute{\omicron}\mu\eta\nu$, but Perf. $\tilde{\eta}\tilde{\upsilon}\gamma\mu\alpha\iota$, not $\tilde{\epsilon}\tilde{\upsilon}\gamma\mu\alpha\iota$; $\epsilon\tilde{\upsilon}\rho\acute{\iota}\sigma\kappa\omega$, to find, in good prose, always omits the augment.

§ 122. Remarks. (79.)

1. Verbs beginning with $\tilde{\alpha}$ followed by a vowel, have $\tilde{\alpha}$ instead of η ; but those beginning with $\tilde{\alpha}$, $\sigma\upsilon$ and $\omicron\iota$ followed by a vowel, do not admit the augment, e. g. $\tilde{\alpha}\acute{\iota}\omega$, to perceive (poetic), Impf. $\tilde{\alpha}\acute{\iota}\omicron\nu$; $\tilde{\alpha}\tilde{\eta}\delta\acute{\iota}\zeta\omicron\mu\alpha\iota$, to have an unpleasant sensation, Impf. $\tilde{\alpha}\tilde{\eta}\delta\acute{\iota}\zeta\acute{\omicron}\mu\eta\nu$; $\alpha\tilde{\upsilon}\alpha\acute{\iota}\nu\omega$, to dry, Impf. $\alpha\tilde{\upsilon}\alpha\acute{\iota}\nu\omicron\nu$; $\omicron\acute{\iota}\sigma\kappa\acute{\iota}\zeta\omega$, to steer, Impf. $\omicron\acute{\iota}\sigma\kappa\acute{\iota}\zeta\omicron\nu$; also $\alpha\nu\acute{\alpha}\lambda\lambda\omega\kappa\omega$, to destroy, although no vowel follows $\tilde{\alpha}$, has $\alpha\nu\acute{\alpha}\lambda\omega\sigma\alpha$, $\alpha\nu\acute{\alpha}\lambda\omega\kappa\alpha$ as well as $\alpha\nu\acute{\eta}\lambda\omega\sigma\alpha$, $\alpha\nu\acute{\eta}\lambda\omega\kappa\alpha$. But $\alpha\acute{\iota}\sigma\mu\alpha\iota$, to believe, and the poetic $\alpha\tilde{\epsilon}\acute{\iota}\delta\omega$ (prose $\alpha\tilde{\iota}\delta\omega$), to sing, and $\alpha\tilde{\iota}\tau\omega$ (Att. $\alpha\tilde{\iota}\sigma\omega$), to rush, take the augment, e. g. $\tilde{\alpha}\acute{\iota}\delta\omicron\nu$, $\tilde{\eta}\mu\acute{\epsilon}\delta\omicron\nu$ (prose $\tilde{\eta}\delta\omicron\nu$), $\tilde{\eta}\tilde{\iota}\zeta\alpha$ (Att. $\tilde{\eta}\tilde{\iota}\zeta\alpha$).

2. Some verbs, also, beginning with $\omicron\iota$ and followed by a consonant, do not take the augment, e. g. $\omicron\acute{\iota}\chi\omicron\nu\rho\acute{\epsilon}\omega$, to guard the house, Aor. $\omicron\acute{\iota}\chi\omicron\nu\rho\acute{\epsilon}\sigma\alpha$; $\omicron\acute{\iota}\nu\acute{\omicron}\omega$, to intoxicate, Perf. Mid. or Pass. $\omicron\acute{\iota}\nu\omega\mu\acute{\epsilon}\nu\omicron\varsigma$ and $\acute{\omicron}\nu\omega\mu\acute{\epsilon}\nu\omicron\varsigma$; $\omicron\acute{\iota}\sigma\tau\epsilon\rho\acute{\epsilon}\omega$, to make furious, Aor. $\omicron\acute{\iota}\sigma\tau\epsilon\rho\eta\sigma\alpha$.

3. The twelve following verbs, beginning with ϵ , have $\epsilon\iota$ instead of η for the augment, viz. $\epsilon\acute{\alpha}\omega$, to permit, Impf. $\epsilon\acute{\iota}\omega\nu$, Aor. $\epsilon\acute{\iota}\sigma\alpha$; $\epsilon\theta\acute{\iota}\zeta\omega$, to accustom, (to which belongs also $\epsilon\acute{\iota}\omega\theta\alpha$, to be accustomed, from the Epic $\epsilon\theta\acute{\omega}$); $\epsilon\acute{\iota}\sigma\alpha$, poetic Aor. (stem $\epsilon\acute{\iota}\sigma$), to place, $\epsilon\acute{\iota}\sigma\acute{\alpha}\mu\eta\nu$ in prose, I established, founded; $\epsilon\lambda\acute{\iota}\sigma\sigma\omega$, to wind; $\epsilon\lambda\acute{\iota}\chi\omega$, to draw; Aor. $\epsilon\acute{\iota}\lambda\acute{\iota}\nu\sigma\alpha$ (stem $\epsilon\acute{\iota}\lambda\acute{\iota}\nu$); $\epsilon\acute{\iota}\lambda\omicron\nu$,

to take, Aor. (stem *EA*) of αἶψω; ἔπομαι, to follow; ἐργάζομαι, to work; ἔρπω, ἐρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have; on the Epic εἶμαι, see § 230.

4. The six following verbs take the syllabic, instead of the temporal, augment.

ἄγνυμι, to break, Aor. ἔαξα, etc.

ἀλίσκομαι, capior, Perf. ἔαλακα and ἤλακα.

ἀνθάτω, to please, (Ion. and poet.), Impf. ἰάνδανον, Perf. ἔαδα, Aor. ἔαδον.

οὔρω, mingere, εὐόρου, etc.

ώθω, to push, ἐώθουν, etc. sometimes without the augment, e. g. διωθούντο Th. 2, 84. ἐξώσθυσαν X. H. 4, 3, 12.

ὠρομαι, to buy, Impf. ὠνούμην (ὠνούμην Lys. Purg. Sacril. 108. § 4. ἐξωνοῖντο Aeschin. c. Ctes. c. 33. ἀντωνεῖτο Andoc. p. 122), Aor. ὠνησάμην (see however § 192), Perf. ὠνήμα.

5. The verb ἑορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἑώρταζον. The same is true of the following forms of the Plup.:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐφύκειν.

ἐλπομαι, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλεπεν.

ΕΡΓΩ, to do, second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, to see, Impf. ὥρων, Perf. ὥρακα, ὥραμαι.

ἀνοίγω, to open, Impf. ἀνέωγον, Aor. ἀνέωξα (Inf. ἀνοῖξαι), etc.

ἀλίσκομαι, to be taken, Aor. ἔαλων, (Inf. ἀλώμαι, α) and ἤλων.

§ 123. Reduplication.

(81, 82.)

1. The reduplication is the repeating the first consonant of the stem with ε. This denotes a *completed* action, and hence is prefixed to the Perf.,* e. g. λέ-λυκα, to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω, and to the Plup., which as a historical tense, takes also the augment ε before the reduplication, e. g. ἐ-βε-βουλένκειν. This remains in all the modes, as well as in the Inf. and Part.

* Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

ἄγω,	Perf. properly	ἄαχα = ἦχα
ἐγίγω,	"	ἔεγερκα = ἦγερκα
οἰκίω,	"	οἰκίκα = ὤπηκα.

Sometimes when the verb begins with ε, the double ε, instead of coalescing into -η, is contracted into -ι, e. g. ἐάω, Perf. εἶακα, instead of ἦακα.—Th.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,* except βέβλαφα, βέβλαμμαι from βλάπτω, *to injure*, βεβλασφήμηκα from βλασφημέω, *to blaspheme*, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, *to sprout*, are exceptions, since they take only the simple augment, e. g.

λύω, <i>to loose</i> ,	Perf. λῆ-λυκα	Plup. ἐ-λε-λύκειν
θύω, <i>to sacrifice</i> ,	“ τί-θυκα (§ 21, 2.)	“ ἐ-τε-θύκειν
φυτεύω, <i>to plant</i> ,	“ πε-φύτευκα (§ 21, 2.)	“ ἐ-πε-φύτευκειν
χορεύω, <i>to dance</i> ,	“ κε-χόρευκα (§ 21, 2.)	“ ἐ-κε-χορεύκειν
γράφω, <i>to write</i> ,	“ γέ-γραφα	“ ἐ-γε-γράφειν
κλίνω, <i>to bend down</i> ,	“ κέ-κλινκα	“ ἐ-κε-κλίκειν
κρίνω, <i>to judge</i> ,	“ κέ-κρικα	“ ἐ-κε-κρίκειν
πνέω, <i>to breathe</i> ,	“ πέ-πνευκα	“ ἐ-πε-πνεύκειν
θλάω, <i>to bruise</i> ,	“ τί-θλακα (§ 21, 2.)	“ ἐ-τε-θλάκειν
ψίπτω, <i>to throw</i> ,	“ ῥήψιφα	“ ῥήψιφειν
γνωρίζω, <i>to make known</i> ,	“ ἐ-γνώρικα	“ ἐ-γνώρικειν
βλακεύω, <i>to be slothful</i> ,	“ ἐ-βλάκευκα	“ ἐ-βλακεύκειν
γλύφω, <i>to carve</i> ,	“ ῥ-γλύφα	“ ῥ-γλύφειν.

3. The reduplication is not used (the cases mentioned above with ρ, γν, βλ, γλ, excepted), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid, e. g.

ζηλώω, <i>to emulate</i> ,	Perf. ἐ-ζήλωκα	Plup. ἐ-ζηλώκειν
ξενώω, <i>to entertain</i> ,	“ ἐ-ξένωκα	“ ἐ-ξενώκειν
ψάλλω, <i>to sing</i> ,	“ ῥ-ψάλλα	“ ῥ-ψάλλειν
σπείρω, <i>to sow</i> ,	“ ῥ-σπαρκα	“ ῥ-σπάρκειν
κτίζω, <i>to build</i> ,	“ ῥ-κτίκα	“ ῥ-κτίκειν
πτύσσω, <i>to fold</i> ,	“ ῥ-πτυχα	“ ῥ-πτύχειν.

REMARK 1. The two verbs μνησκόω, stem *MNA*, *to remind*, and κτάομαι, *to acquire*, although their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, μνέμνημαι, κέκπημαι, ἐ-με-μνήμην, ἐ-κε-κτήμην. The regular form ἔκπημαι, is Ionic, but it is found also in Aesch. Prom. 792, and sometimes also in Plato, likewise in Th. III. 62. προσεκτημένα (as it is according to the Codd.). Perfects formed by Metathesis or Syncope, are seeming exceptions, e. g. δίδμηκα, πίπταμαι, etc., §§ 16, 8, and 22.

4. Five verbs beginning with a liquid do not repeat this letter, but take ει for the augment:

λαμβάνω, <i>to take</i> ,	Perf. εἰληφα	Plup. εἰλήφειν
λαγχάνω, <i>to obtain</i> ,	“ εἰληχα	“ εἰλήχειν

* Words beginning with these letters are excepted on account of the difficulty of repeating them.—Tr.

λίγω, συλλέγω, to collect,	Perf. συνέλοχα	Plup. συνέλόχην
‘ΡΕΩ, to say,	“ εἶρηκα	“ εἰρήκαμιν
μειρομαι, to obtain,	“ εἵμαρται (with rough Breathing), it is fated.	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. λελήμμεθα, ξυλλελεγμένοις.—Διὰ λίγωμαι, to converse, has Perf. διεἰλέγμαι, though the simple λίγω in the sense of to say, always takes the regular reduplication, λέλεγμαι, dictus sum (Perf. Act. wanting).

§ 124. Attic Reduplication.

(84—85.)

1. Several verbs, beginning with α, ε or ο, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; ἡνέκειν has the regular Attic reduplication.

2. The verbs, which in the Attic dialect have this reduplication, are the following:

(a) Those whose second stem-syllable is short by nature:

ἀλίω, -ῶ, to grind,	ἐμίω, -ῶ, to vomit,
(ἀλ-ήλεκα) ἀλ-ήλεσμαι	ἐμ-ήμεκα ἐμ-ήμεσμαι
(ἀλ-ηλέειν) ἀλ-ηλέσμην	ἐμ-ημέειν ἐμ-ημέσμην
ἄρόω, -ῶ, to plough,	ἐλάω (ἐλαίνω), to drive,
(ἄρ-ήροκα) ἄρ-ήρομαι	ἐλ-ήλακα ἐλ-ήλαμαι
(ἄρ-ηρόκειν) ἄρ-ηρόσμην	ἐλ-ηλέειν ἐλ-ηλέσμην
ὀμοῶ, ὀμνύμι, to swear,	ὀλέω, ὀλλύμι, to destroy,
ὀμ-ώμοκα ὀμ-ώμοσμαι	ὀλ-ώλεκα Perf. II. ὀλ-ώλεα (ὀΑΩ)
ὀμ-ωμόκειν ὀμ-ωμόσμην	ὀλ-ωλέειν Plup. II. ὀλ-ώλειν
ἐλέγχω, to convince,	ὀρύττω, to dig,
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι	ὀρ-ώρυχα ὀρ-ώρυγμαι and ὠρύγμαι
(ἐλ-ηλέγειν) ἐλ-ηλέγμην	ὀρ-ωρύχειν ὀρ-ωρύγμην and ὠρύγμην

Further: ἐλίσσω, to wind, (ἐλ-ήλιχα), ἐλ-ήλιγμαι (the rough breathing being rejected), and εἰλιγμαι; ὀζω (ὀΑΩ), to smell, ὀδ-ῶδα; φέρω (ΕΝΕ-ΚΩ), to carry, ἐν-ήροχα, ἐν-ήνεγμαι; ἐσθίω (ΕΔΩ), to eat, ἐδ-ήδεσμαι; ἄγω, to lead, Perf. usually ἤχα; rarely ἀγήοχα, instead of ἀγήγοχα, so as to soften the pronunciation; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ερεῖδω):

ἀλείφω, to anoint,	ἀκοίω, to hear,
ἀλ-ήλιφα ἀλ-ήλιμμαι	ἀκ-ήκοα ἤκουσμαι
ἀλ-ηλίφειν ἀλ-ηλίμμην	ἤκ-ηκότεν ἤκούσμην
ἔλαιεθω, ἔρχομαι, to come,	ερεῖδω, to prop,
ἐλ-ήλυθα	ἐρ-ήρεικα ἐρ-ήρεισμαι
ἐλ-ηλίθειν	ἐρ-ηρείπειν ἐρ-ηρείσμην
ἀγείρω, to collect,	ἐγείρω, to wake,
ἀγ-ήγερχα ἀγ-ήγερχμαι	(ἐγ-ήγερχα) ἐγ-ήγερχμαι
ἀγ-ηγέρειν ἀγ-ηγέρεμην	(ἐγ-ηγέρειν) ἐγ-ηγέρεμην

So from *ἐγείρω* comes the second Perf. *ἐγρήγορα* (on account of euphony instead of *ἐγ-ήγορα*), *I wake*, second Plup. *ἐγρηγόρειν*, *I awoke*.

REMARK 1. The forms included in parentheses are such as are not used by the older writers.

REM. 2. In imitation of the Epic dialect, the verb *ἄγω*, *to lead*, forms the second Aor. Act. and Mid., and *φέρω*, *to carry*, forms all the Aorists with this reduplication, with the difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, *to lead*, Aor. II. *ἤγ-αγον*, Inf. *ἄγαγεῖν*, Aor. II. Mid. *ἡγαγόμην* (Aor. I. *ἤσα*, *ἄσαι*, rarely);

φέρω, *to carry*, stem *ἔΓΚ*, Aor. II. *ἤν-εγκον*, Inf. *έν-εγκεῖν*, Aor. I. *ἤν-εγκα*, Inf. *έν-έγκαι*, Aor. Pass. *ἤν-εχθην*, Inf. *έν-εχθήναι*.

§ 125. Augment and Reduplication in Compound Words. (87.)

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; here prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision, § 13, 3, (a); *πρό* frequently combines with the augment by means of Crasis, § 10, and becomes *πρὸν*, and *έν* and *σύν* resume their *ν* which had been assimilated, § 18, 2, or dropped, § 20, 2, or changed, § 19, 3, e. g.

<i>ἀπο-βάλλω</i> , <i>to throw from</i> , Im. <i>ἀπ-έβαλλον</i>	Pf. <i>ἀπο-βέβληκα</i>	Plp. <i>ἀπ-εβεβλήκειν</i>
<i>περι-βάλλω</i> , <i>to throw around</i> , <i>περι-έβαλλον</i>	<i>περι-βέβληκα</i>	<i>περι-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προ-έβαλλον</i>	<i>προ-βέβληκα</i>	<i>προ-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προϋβάλλον</i>	<i>προ-βέβληκα</i>	<i>προϋβεβλήκειν</i>
<i>ἐμ-βάλλω</i> , <i>to throw in</i> , <i>έν-έβαλλον</i>	<i>ἐμ-βέβληκα</i>	<i>έν-εβεβλήκειν</i>
<i>ἐγ-γίγνομαι</i> , <i>to be in</i> , <i>έν-εγινόμην</i>	<i>ἐγ-γέγονα</i>	<i>έν-εγεγόνειν</i>
<i>συν-σπενδάω</i> , <i>to pack up</i> , <i>συν-εσπενδάον</i>	<i>συν-εσπέναικα</i>	<i>συν-εσπενάκειν</i>
<i>συν-φίπτω</i> , <i>to throw together</i> , <i>συν-έφριπτον</i>	<i>συν-έφριφα</i>	<i>συν-εφρίφειν</i>
<i>συν-λέγω</i> , <i>to collect together</i> , <i>συν-έλεγον</i>	<i>συν-έιλοχα</i>	<i>συν-ειλόχαιν</i>

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment, e. g.

δυσ-τυχίω, *to be unfortunate*, *έ-δυστύχουν* *δε-δυστύχηκα* *έ-δε-δυστυχήκειν*
δυσ-ωπείω, *to make ashamed*, *έ-δυσώπουν*
δυσ-αρεστέω, *to be displeased*, *δυσ-ηρέστουν* *δυσ-ηρέστηκα*.

REMARK 1. Verbs compounded with *έν* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *ένεργεῖω* usually in the middle, e. g.

εὐ-τυχίω, <i>to be fortunate,</i>	ἡϋ-τίχουν, commonly εὐ-τίχουν
εὐ-ωχίομαι, <i>to feast well,</i>	εὐ-ωχούμην
εὐ-εργετέω, <i>to do good,</i>	εὐ-εργέτουν, Perf. εὐ-εργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, <i>to relate,</i>	ἰμυθολόγουν	μειμυθολόγηκα
οἰκοδομέω, <i>to build,</i>	ἐοικοδόμουν	ἐοικοδόμηκα.

REM. 2. Lycurg. c. Leocr. § 139. has ἰπποτειρόφηνεν.

§ 126. Remarks.

(88.)

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, <i>to clothe one's self,</i>	Impf. ἄμπειχόμεην or ἀμπειχ.	Aor. ἡμπεσχόμην
ἀνέχομαι, <i>to endure,</i>	" ἡνειχόμεην	" ἡνισχόμην
ἀμφιγνώω, <i>to be uncertain,</i>	" ἡμφεγνόουν and ἡμφιγν.	
ἀνορθίω, <i>to raise up,</i>	" ἡνώρθουν Perf. ἡνώρθωκα	" ἡνώρθωσα
ἐνοχλέω, <i>to molest,</i>	" ἡνώχλουν " ἡνώχληκα	" ἡνώχλησα
παροινέω, <i>to riot,</i>	" ἐπαρώνουν " πεπαρόντηκα	" ἐπαρόντησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διατάω, from διαίτα, <i>food,</i> (a) <i>to feed,</i> (b) <i>to be a judge,</i>	Impf. ἐδίχτων and διχτών, Perf. διέδιχηκα
διακονέω, <i>to serve,</i> from διάκονος, <i>servant,</i>	Impf. ἐδιτκόνουν and διτκόνουν, Perf. διεδιτκόνηκα
ἀμφισβητέω, from ΑΜΦΙΣΒΗΤΗΣ, <i>to dispute,</i>	Impf. ἡμφισβήτουν and ἡμφισβήτιον.

3. Exceptions to the first rule. There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφιγνώω (νόω), <i>to be uncertain,</i>	Impf. ἡμφιγνόουν or ἡμφεγνόουν (No. 1)
ἀμφιέννυμι, <i>to clothe,</i>	Aor. ἡμφίεσα, Perf. ἡμφίεσμα
ἐπίσταμαι, <i>to know,</i>	Impf. ἡπιστάμην
ἀφίημι, <i>to dismiss,</i>	" ἀφίουν and ἡφίουν or ἡφίειν
καθίζω, <i>to sit,</i>	" ἐκάθιζον, old Att. καθίζον, Pf. κατέθικα
καθίζομαι, <i>to sit,</i>	" ἐκαθιζόμεην and καθέζω (without Aug.)
κάθημαι, <i>to sit,</i>	" ἐκαθήμην and καθήμην
καθεύδω, <i>to sleep,</i>	" ἐκάθευδον, seldom καθήυδον.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, <i>to oppose one's self to,</i> from ἐναντίος	Impf. ἡναντιοίμην
ἀντιδικέω, <i>to defend at law,</i>	" ἀντιδίκος " ἡντιδίκουν
ἐμπεδών, <i>to establish,</i>	" ἑμπεδος " ἡμπεδούν.

5. Many verbs, however, which are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition, since the Greek considers the preposition by itself, and does not regard the compound as a whole. Thus, *παρὰνομέω*, *παρηνόμουν* and *παρενόμουν*, *παρηνόμησα*, Perf. *παρὰνόμηκα*, although it is not from *παρά* and *ἀνομέω* or *νομέω*, which two verbs are not in use, but from the compound *παράνομος*; so further, *ἐγχεῖρῶ*, from *ἔΓΧΕΙΡΟΣ*, to take in hand, Impf. *ἐνεχείρουν*; *ἐπιθυμῶ*, from *ΕΠΙΘΥΜΟΣ*, to desire, Impf. *ἐπεθύμουν*; *κατηγόρῶ* (from *κατήγορος*), to accuse, Impf. *κατηγόρουν*, Perf. *κατηγόρηκα*; *προθυμοῦμαι* (from *πρόθυμος*), to desire earnestly, Impf. *προϋθυμούμην* and *προθυμοῖμην*; so *ἐγκωμιάζειν*, *προφητεύειν*, *ἐνδορύνειν*, *ἐκκλησιάζειν*, etc.

FORMATION OF THE TENSES OF VERBS IN -Ω.

§ 127. Division of Verbs in -ω according to the Characteristic. (106.)

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic:

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο, e. g. *παιδεύ-ω*, to educate, *λύ-ω*, to loose;
- B. Contract verbs, whose characteristic is either α, ε or ο, e. g. *τιμᾶ-ω*, to honor, *φιλέ-ω*, to love, *μισθό-ω*, to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes, e. g. *λείπ-ω*, to leave, *πλέκ-ω*, to twine, *πείθ-ω*, to persuade;
- B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ, e. g. *ἀγγέλλ-ω*, to announce, *νέμ-ω*, to divide, *φαίν-ω*, to show, *φθείρ-ω*, to destroy.

REMARK. In respect to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. *λύ-ω*, *πλέκ-ω*, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. *τιμῶ*, *φιλῶ*, *μισθῶ*.

§ 128. Derivation of Tenses. (90.)

All tenses are formed from the stem of the verb, since the inflection-endings mentioned above, are appended to this. Only the Primary tenses

have a distinct tense-characteristic, § 110; this is always wanting in the Pres. and Impf., since the mode-vowels and personal-endings are sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. *τύπτ-ω*, pure stem *ΤΥΠ*, *ἀμαρτ-άνω*, pure stem *ἈΜΑΡΤ*; the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases, they admit a change of the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be classed by themselves. Tenses included in such a class, may be said to be derived from one another. The principal classes are the three following:

- I. Tenses, which can strengthen the pure stem. These are the Pres. and Impf. Act., Mid. or Pass., e. g.

(pure stem *ΤΥΠ*) *τύπ-τ-ω* *τύπ-τ-ομαι*
ἔ-τυπ-τ-ον *ἐ-τυπ-τ-όμην*.

- II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

- (a) First Perf. and first Plup. Act., e. g. (*πέ-φραδ-κα*) *πέ-φρα-κα*, *ἐ-κ-φρά-κειν*;
 (b) Perf. and Plup. Mid. or Pass. These are, in most cases, derived from the first Perf. Act., and do not have the tense-characteristic; from them is derived the Fut. Perf., e. g. *τέ-τυμ-μαι* instead of *τίτυμαι*, *ἐτετίμην*, *τε-τίψομαι*;
 (c) First Fut. and Aor. Act. and Mid., e. g. *τύψω* *τίψομαι*
ἔ-τυψα *ἐ-τυψάμην*;
 (d) First Aor. and first Fut. Pass., e. g. *ἐ-τίψ-θην* *τυφ-θήσομαι*.

- III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

- (a) The second Perf. and second Plup. Act. e. g. *τέ-τύπ-α*, *ἐ-τε-τύπ-κιν*;
 (b) The second Aor. Act. and Mid., e. g. *ἔ-λαθ-ον*, *ἐ-λάθ-όμην* from *λανθάνω*, pure stem *ΛΑΘ*;
 (c) The second Aor. and second Fut. Pass., e. g. *ἐ-τύπ-ην*, *τύπ-ήσομαι*.

§ 129. I. FORMATION OF THE TENSES OF PURE VERBS.

(107.)

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged verb-characteristic, e. g. *βούλεύ-σω*, *βεβούλευ-κα*. Verbs very rarely form the Secondary tenses pure, but only the Primary tenses; the Perf. with *κ* (*κα*), the Fut. and Aor. with *σ* (*σω*, *σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic vowel of the Pres. and Impf., viz. *ι* and *υ* in Barytones, and *ᾱ*, *ε* and *ο* in Perispomena, is lengthened in the other tenses, viz.

ĩ into ĩ, e. g. *μηνῖω*, to be angry, *μηνῖ-σω*, *ἰ-μήνισα*, etc.

ũ “ ũ, “ *κωλύ-ω*, to hinder, *κωλύ-σω*, *πε-κώλυμαι*, etc.

ε “ η, “ *φιλέ-ω* (*φιλῶ*), to love, *φιλή-σω*, *πε-φίλη-κα*, etc.

ο “ ω, “ *μισθό-ω* (*μισθῶ*), to let out, *μισθῶ-σω*, *με-μίσθω-κα*, etc.

ᾱ “ η, “ *τιμᾶ-ω* (*τιμῶ*), to honor, *τιμη-σω*, *τε-τίμη-κα*, etc.

REMARK 1. *ᾱ* is lengthened into *ᾱ*, when *ε*, *ι* or *ρ* precedes it, comp. § 43, 1, (a), e. g.

ἰᾶ-ω, to permit, *ἰᾶ-σω*; *ἑστιᾶ-ω*, to entertain, *ἑστιᾶ-σω*; *φωρᾶ-ω*, to steal, *φωρᾶ-σω*; but *ἐγγυά-ω*, to give as a pledge, *ἐγγυ-ήσω*; *βοάω*, to call out, *βοήσομαι*, *ἐβόησα*, like *ὀγδόη*.

The following belong to those in *-εᾶω*, *-ιᾶω*, *-ρᾶω*, viz.

ἀλοά-ω, to strike, to pound, old Att. Fut. *ἀλοᾶ-σω*; but usually *ἀλοήσω*;

ἀκροά-ομαι, to hear, Fut. *ἀκροάσομαι*, Aor. *ἠκροασάμην*, like *ἄθροα*.

REM. 2. The verbs *χρᾶω*, to give an oracle, *χρᾶομαι*, to use, and *τερεᾶω*, to bore, although a *ρ* precedes, lengthen *ᾱ* into *η*, e. g. *χρήσομαι*, *τερήσω*.

§ 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel. (108—110.)

The following pure verbs, contrary to the rule, § 129, 2, retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses, viz. the uncontracted verbs retain *ĩ* and *ũ*, the contract pure verbs, *ᾱ*, *ε* and *ο*; most of these verbs, in the Perf. Mid. or Pass. and first Aor. Pass., as well as in the tenses derived from these, assume a *σ*, which appears throughout the Pass. as *σ*, see § 131.

(a) -*ĩω*.

Χρῖω, to prick, Fut. *χρῖσω*, Aor. *ἔχρισα*, Inf. *χρῖσαι*. Pass. with *σ*; but *χρῖω*, to anoint, Fut. *χρῖσω*, Aor. *ἔχρισα*, Inf. *χρῖσαι*, Aor. Mid. *ἐχρίσαμην*; Perf. Mid. or Pass. *πέχρισμαι*, *πέχρισθαι*; Aor. Pass. *ἐχρίσθην*.

REMARK 1. *ἐπαῖω*, to perceive, of the Ionic dialect, belongs here, § 230. The poetic *ᾄτω* is found only in the Pres. and Impf., “*ᾄων*,” § 122, 1.

(b) -*ũω*.

1. *ἄνũω* (also old Att. *ἀνũτω*), to complete, Fut. *ἀνũσω*; Aor. *ἤνυσα*. Pass. with *σ*.

ἄρũω (also old Att. *ἀρũτω*), to draw water, Fut. *ἄρũσω*; Aor. *ἤρυνσα*. Pass. with *σ*.

μῦũω, to close, e. g. the eyes, Fut. *μῦσω*, Aor. *ἔμυσα*; but Perf. *μίμυκα*, to be silent. *πτῦũω*, to spit, Fut. *πτῦσω*; Aor. *ἔπτυνσα*. Pass. with *σ*.

ἰδρῖω, to cause to sit, Fut. *ἰδρῖσω*; Aor. *ἰδρῖσα* (later *ἰδρῦσω*, *ἰδρῦσα*); Aor. Pass. *ἰδρῦσθην*; but Perf. Mid. or Pass. *ἰδρύμαι*, Inf. *ἰδρύσθαι*.

2. The following dissyllables in -*ũω* lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and *δύω* also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act., (except *δύω*), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δύω, to wrap up, Fut. *δύσω* Aor. *ἔδυσα* Perf. *δέδυκα* *δέδύμαι* Aor. Pass. *ἑδῦσθην* *δύω*, to sacrifice, “ *θύσω* “ *ἔθυσα* “ *τέθυκα* *τέθύμαι* “ “ *ἐθῦσθην* *λύω*, to loose, “ *λύσω* “ *ἔλυσα* “ *ἔλυκα* *ἔλύμαι* “ “ *ἐλύσθην*.

REM. 2. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contracted pure verbs, e. g. λύω, λελύσσομαι.

(c) -ᾶω.

Γελάω, to laugh, Fut. γελάσομαι (seldom γελάσω); Aor. ἐγέλαισα. Pass. with σ.

ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλάσω (Att. ἐλώ), etc. See § 158.

θλάω, to bruise, θλάσω, etc. Pass. with σ.

κλάω, to break, κλάσω, etc. Pass. with σ.

χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

δαμάω (usually δαμάζω), domo, Aor. ἐδάμασσα. Pass. with σ.

περάω, to transport, to sell, Fut. περάσω; Aor. ἐπέρασα; Perf. πεπέρακα; but περάω, to pass over, Intrans., Fut. περάσω; Aor. ἐπέρασα. These seven verbs have a liquid before the characteristic-vowel α.

σπάω, to draw, σπάσω, etc. Pass. with σ.

σχαάω, to loose, to open, σχαάσω, etc.

(d) -έω.

1. Αἰδέομαι, to reverence. See § 166, 1.

ἀκίομαι, to heal, ἀκίσσομαι, ἡκίστην; Perf. Mid. or Pass. ἥκισμαι; Aor. Pass. ἡκίσθην.

ἀλέω, to grind, to beat, ἀλέσω, Att. ἀλώ; Perf. Mid. or Pass. ἀλέλυσμαι, §§ 117, 2. and 124, 2.

ἄρκέω, to suffice, etc. Pass. with σ (also to be sufficient).

ἐμέω, to vomit, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμήμισμαι, § 124, 2.

ζέω, to boil, usually intrans., and ζιρννμι, usually trans. Pass. with σ.

ξέω, to scrape. Pass. with σ. — τελέω, to accomplish. Pass. with σ, § 117, 2.

τρεέω, to tremble. — χέω, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others, the short vowel:

αἰνέω, to praise, Fut. αἰνίσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἤνισθην; but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, to choose, Aor. Pass. ἤρεσθην; also η; αἰρήσω, ἤρηκα, ἤρημαι.

γαμέω, to marry, Fut. γαμῶ; Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἐγαμήσθην (I was taken to wife).

δέω, to bind, δήσω, ἔδησα, ἐδησάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf. δεδήσσομαι, which takes the place of the Fut. Pass. δεδεήσσομαι not used by the Attic writers.

καλέω, to call, Fut. καλέσω, Att. καλώ, § 117, 2.; Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor. Pass. ἐκλήσθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, Ion. and in Plato ποθέσομαι, ἐπόθεισα; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses.

(e) -οω.

ἄρω, to plough, Fut. ἄρῶσω, Aor. ἤροσα; Perf. Mid. or Pass. ἀρήρομαι, § 124, 2.; Aor. Pass. ἤρόσθην.

§ 131. *Formation of the Aor. and Fut. Pass., and Pluperf. Mid. or Pass. with σ.* (112—114.)

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, unite, in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass., the tense-endings *θην, μαι*, etc. to the tense-forms by inserting *σ*, § 130, e. g.

τελέ-ω	έ-τελέ-σ-θην	τε-τέλε-σ-μαι
	τελε-σ-θήσομαι	έ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tense, take the same formation, viz.

ἀκούω, *to hear*, Aor. Pass. ἤκου-σ-θην, Fut. Pass. ἀκου-σ-θήσομαι, Perf. Mid. or Pass. ἤκου-σ-μαι, Plup. ἤκου-σ-μην; ἐναύω, *to kindle*; κελεύω, *to command*; κνύω, *to scratch*; κυλίω, *to roll*; λείω, *to stone*; νείω (secondary form νήθω), *to spin*, Perf. Pass. νήνμαι and νήνησμαι, but Aor. Pass. ἐνήθην and the verbal adjective νητός; ξύω, *to scrape*; παίω, *to strike*; παλάιω, *to wrestle*; πλείω, *to sail*; πρίω, *to saw*; πταίω, *to strike against, to stumble*; ῥαίω (poetic), *to destroy*; σείω, *to shake*; ὕω, *to rain*, Aor. Pass. ὕσθην, *I was rained upon*, Perf. Pass. ὕσμαι (ἐφυσμένος X. Ven. 9, 5.), Fut. ὕσομαι, instead of ὕσθήσομαι; φρίω, *to let through*, occurring only in compounds, e. g. εἰσφ., ἐκφ., Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρήσθην; χόω, *to heap up*; χράω, *to give an oracle*, § 129, Rem. 2; χρίω, *to anoint*, § 130, (a); ψάύω, *to touch*;

3. The following vary between the regular formation and that with *σ*:

γεύω, *to cause to taste*, Mid. *to taste, to enjoy*, Perf. Mid. or Pass. γέγευμαι (Eurip.); but Aor. Pass. probably γέυσθην. Comp. γεῦμα, but γευσ-τίον, γευστικός.

δράω, *to do*, Fut. δράσω, etc.; Perf. δίδρακα; Perf. Mid. or Pass. δίδραμαι and δίδραυμαι (Th.); Aor. Pass. ἐδράσθην (Th.) Verbal adjective δραστήος, δραστήος.

θραύω, *to break in pieces*, Perf. Mid. or Pass. τέθραυμαι (Plat. τέθραυμαι); Aor. Pass. ἐθραύσθην. Verbal adjective θραυστός.

κλαίω, Att. κλύω, *to weep*, Perf. Mid. or Pass. κέκλανμαι and κέκλανμαι.

κλείω, *to shut*, Perf. Mid. or Pass. Att. κέκλημαι and κέκλεισμαι; Aor. Pass. ἐκλείσθην and ἐκλήσθην (Th.)

κολούω, *to accompany*; Perf. Mid. or Pass. πεκόλουμαι and πεκόλουμαι; Aor. Pass. ἐκολούσθην, more rarely ἐκολούσθην.

κρούω, *to strike upon*, Perf. Mid. or Pass. κέκρουμαι and κέκρουμαι; Aor. Pass. ἐκρούσθην.

νείω, *to heap up*, Fut. νήσω, etc.; Perf. Mid. or Pass. νήνμαι and νήνησμαι; Aor. Pass. ἐνήθην. Verbal adjective νητός.

ράω, *to rub*, Perf. Mid. or Pass. ῥήνμαι and ῥήνησμαι; Aor. Pass. ἐρήσθην and ἐρήσθην.

4. The following verbs assume σ in the Aor. Pass., but not in the Perf.:

μιμνήσκω (MNA-Ω), to remind, Pf. μέμνημαι, I remember, A. P. ἐμνήσθην
 πνέω, to blow, πέπνυμαι (poet.) ἐπνέυσθην
 χράσμαι (χρῶμαι), utor, κέχρημαι ἐχρήσθην
 παύω, to cause to cease, to finish, πέπαιμαι ἐπαύσθην
 and ἐπαύσθην, πανθήσομαι in Th. Verbal adjective πανστίος.

5. The following verbs, although they do not retain the short characteristic-vowel, never assume σ :

δύω, θύω, λίω, § 130, (b), 2, ἑλάω, § 130, (c), αἰνέω, αἰρέω, δέω § 130, (d), 2, ἄρώω, § 130, (e), χέω, § 154, Rem. 1, σεύω, to excite, § 230.

PARADIGMS OF PURE VERBS.

A. Uncontracted Pure Verbs.

§ 132. (a) without σ in the Mid. and Pass. (115)

κωλύω, to hinder.		ACTIVE.		
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ων	Opt. κολύ-οιμι		
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κωλύ-κέσθαι	Part. κε-κωλύ-κώς	
Plup.	Ind. ἐ-κε-κωλύ-κειν			
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι	
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.
MIDDLE.				
Pres.	Ind. κωλύ-ομαι	Subj. κωλύ-ωμαι	Imp. κωλύ-ον	Inf. κωλύ-εσθαι
	Part. κωλύ-όμενος			
Impf.	Ind. ἐ-κωλύ-όμην	Opt. κωλύ-οίμην		
Perf.	S. 1.	Ind. κε-κώλυ-μαι	Imperative	Infinitive
	2.	κε-κώλυ-σαι	κε-κώλυ-σο	κε-κωλύ-σθαι
	3.	κε-κώλυ-ται	κε-κωλύ-σθω	
	D. 1.	κε-κωλύ-μεθον		Participle
	2.	κε-κώλυ-σθον	κε-κώλυ-σθον	κε-κωλύ-μένος
	3.	κε-κώλυ-σθον	κε-κωλύ-σθων	Subjunctive
	P. 1.	κε-κωλύ-μεθα		κε-κωλύ-μένος ω
	2.	κε-κώλυ-σθε	κε-κώλυ-σθε	
	3.	κε-κώλυ-νται	κε-κωλύ-σθωσαν or κε-κωλύ-σθων]	
Plup.	S. 1.	ἐ-κε-κωλύ-μην	D. ἐ-κε-κωλύ-μεθον	P. ἐ-κε-κωλύ-μεθα
Ind.	2.	ἐ-κε-κώλυ-σο	ἐ-κε-κώλυ-σθον	ἐ-κε-κώλυ-σθε [κωλυ-μέ-
	3.	ἐ-κε-κώλυ-το	ἐ-κε-κώλυ-σθην	ἐ-κε-κώλυ-ντο [ρος ειην
Fut.	Ind. κωλύ-σμαι	Opt. κωλύ-σοίμην	Inf. κωλύ-σεσθαι	Part. κωλύ-σόμενος
Aor.	Ind. ἐ-κωλύ-σάμην	Subj. κωλύ-σωμαι	Opt. κωλύ-σάιμην	Imp. κώλυ-σαι
		Inf. κωλύ-σασθαι	Part. κωλύ-σάμενος.	

PASSIVE.				
Aor.	Ind. ἐ-κωλύ-θην	Subj. κωλύ-θῶ	Opt. κωλύ-θείην	
	Imp. κωλύ-θητι	Inf. κωλύ-θῆναι	Part. κωλύ-θείς	
Fut.	Ind. κωλύ-θήσομαι	Opt. κωλύ-θησοίμην	Inf. κωλύ-θήσεσθαι	
	Part. κωλύ-θησόμενος.			

§ 133. (b) *with σ in the Mid. and Pass.* § 131. (117.)

κελευω, to command. ACTIVE.				
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα	Fut. κελεύ-σω
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κέλευ-κειν	Aor. ἐ-κέλευ-σα.
MIDDLE.				
Present	κελεύ-ομαι	Impf.	ἐ-κέλευ-όμην	
Perf. S. 1.	κε-κέλευ-σ-μαι	Imperative	κε-κέλευ-σο	Infinitive
Ind. 2.	κε-κέλευ-σαι		κε-κέλευ-σθω	κε-κέλευ-σθαι
3.	κε-κέλευ-σαι			Participle.
D. 1.	κε-κέλευ-σ-μεθον			κε-κέλευ-σ-μένος
2.	κε-κέλευ-σθον			Subjunctive
3.	κε-κέλευ-σθον			κε-κέλευ-σ-μένος ᾧ
P. 1.	κε-κέλευ-σ-μεθα			
2.	κε-κέλευ-σθε			
3.	κε-κέλευ-σ-μένοι εἰσὶ			
Plup. S. 1.	ἐ-κε-κέλευ-σ-μην	D. ἐ-κε-κέλευ-σ-μεθον	P. ἐ-κε-κέλευ-σ-μεθα	
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε	
3.	ἐ-κε-κέλευ-στο	ἐ-κε-κέλευ-σθην	κε-κέλευ-σ-μένοι ἦσαν	
Opt.	κε-κέλευ-σ-μένος εἴην			
Future	κελεύσομαι	Fut. Perf. κε-κέλεύ-σομαι	Aor. ἐ-κέλευ-σάμην.	
PASSIVE.				
Aorist	ἐ-κέλευ-σ-θην	Future	κελευ-σ-θήσομαι.	

B. Contract Pure Verbs.

§ 134. *Preliminary Remark.* (118.)

Contract pure verbs are such as have for their characteristic either α, ε or ο, § 127, and contract these with the mode-vowel following. The contraction, which is made according to the rules stated above, § 9, belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only, is the characteristic-vowel followed by another vowel. On the tense-formation, see §§ 129—131.

§ 135. *Paradigms of*

ACTIVE				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τιμ(ά-εις)ῆς	φιλ(έ-εις)ῆς	μισθ(ό-εις)ῆς
	3.	τιμ(ά-ει)ῇ	φιλ(έ-ει)ῇ	μισθ(ό-ει)ῇ
	D. 1.			
	2.	τιμ(ά-ε)ῦ-τον	φιλ(έ-ε)ῦ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ῦ-τον	φιλ(έ-ε)ῦ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ῖ-τε	φιλ(έ-ε)ῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ο)ῶ-σι(ν)	φιλ(έ-ο)οῦ-σι(ν)	μισθ(ό-ο)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ῃς)ῆς	φιλ(έ-ῃς)ῆς	μισθ(ό-ῃς)ῆς
	3.	τιμ(ά-ῃ)ῇ	φιλ(έ-ῃ)ῇ	μισθ(ό-ῃ)ῇ
	D. 1.			
	2.	τιμ(ά-ῃ)ῦ-τον	φιλ(έ-ῃ)ῦ-τον	μισθ(ό-ῃ)οῦ-τον
	3.	τιμ(ά-ῃ)ῦ-τον	φιλ(έ-ῃ)ῦ-τον	μισθ(ό-ῃ)οῦ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)οῦ-μεν	μισθ(ό-ω)οῦ-μεν
	2.	τιμ(ά-ῃ)ῖ-τε	φιλ(έ-ῃ)ῖ-τε	μισθ(ό-ῃ)οῦ-τε
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)οῦ-σι(ν)	μισθ(ό-ω)οῦ-σι(ν)
Imperative,	S. 2.	τιμ(ά-ε)ἄ	φιλ(έ-ε)ἄ	μισθ(ό-ε)οῦ
	3.	τιμ(ά-ε)ῖ-τω	φιλ(έ-ε)ῖ-τω	μισθ(ό-ε)οῦ-τω
	D. 2.	τιμ(ά-ε)ῖ-τον	φιλ(έ-ε)ῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ῖ-των	φιλ(έ-ε)ῖ-των	μισθ(ό-ε)οῦ-των
	P. 2.	τιμ(ά-ε)ῖ-τε	φιλ(έ-ε)ῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ε)ῖ-τωσαν or τιμ(ά-ο)ῦ-ντων	φιλ(έ-ε)ῖ-τωσαν or φιλ(έ-ο)οῦ-ντων	μισθ(ό-ε)οῦ-τωσαν or μισθ(ό-ο)οῦ-ντων
	Inf.	τιμ(ά-ειν)ῆν	φιλ(έ-ειν)ῆν	μισθ(ό-ειν)οῦν
	Nom.	τιμ(έ-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ον)ῶ-σα	φιλ(έ-ον)οῦ-σα	μισθ(ό-ον)οῦ-σα
Participle,	Gen.	τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
		τιμ(ά-ο)ῦ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(ά-οῦ)οῦ-σης	φιλ(έ-οῦ)οῦ-σης	μισθ(ό-οῦ)οῦ-σης
Imperfect.				
Indicative,	S. 1.	ἐτιμ(α-ο)ῶν	ἐφιλ(ε-ο)ῶν	ἐμισθ(ο-ο)ῶν
	2.	ἐτιμ(α-εις)ῆς	ἐφιλ(ε-εις)ῆς	ἐμισθ(ο-εις)ῆς
	3.	ἐτιμ(α-ε)ῇ	ἐφιλ(ε-ε)ῇ	ἐμισθ(ο-ε)ῇ
	D. 1.			
	2.	ἐτιμ(ά-ε)ῦ-τον	ἐφιλ(έ-ε)ῦ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτιμ(ά-ε)ῦ-την	ἐφιλ(έ-ε)ῦ-την	ἐμισθ(ό-ε)οῦ-την
	P. 1.	ἐτιμ(ά-ο)ῶ-μεν	ἐφιλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτιμ(ά-ε)ῖ-τε	ἐφιλ(έ-ε)ῖ-τε	ἐμισθ(ό-ε)οῦ-τε
		ἐτιμ(α-ο)ῶν	ἐφιλ(ε-ο)ῶν	ἐμισθ(ο-ο)ῶν

Contract Verbs.

(119.)

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι	φιλ(έ-ο)ῶ-μαι	μισθ(ό-ο)ῶ-μαι
τιμ(ά-ε)ῆ	φιλ(έ-ε)ῆ	μισθ(ό-ε)οῖ
τιμ(ά-ε)ᾶ-ται	φιλ(έ-ε)ῆ-ται	μισθ(ό-ε)οῦ-ται
τιμ(α-ό)ῶ-μεθον	φιλ(έ-ό)οῦ-μεθον	μισθ(ό-ό)οῦ-μεθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εἰ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εἰ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(α-ό)ῶ-μεθα	φιλ(έ-ό)οῦ-μεθα	μισθ(ό-ό)οῦ-μεθα
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εἰ-σθε	μισθ(ό-ε)οῦ-σθε
τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οῦ-νται	μισθ(ό-ο)οῦ-νται
τιμ(ά-ω)ῶ-μαι	φιλ(έ-ω)ῶ-μαι	μισθ(ό-ω)ῶ-μαι
τιμ(ά-η)ῆ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
τιμ(ά-η)ᾶ-ται	φιλ(έ-η)ῆ-ται	μισθ(ό-η)ῶ-ται
τιμ(α-ω)ῶ-μεθον	φιλ(έ-ω)ῶ-μεθον	μισθ(ό-ω)οῦ-μεθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῆ-σθον	μισθ(ό-η)ῶ-σθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῆ-σθον	μισθ(ό-η)ῶ-σθον
τιμ(α-ω)ῶ-μεθα	φιλ(έ-ω)ῶ-μεθα	μισθ(ό-ω)οῦ-μεθα
τιμ(ά-η)ᾶ-σθε	φιλ(έ-η)ῆ-σθε	μισθ(ό-η)ῶ-σθε
τιμ(ά-ω)ῶ-νται	φιλ(έ-ω)ῶ-νται	μισθ(ό-ω)ῶ-νται
τιμ(α-ον)ῶ	φιλ(έ-ον)οῦ	μισθ(ό-ον)οῦ
τιμ(α-ε)ᾶ-σθω	φιλ(έ-ε)εἰ-σθω	μισθ(ό-ε)οῦ-σθω
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εἰ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(α-ε)ᾶ-σθων	φιλ(έ-ε)εἰ-σθων	μισθ(ό-ε)οῦ-σθων
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εἰ-σθε	μισθ(ό-ε)οῦ-σθε
τιμ(α-ε)ᾶ-σθωσαν or τιμ(α-ε)ᾶ-σθων	φιλ(έ-ε)εἰ-σθωσαν or φιλ(έ-ε)εἰ-σθων	μισθ(ό-ε)οῦ-σθωσαν or μισθ(ό-ε)οῦ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εἰ-σθαι	μισθ(ό-ε)οῦ-σθαι
τιμ(α-ό)οῦ-μενος	φιλ(έ-ό)οῦ-μενος	μισθ(ό-ό)οῦ-μενος
τιμ(α-ο)οῦ-μένη	φιλ(έ-ο)οῦ-μένη	μισθ(ό-ο)οῦ-μένη
τιμ(α-ό)οῦ-μενον	φιλ(έ-ό)οῦ-μενον	μισθ(ό-ό)οῦ-μενον
τιμ(α-ο)οῦ-μένου	φιλ(έ-ο)οῦ-μένου	μισθ(ό-ο)οῦ-μένου
τιμ(α-ο)οῦ-μένης	φιλ(έ-ο)οῦ-μένης	μισθ(ό-ο)οῦ-μένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶ-μην	ἐφιλ(έ-ό)οῦ-μην	ἐμισθ(ό-ό)οῦ-μην
ἐτιμ(ά-ον)ῶ	ἐφιλ(έ-ον)οῦ	ἐμισθ(ό-ον)οῦ
ἐτιμ(ά-ε)ῆ-το	ἐφιλ(έ-ε)ῆ-το	ἐμισθ(ό-ε)οῦ-το
ἐτιμ(α-ο)οῦ-μεθον	ἐφιλ(έ-ο)οῦ-μεθον	ἐμισθ(ό-ο)οῦ-μεθον
ἐτιμ(ά-ε)ῆ-σθον	ἐφιλ(έ-ε)ῆ-σθον	ἐμισθ(ό-ε)οῦ-σθον
ἐτιμ(α-ε)ᾶ-σθην	ἐφιλ(έ-ε)εἰ-σθην	ἐμισθ(ό-ε)οῦ-σθην
ἐτιμ(α-ό)οῦ-μεθα	ἐφιλ(έ-ό)οῦ-μεθα	ἐμισθ(ό-ό)οῦ-μεθα
ἐτιμ(ά-ε)ᾶ-σθε	ἐφιλ(έ-ε)εἰ-σθε	ἐμισθ(ό-ε)οῦ-σθε
ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(έ-ο)οῦ-ντο	ἐμισθ(ό-ο)οῦ-ντο

Modes and Participles.	Numbers and Persons.	<i>Imperfect.</i>		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	2.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	3.	τιμ(α-οί)ῶ-μεν	φιλ(ε-οί)οῖ-μεν	μισθ(ο-οί)οῖ-μεν
	P. 1.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ι-τον	φιλ(ε-οί)οῖ-ι-τον	μισθ(ο-οί)οῖ-ι-τον
	3.	τιμ(α-οί)ῶ-ι-την	φιλ(ε-οί)οῖ-ι-την	μισθ(ο-οί)οῖ-ι-την
	P. 1.	τιμ(α-οί)ῶ-ι-μεν	φιλ(ε-οί)οῖ-ι-μεν	μισθ(ο-οί)οῖ-ι-μεν
	2.	τιμ(α-οί)ῶ-ι-τε	φιλ(ε-οί)οῖ-ι-τε	μισθ(ο-οί)οῖ-ι-τε
	3.	τιμ(α-οί)ῶ-ι-εν	φιλ(ε-οί)οῖ-ι-εν	μισθ(ο-οί)οῖ-ι-εν
Indicative,	Perf.	τετίμηκα πεφώρακα	πεφίληκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἔπεφώρακειν	ἔπεφίληκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμίσθωσα
	F. Pf.			
PAS				
Aorist,		ἐτιμήθην ἐφωράθην	ἐφιλήθην	ἐμισθώθην
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρά-τέος, -τέα, -τέον,				

§ 136. *With short Vowel*

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ό-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἔτελ(ε-ον)ουν [plede,	ἔρ(ο-ον)ουν
Perfect,	ἔσπακα	τετέλεκα	ἀρ-ήροκα
Pluperfect,	ἔσπακειν	ἔτετελέκειν	ἀρ-ηρόκειν
Future,	σπάσω	τελώ	ἀρόσω
Aorist,	ἔσπασα	ἔτελεσα	ἔροσα
PAS			
Aorist,	ἔσπα-σ-θην	ἔτελ-ε-σ-θην	ἔρόθην
Verbal adjectives: σπα-στέος, -τέα, -τέον,			

<i>Imperfect.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ϙ-μην τιμ(α-οι)ϙ-ο τιμ(α-οι)ϙ-το τιμ(α-οί)ϙ-μεθον τιμ(α-οι)ϙ-σθον τιμ(α-οί)ϙ-σθην τιμ(α-οι)ϙ-μεθα τιμ(α-οι)ϙ-σθε τιμ(α-οι)ϙ-ντο	φιλ(ε-οί)οι-μην φιλ(ε-οι)οι-ο φιλ(ε-οι)οι-το φιλ(ε-οί)οι-μεθον φιλ(ε-οι)οι-σθον φιλ(ε-οί)οι-σθην φιλ(ε-οι)οι-μεθα φιλ(ε-οι)οι-σθε φιλ(ε-οι)οι-ντο	μισθ(ο-οί)οι-μην μισθ(ο-οι)οι-ο μισθ(ο-οι)οι-το μισθ(ο-οί)οι-μεθον μισθ(ο-οι)οι-σθον μισθ(ο-οί)οι-σθην μισθ(ο-οι)οι-μεθα μισθ(ο-οι)οι-σθε μισθ(ο-οι)οι-ντο
τετίμημαι πεφωράμμαι	πεφίλημαι	μεμίσθωμαι
έτετιμήμην έπεφωράμην	έπεφιλήμην	έμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
έτιμησάμην έφωρασάμην	έφιλησάμην	έμισθωσάμην
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι
S I V E.		
Future, τιμηθήσομαι φωραθήσομαι φιληθήσομαι μισθωθήσομαι		
φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.		

in forming the Tenses.

(120.)

M I D D L E.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ῶ-μαι έσπ(α-ό)ῶ-μην έσπ α - σ - μ α ι έσ π ά - σ - μ η ν σπάσομαι έσπασάμην	τελ(έ-ο)οῦ-μαι έτελ(ε-ό)ού-μην τετέλε-σ-μ α ι έτετελέ-σ-μ η ν τελοῦμαι έτελεσάμην	ἀρ(ό-ο)οῦ-μαι ήρ(ο-ό)ού-μην ἀρ-ήρομαι ἀρ-ήρόμην ἀροσομαι ήροσάμην
S I V E.		
Future, σπ α - σ - θ ή σ ο μ α ι τελε-σ-θ ή σ ο μ α ι ἀροθήσομαι		
τελε-σ-τέος, -έα, -έον, ἀρο-τέος, -έα, -έον.		

REMARK. On the formation of the Perf. and Aor. with σ , see §§ 130, 131; on the omission of the σ in ἀρπάζομαι, ἡρέσθην, see § 131, 5; and on the Attic Reduplication in ἀρ-ἡρόμαι, see § 124, 2. The further inflection of ἔσπα-σ-μαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην, is like that of κατέλυ-σ-μαι, § 133. On the Attic Fut., τελέσω = τέλω, -εῖς, etc., τελέσομαι = τέλομαι, τέλῃ, [εῖ], etc., see § 117.

§ 137. *Remarks on the Conjugation of Contract Verbs.* (131.)

1. The Attic dialect omits contraction only in Poetry, and there very seldom; yet verbs in - ω with a monosyllabic stem are a uniform exception, e. g. πλέω, *to sail*, πνέω, *to blow*, θάω, *to run*, etc., which are contracted only into - ϵ i (from - ϵ ei or - ϵ ē); in the remaining forms they are uncontracted, e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν),

Subj. πλέω, πλέῃς, πλέῃ, πλέωμεν, πλέητε, πλέωσι(ν).

Imp. πλεῖ. Inf. πλεῖν. Part. πλέων.

Impf. Ind. ἔπλεον, ἔπλεες, ἔπλεε, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.

Opt. πλέοιμι, πλέοις, etc.

Mid. Pr. Ind. πλέομαι, πλέῃ, πλεῖται, πλέομεθον, πλεῖσθον, etc.

Inf. πλεῖσθαι. Part. πλέομενος. Impf. ἐπλέομην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατεῖδον. But δέει, *necesse est*, and δέομαι, *to need*, follow the analogy of verbs in - ω , with a monosyllabic stem, e. g. τὸ δέον, δέομαι, δεῖσθαι; uncontracted forms of δέομαι occur, instead of those contracted into - ϵ i, e. g. δεῖται, δεῖσθαι, ἐδέετο, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. ἔτλειν, X. H. 6. 2, 27. πλείν, Th. 4, 28.

3. Several verbs deviate in contraction from the general rules, e. g.

(a) - α e and - α ei are contracted into - η and - η i, instead of into - α and - α i, e. g. ζῆ(ά-ω)ᾶ, *to live*, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ζῶν, -ῆς, -ῆ, -ῆτον, -ῆτιν, -ῆτε; — πειν(ά-ω)ᾶ, *to hunger*, Inf. πεινῆν, etc.; — διψ(ά-ω)ᾶ, *to thirst*, διψῆς, etc., Inf. διψῆν; — πν(ά-ω)ᾶ, *to scratch*, Inf. πνῆν; — σμ(ά-ω)ᾶ, *to run*, Inf. σμῆν; — ψ(ά-ω)ᾶ, *to rub*, Inf. ψῆν; — χρ(ά-ο)ᾶ-μαι, *to use*, χρῆ, χρῆται, χρῆσθαι; so ἂποχρῶμαι, *to have enough*, ἀποχρῆσθαι; — ἀπόχρη (abridged from ἀποχρηῖ), *it suffices*, Inf. ἀποχρῆν, Impf. ἀπέχρη; — χρ(ά-ω)ᾶ, *to give an oracle, to prophesy*, χρῆ, χρῆν.

(b) - ω o and - ω e are contracted, in the Ionic manner, into - ω , instead of into - ω i, and - $\acute{\omega}$ η into - $\acute{\omega}$, instead of into - $\acute{\omega}$ i, e. g. φέγ(ό-ω)ᾶ, *to freeze*, Inf. φέγων, Aristoph., but φέγοῦν, X. Cy. 5. 1, 10. Part. G. φέγωντος, Aristoph., but φέγοῦντων, X. H. 4. 5, 4. and φέγωσα, Simon. de mulier. 26. Subj. φέγω, Pl. Gorg. 517, d. Opt. φέγῃ, Hippocr.

REMARK 1. The Ionic verb ἰδρόω, *to sweat*, corresponds with φέγῳ, *to freeze*, though with an opposite meaning: ἰδρῶσι, ἰδρώην, ἰδρῶσα, ἰδρῶντε.

4. The following things are to be noted on the use of the Attic forms of the Opt. in - η ν, § 116, 2, namely, in the Sing. of verbs in -έω and -όω, the form in -οίην is far more in use than the common form, and in verbs in - $\acute{\alpha}\omega$ it is

used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2. § 108. Bekk., uses *δοκούσαν*.

5. The verb *λοῦω*, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which end in *-ε* or *-ο*, e. g. *ἔλου* instead of *ἐλουε*, *ἐλούμεν* instead of *ἐλούομεν*, Mid. *λοῖμαι*, (*λόει*), *λοῦται*, etc., Imp. *λοῦ*, Inf. *λοῦσθαι*, Impf. *ἐλούμην*, *ἐλοῖ*, *ἐλούτο*, etc., as if from the stem *ΛΟΕΩ*; still, uncontracted forms are found, e. g. *λούομαι*, *ἐλούοντο*, Xen.

REM. 2. On the change of the accent in contraction, see § 30, 2.

II. FORMATION OF THE TENSES OF IMPURE VERBS.

§ 138. General Remarks.

(126.)

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant, undergo a variety of changes in the stem; a part of these are occasioned by the formation of the tenses; the stem of the verb admits,

- (a) Either a strengthening of the consonants, e. g. *τύπ-τ-ω*, stem *ΤΠΠ*; *γράφ-ω*, stem *ΚΡΑΓ*; *φράζω*, stem *ΦΡΑΔ*; even an entire syllable is inserted, e. g. *ἀμαρτ-αν-ω*, stem *ΑΜΑΡΤ*;
- (b) Or a strengthening of the stem-vowel, e. g. *φεύγ-ω*, stem *ΦΤΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τήκ-ω*, stem *ΤΑΚ*;
- (c) Or a change of the stem-vowel in the tenses; this change may be called a *Variation*, § 16, 6, e. g. *κλέπτ-ω*, *ἐ-κλέπ-ην*, *κί-κλοφ-α*; comp. Eng. *steal*, *stole*, *stolen*.

2. The two stems of verbs, which are thus changed in the formation of the tenses, are to be distinguished, namely, the original and simple stem, and the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. of these verbs commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor. as a general thing, contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. <i>τύπ-τ-ω</i> , <i>to strike</i> ,	Aor. II. Pass. <i>ἐ-τ ῥπ-ην</i>	Fut. Act. <i>τίψω</i> (<i>τύπ-σω</i>)
“ <i>λείπ-ω</i> , <i>to leave</i> ,	“ Act. <i>ἔ-λιπ-ον</i>	“ “ <i>λείψω</i> (<i>λείπ-σω</i>)
“ <i>σπάζ-ω</i> , <i>to kill</i> ,	“ Pass. <i>ἐ-σ φάγ-ην</i>	“ “ <i>σπάξω</i>
“ <i>φαίν-ω</i> , <i>to show</i> ,	“ “ <i>ἐ-φ ᾶν-ην</i>	“ Mid. <i>φαν-οῦμαι</i>
“ <i>φθειρ-ω</i> , <i>to destroy</i>	“ “ <i>ἐ-φ θ ᾶρ-ην</i>	“ Act. <i>φθερ-ω</i> .

3. For every form of a verb, which cannot be derived from

the Pres. tense in use, another Present is assumed, mostly for the mere purpose of formation; this may be termed the *Theme*, *θέμα*, and it is printed in capitals, so as to distinguish it from the form of the Pres. in actual use, thus, e. g. *γράφω* is the Pres. form in use, *ΨΙΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔγραψον*.

§ 139. *Strengthening of the Stem.* (X.)

1. The strengthening of the stem by a consonant is merely the strengthening of the simple characteristic consonant of the stem by means of another consonant, e. g.

τίπτω, to strike,	Aor. II. Pass. ἐ-τί-π-ην
τάττω, to arrange,	“ “ ἐ-τά-τ-ην
κράζω, to cry,	“ Act. ἐ-κρά-γ-ον.

2. Yet the stem, strengthened in this way, is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τίπτω Impf. ἔτυπτον Aor. II. Pass. ἐτύπην Fut. τίψω (τύσω).

REMARK 1. The characteristic of the pure stem, e. g. *π* in *ΤΥΠ-Ω* is called the pure characteristic; that of the impure stem, e. g. *πι* in *τύπ-ω*, the impure characteristic.

3. In order to strengthen the stem by the prolongation of the stem-vowel, the short stem-vowel of many verbs is lengthened in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (ἔ-λᾱ-θ-ον)	λήθω
ᾱ “ αι liquid “	“ (φᾱ-ν-ῶ)	φάινω
ε “ ει “ “	“ (φθ-ε-ρ-ῶ)	φθείρω
ι “ ει mute “	“ (ἔ-λῑ-π-ον)	λείπω
ι “ ι “ and liquid verbs,	“ (ἐ-τρῑ-β-ην)	τρίβω
υ “ υ “ “ “	“ (ἐ-φρῑ-γ-ην)	φρίγω
υ “ ευ mute verbs,	“ (ἔ-φῑ-γ-ον)	φύγω.

REM. 2. The difference between the Impf. and the second Aor. Ind. and Opt., and between the Pres. and second Aor. Subj. and Imp., depends upon this strengthening of the stem, e. g. *ἔκραζον* *ἔκραγον*, *κράζοιμι* *κράγοιμι*, *κράζω* *κράγω*, *κράζε* *κράγε*; — *ἔλειπον* *ἔλιπον*, *λείποιμι* *λίποιμι*, *λείπω* *λίπω*, *λείπε* *λίπε*.

§ 140. *Change or Variation of the Stem-vowel.* (133, 134.)

1. The change or variation of the stem-vowel, § 138, 1, (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with *ε* as a stem-vowel, take the vowel of variation, namely, short *ᾶ* in the second Aor. instead of *ε*, e. g.

τρέπ-ω, to turn,	Aor. II. Act.	ἔ-τ ρ ᾶ π-ον
κλέπ-τ-ω, to steal,	" Pass.	ἔ-κ λ ᾶ π-ην
τρέφ-ω, to nourish,	"	ἔ-τ ρ ᾶ φ-ην
στρέφ-ω, to turn,	"	ἔ-σ τ ρ ᾶ φ-ην
βρέχ-ω, to wet,	"	ἔ-β ρ ᾶ χ-ην
δέρ-ω, to flay,	"	ἔ-δ ᾶ ρ-ην
στέλλ-ω, to send,	"	ἔ-σ τ ᾶ λ-ην
σπείρ-ω, to sow,	"	ἔ-σ π ᾶ ρ-ην
φθείρ-ω, to destroy,	"	ἔ-φ θ ᾶ ρ-ην
τέμν-ω, to cut,	Act.	ἔ-τ ᾶ μ-ον.

(The Aor. II. *ἔταμον* is very rare and mostly doubtful, commonly *ἔτεμον*.) But polysyllables do not undergo this change, e. g. *ἡγγέλον, ἡγγέλην, ὤφελον, ἡγερόμην*. The first Aor. Pass. of *τρέπω* is *ἐτρέφθην*, of *τρέφω, ἐθρέφθην, ἐστρέφθην* is rather poet., *ἐκλέφθην* is Ion. and Eur. Or. 1380.; but *ἐβρέχθην* is prose, *ἐβράχην* is rare; the first Aor. Pass. of *δέρω, στέλλω, σπείρω, φθείρω*, is not found.

REMARK 1. This change of the stem-vowel does not occur in the second Aor. Pass. of some verbs of this class, (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 141, Rem., e. g. *βλέπω, to see*, Impf. *ἔβλεπ-ον*, second Aor. Pass. *ἐβλέπ-ην* (first Aor. Pass. is wanting); *λέγω, to collect* (in compounds), second Aor. Pass. *καταλέγ-ην, συνελίγην* (and *συνελίχθην, ἐξελίχθην*; with the meaning *to say*, always *ἐλίχθην*); so also *λέπ-ω, to peel, ἐλέπ-ην* first Aor. Pass. wanting; *πλέκ-ω, to braid, ἐπλέκ-ην* and *ἐπλέχ-ην* (first Aor. Pass. *ἐπλέχθην* Aesch. Eum. 259.); *φλέγ-ω, to burn, ἐφλέγ-ην*, rarely *ἐφλέχθην*; *ψίγω, to censure, ἐψέγ-ην*, first Aor. Pass. wanting.

REM. 2. The verb *πλήττω, to strike*, retains the *η* in the second Aor. Pass. as a simple, but when compounded, it takes the vowel of variation, namely, *ᾶ*, thus, *ἐπλήγ-ην, ἐξεπλάγ-ην, κατεπλάγ-ην*.

3. Liquid verbs with monosyllabic stems and with the stem-vowel *ε*, take the short *ᾶ*, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass., e. g.

στέλλω, to send, Fut. *στελ-ῶ* Pf. *ἔ-σταλ-κα ἔ-σταλ-μαι* Aor. *ἐ-στάλ-θην*
φθείρω, to destroy, Fut. *φθερ-ῶ* Pf. *ἔ-φθαρ-κα ἔφθαρ-μαι*.

But polysyllables do not undergo this change, e. g. *ἡγγέλκα, ἡγγέλθην* from *ἡγγέλλω, ἀγγέγμαι, ἡγέροθην* from *ἀγέλω*. Comp. No. 1.

4. Those mute verbs, which have an ϵ in the final stem-syllable of the Pres., take the o of variation in the second Perf.; but those which have $\epsilon\iota$ in the final stem-syllable, take the α ; liquid-verbs, which have ϵ or $\epsilon\iota$ in this syllable, take the o , e. g.

δέχομαι, (poet.) to see, δίδορα	δίρω, to flay, δίδορα
τρέφω, to nourish, τέτροφα	γείρω, to wake, ἐγρήγορα, I awake,
λείπω, to leave, λείλοιπα	σπείρω, to sow, ἔσπορα
πειθω, to persuade, πίποιθα, I trust,	φθείρω, to destroy, ἔφθορα.

REM. 3. Here are classed the following anomalies in the second Perf., ἔθω (Epic), εἶωθα instead of εἶδα, to be wont, εἶωθεῖν, εἶωθώς, Plup. εἶωθουν:—Εἶδω, video, οἶδα, I know;—Εἶκω, εἶμαι, to be like, to appear, Plup. εἶώκειν:—ἔλπω (poet.) to cause to hope, ἔολπα, I hope, Plup. ἐώλεσκ, I hoped;—Εἶπω, to do, ἔοργα, Plup. ἐώργουν;—ῥήγ-νυμι, to break, ῥήγωγα, I am broken.

5. The following take the o , the vowel of variation, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).
 λίσσω, to collect, first Perf. ξυνέειλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνείλεμμαι.
 πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.
 τρέπω, to turn, “ “ τέτροφα, (like the second Perf. of τρέφω, to nourish, and τέτραφα; still, this last form is rare, the more usual form is τέτροφα. The α in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem and with the stem-vowel ϵ , take, like liquid verbs, No. 3, the α of variation in the Perf. Mid. or Pass.; still the α is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or P. ἔστραμμαι, but first A. P. ἐστρέφθη	
τρέπω, to turn, “ “ τέτραμμαι, “ “ ἐτρέφθη	
τρέφω, to nourish, “ “ τρέφραμμαι, “ “ ἐτρέφθη	

On κλέπτω, see No. 5.

§ 141. Remarks on the Secondary Tenses. (135, 136.)

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμεν, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb, e. g. second Aor. ἔλιπ-ον, but first Aor. ἐ-παίδευ-σ-α; partly in being formed throughout from an unchanged pure verb-stem, (except the Perf. which prefers a long vowel, see No. 2), e. g. λείπω ἔ-λιπ-ον, γαίγω ἔ-φ-ῆ-γ-ον;

and partly in taking the vowel of variation, e. g. *στρέφω* $\acute{\epsilon}$ - $\sigma\tau\rho\acute{\alpha}\varphi$ - $\eta\eta$ $\sigma\tau\rho\acute{\alpha}\varphi$ - $\acute{\eta}\sigma\sigma\alpha\iota$, but $\acute{\epsilon}$ -*στρέφ-θην*.

2. The second Perf. lengthens the short stem-vowel, i. e. $\acute{\alpha}$ into η , and, when it stands after other vowels or after ρ , into $\bar{\alpha}$, e. g.

<i>κραῖω</i> , to cry out,	second Aor. $\acute{\epsilon}$ - <i>κραῖ-ον</i>	second Perf. $\kappa\acute{\iota}$ - <i>κραῖ-α</i>
<i>φρίσσω</i> , to shudder,	stem: <i>ΦΡΙΚ</i> (ι)	" $\pi\acute{\epsilon}$ - <i>φρίκ-α</i>
<i>θάλλω</i> , to bloom,	Fut. $\theta\acute{\alpha}\lambda\bar{\alpha}$	" $\tau\acute{\epsilon}$ - <i>θηλ-α</i> ;

so, *πέφηνα*, *έλειθα* from *ΦΑΝ-ω*, *ΛΑΘ-ω*; or it retains the long vowel or diphthong of the Pres., e. g. *πέφεννα* from *φένγω*, but second Aor. Act. $\acute{\epsilon}\phi\acute{\upsilon}\gamma\omicron\nu$, *τίτηκα* from *τήκω*, but second Aor. Pass. *έτακην*; a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. would not be distinguished from the Impf., or at least, be distinguished only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., e. g.

γράφω I. $\acute{\epsilon}\gamma\rho\acute{\alpha}\varphi\omicron\nu$ A. I. $\acute{\epsilon}\gamma\rho\alpha\varphi\alpha$ A. II. Act. want. A. II. P. *έγρᾶφην* (A. I. P. does not occur)

κλίνω " *έκλινον* " *έκλινα* " " " *έκλινην* (A. I. P. *έκλιν-θην* in Aristoph.)

ψύχω " *έψυχον* " *έψυξα* " " " *έψύχην* Plat. (in later writers *έψιγην*; A. I. *έψύχθην* Plat.).

3. The following things are to be noted; (a) There is no verb which forms the three first Aorists, together with the three second Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid., and the second Aor. Pass.; but all verbs, which form the second Aor., have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception in regard to both the particulars specified, is seen in the verb *τρέπω*, to turn, which has three first Aorists together with three second Aorists, $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\omicron\nu$ (Ion. and poet.) $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\acute{\omicron}\mu\eta\nu$, $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\eta\nu$, $\acute{\epsilon}\tau\rho\epsilon\psi\alpha$ (the common form in Attic prose), $\acute{\epsilon}\tau\rho\epsilon\psi\acute{\alpha}\mu\eta\nu$ transitive, e. g. $\tau\rho\acute{\epsilon}\psi\alpha\sigma\theta\alpha\iota$ $\epsilon\acute{\iota}\varsigma$ $\varphi\eta\gamma\acute{\eta}\nu$, to put to flight, $\acute{\epsilon}\tau\rho\acute{\epsilon}\varphi\theta\eta\nu$ rarely; but in compounds, e. g. $\acute{\epsilon}\pi\iota\tau\rho\epsilon\varphi\theta\acute{\eta}\nu\alpha\iota$ Antiph. 4. 126, 4. 127, 5.

On this last point (b) there are but few exceptions, since either the second Aor. Act. and Mid. or the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. $\acute{\epsilon}\nu\pi\omicron\nu$ Eur. and $\acute{\epsilon}\nu\pi\eta\nu$; $\acute{\epsilon}\lambda\iota\pi\omicron\nu$ and $\acute{\epsilon}\lambda\iota\pi\eta\nu$ Hom.

4. It is rare that a verb has both Aor. forms in the Act., Pass. and Mid.; where this is the case, the two forms are used under certain conditions, namely:

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive, as will be seen below. The same thing is true of the two forms of the Perf., where they are constructed from the same verb.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Thus the older Attic writers prefer the fuller form of the first Aor. Pass.; the later, on the contrary, the softer second Aor. Pass., e. g. *ταχθῆναι* and *ταγῆναι*. Still, in some verbs both forms occur in prose, e. g. *ἀπηλλέχθω* and *ἀπηλλέγγω*, etc. Several verbs in poetry have a second Aor., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἔκτανε*, poet. *ἔκτανον* and *ἔκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίθημι* and *δίδωμι*.

A. FORMATION OF THE TENSES OF MUTE-VERBS.

§ 142. *Introduction.*

(137.)

Mute verbs are divided, like mute letters, into three classes, according to their primary sounds; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic, § 139, 2.

1. Verbs, whose characteristic is a Pi-mute, *β, π, φ* pure characteristic; *πν*, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, *πέμπ-ω*, to send, *τριβ-ω*, to rub, *γράφ-ω*, to write;

(b) impure characteristic, *τύπτ-ω*, to strike, pure characteristic *π*, pure stem *ΤΠ*, *βλάπτ-ω*, to injure, (*β*, *ΒΛΑΒ*), *θύπτ-ω*, to hurl, (*φ*, *ΠΙΦ*).

2. Verbs, whose characteristic is a Kappa-mute, *κ, γ, χ* pure characteristic; *σσ* or Attic *ττ*, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, *πλέκ-ω*, to weave, *ἄγ-ω*, to lead, *ἐνέχ-ω*, to prepare;

(b) impure characteristic, *φρίσσ-ω*, Att. *φρίττ-ω*, to shudder, pure characteristic *κ*, pure stem *ΦΡΙΚ*, *τάσσ-ω*, Att. *τάττ-ω*, to arrange, (*γ*, *ΤΑΓ*), *βήσσ-ω*, Att. *βήττ-ω*, to cough, (*χ*, *ΒΗΧ*).

3. Verbs, whose characteristic is a Tau-mute, *τ, δ, θ*, pure characteristic; *ζ*, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, *ἀντίτ-ω*, to complete, *ᾄδ-ω*, to sing, *πειθ-ω*, to persuade;

- (b) impure characteristic, φράζ-ω, to say, pure characteristic δ, pure stem ΦΡΑΔ.

§ 143. Remarks on the Characteristic. (129, 130.)

1. The following mute verbs in -πτω and -σσω (-τιω) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic,

π: κλέπτ-ω, to steal, κόπτ-ω, to cut, τύπτ-ω, to strike, second Aor. Pass. ἔ-πλᾶπ-ην, etc.

β: βλάπτ-ω, to injure, and κρύπτ-ω, to conceal, second Aor. Pass. ἔ-βλᾶπ-ην and ἔβλᾶφθην, ἔ-κρύπ-ην and ἐκρύφθην.

φ: βάπτ-ω, to tinge, θάπτ-ω, to bury, θρύπτ-ω, to break, φάπτ-ω, to sew together, φέπτ-ω, to cast, σκάπτ-ω, to dig, second Aor. Pass. ἔ-βᾶφ-ην, ἔ-τᾶφ-ην, ἔ-τρυφ-ην, ἔφ-φᾶφ-ην, ἔφ-φῆφ-ην and ἐφφίφθην, ἔ-σκαφ-ην.

κ: φρίσσω, to shudder, second Perf. πῑ-φρίκ-α.

γ: ἀλλάσσω, to change, second Aor. Pass. ἀλλᾶγ-ῆναι, first Aor. Pass. ἀλλοχθῆναι, Soph., Eur., Aristoph., μᾶσσω, to knead (μᾶγ-ῆναι), ὀρύσσω, to dig (ὀρυγ-ῆναι and ὀρυχθῆναι), πλήσσω, to strike (ἐπλήγ-ην, ἔξε-πλᾶγ-ην), πράσσω, to do (πῑ-πράγ-α), σφάττω, to kill (ἐ-σφαγ-ην, rarely ἐσφάχθην), τάσσω, to arrange (ταγῆς, Eur., elsewhere ἐτάχθην), φράσσω, to hedge round (ἐφραγ-ην and ἐφραχθην).

2. Two verbs strengthen the pure characteristic κ by τ, like verbs with the impure characteristic πτ:

πέκτ-ω (commonly πεκτέω, also πείκω), to shear, to comb, Fut. πείξω, etc.; still κτείνω is commonly used for πέκτειν with the meaning to shear, and κτενίζειν and ξαίνειν with the meaning to comb;

τίκτ-ω (formed from τι-τέκ-ω), to beget, Fut. τέξομαι, second Aor. Act. ἔτεκον, second Perf. τέτοκα.

3. The following verbs in -σσω, -τιω have a Tau-mute—not a Kap-pa-mute—for the pure characteristic: ἄρμότηω (ἀρμούζω), to fit, Fut. -όσω; —βλίττω, to cut honey combs, Fut. -ίσω; —βράσσω (rarer βράζω), to shake; —έριέσσω, to row, Fut. -έσω; —πάσσω, to scatter, Fut. -άσω; —πλάσσω, to form, Fut. -άσω; —πίσσω, to pound, Fut. -ίσω; —and Poet. ἱμάσσω, to whip, Fut. -άσω; κνώσσω, to sleep, Fut. -ώσω; λεύσσω, to look, Fut. λένω; λίσσομαι (especially Hom., also λίστομαι), to pray, Aor. ἐλίσάμην, ἐλίστόμην; ρίσσομαι, ρείσσομαι, to go, Fut. ρείσομαι; κρούσσω, to rust (Epic Perf. κρ-κρόρυθ-μαι).

Here are classed derivatives in -ώτιω: λιμώτιω, to hunger, ὀνε-ρώτιω, to dream, ὑπνώτιω, to be sleepy.

4. The following verbs in -σσω vary between the two formations: νάσσω, to press together, to draw, Fut. νάξω, etc.; Perf. Mid. or Pass. νήνασμαι; verbal Adj. ναστός; —ἀφύσσω (Poet.), to draw water, Fut. -ύξω, Aor. ἤφυσα, ἤφυσάμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. ἔζομαι, Poet., καθίζομαι, prose, I seat myself, ἵζω, commonly καθίζω, to seat, σχίζω, to separate, χρίζω, αἵωσαν deprecate; yet there are many derivatives, namely, all in -άζω and most in -ίζω, e. g. ἐθίζω, εἰκάζω, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a *call* or *sound*, e. g. αἰάζω, to groan, Fut. αἰάξω; ἀλαλάζω, to shout; (αὐδαΐσθαι, to speak, Aor. wanting in Her.); ποῖζω, to squeak, to grunt (like a swine), Fut. ποῖξω; κραζω, to scream, Aor. ἐκράγον; κρώζω, to crash; μαστίζω, to whip; ὀδᾶζω, to scratch; οἰμῶζω, to lament, Fut. οἰμώσομαι; ὀλολύζω, to howl; ῥυστάζω, to tease; σταζω and σταλάζω, to trickle; στενάζω, to sigh; στηρίζω, to make firm; στίζω, to stick; σφρίζω, to whistle; Fut. σφρίσομαι, etc.; σφρίσω, etc., later and not Att.; σφάζω (Att. σφαίνω), to kill; σφίζω, to undulate; τρίζω, to chirp (τέριγναι); φλέζω, to bubble, and the Poet. βάζω, to chat, Fut. βάξω, third Perf. Mid. or Pass. βέβηται; βριζω, to slumber (βριῖται); δαΐζω, to divide, to kill; ἐλελίζω, to whirl, to tumble; ἐναρίζω, spolio; ῥέζω (properly, to stretch, to stir), to do (ἔοργα).

7. The following verbs in -ζω vary between the two modes of formation: βασταζω, to bear, Fut. -άσω, etc., Aor. ἐβαστάχθην;—διστάζω, to doubt, διστάσω, from which the verbal Subst. δισταγμός and διστάσις;—νυστάζω, to nod, to sleep, Fut. -άσω and -άξω;—παίζω, to jest, Fut. παίζοιμαι and παίζομαι, Aor. Att. ἔπαισα (in later writers ἔπαιξα), Perf. Mid. or Pass. Att. πέπαισμαι (in later writers πέπαιγμαι);—ῥπαζω, to rob, Att. ῥρπάσομαι, ῥρᾶσα, etc. (but in the Epic and Common language ῥρπάξω and -άσω, etc., second Aor. Pass. ῥρπάγην);—μέζω, to grieve, has II. δ, 20. ἐτίμεξαι, but in Hippocr. ἐμισεν.

8. The following verbs in -ζω have for a pure characteristic γγ: κλάζω, to sound, to cry, Perf. κέ-κλαγγ-α, Fut. κλάγξω, Aor. ἐκλεγξα;—πλάζω, to drive round, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην;—σαλπίζω, to blow a trumpet, Fut. -ίγξω, etc. (later also -ίσω, etc.).

§ 144. Formation of the Tenses.

(138.)

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi-mute or a Kappa-mute; but with the endings -κα, -κειν, when the characteristic is a Tau-mute. Still, the Tau-mute is omitted before κ, as also in the Perf. Mid. or Pass. before μ, § 19, 1; and τ, § 17, 5, is changed into σ; but this σ is omitted before σ of the personal-endings, e. g. πείθω, to persuade, πέπεισμαι, -σται; φράζω, to speak, πέφρασμαι, -σται; still, the second Pers. is πέπεισαι. The vowels α, ι, υ are short in the verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic σ and κ (-κα, -κειν), e. g. φράζω, φράσω, ἐφράσα, πέφρακα; πλάσσω, to form, πλάσω; ρομίζω, to think, ἐνόμισα; κλύζω, to wash, κλύσω, etc.

REMARK 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ , ϑ , μ or τ , and before the aspirated endings $-\acute{\alpha}$, $-\epsilon\acute{\iota}\nu$, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of $-s$ into $-ει$ before σ of verbs in $-\acute{\epsilon}\nu\theta\omega$ or $-\acute{\epsilon}\nu\theta\omega$, e. g. $\sigma\pi\acute{\epsilon}\nu\theta-\omega$, to make a libation, Fut. ($\sigma\pi\acute{\epsilon}\nu\theta-\sigma\omega$) $\sigma\pi\acute{\epsilon}\iota\sigma\omega$, Aor. $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\alpha$, Perf. Mid. or Pass. $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$, see § 20, 2; on the omission of σ in endings beginning with $\sigma\theta$, e. g. $\kappa\epsilon\kappa\rho\acute{\upsilon}\psi\theta\alpha\iota$ instead of $\kappa\epsilon\kappa\rho\acute{\upsilon}\psi\theta\alpha\iota$, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\alpha\iota$ instead of $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\alpha\iota$, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., $-\acute{\alpha}\tau\alpha\iota$ and $-\acute{\alpha}\tau\omicron$ instead of $-\nu\tau\alpha\iota$, $-\nu\tau\omicron$, see §§ 18, 1 and 116, 15; on the vowel of variation in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in $-\acute{\alpha}\zeta\omega$ and $-\acute{\iota}\zeta\omega$, e. g. $\beta\iota\beta\acute{\alpha}\zeta\omega$, Fut. $\beta\iota\beta\acute{\alpha}\sigma\omega$, $\beta\iota\beta\acute{\alpha}\omega$, $-\acute{\alpha}\zeta\epsilon$, $-\acute{\alpha}\zeta\epsilon$, $-\acute{\alpha}\iota\sigma\tau\omicron\nu$, $-\acute{\alpha}\mu\epsilon\nu$, etc., $\kappa\omicron\mu\acute{\iota}\zeta\omega$, Fut. $\kappa\omicron\mu\acute{\iota}\sigma\omega$, $\kappa\omicron\mu\acute{\iota}\omega$, $-\mu\acute{\epsilon}\iota\varsigma$, etc., see § 117.

REM. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in $\pi\acute{\epsilon}\mu\mu-\omega$, the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ , thus, $\pi\acute{\epsilon}\mu\mu-\omega$, to send, $\pi\acute{\epsilon}-\pi\epsilon\mu\mu\alpha\iota$ (instead of $\pi\acute{\epsilon}-\pi\epsilon\mu\mu\mu\alpha\iota$, $\pi\acute{\epsilon}-\pi\epsilon\mu\mu\mu\alpha\iota$), $\pi\acute{\epsilon}\pi\epsilon\mu\mu\tau\alpha\iota$, etc., Inf. $\pi\epsilon\pi\acute{\iota}\mu\phi\theta\alpha\iota$, Part. $\pi\epsilon\pi\acute{\iota}\mu\mu\epsilon\acute{\nu}\omicron\varsigma$; so $\kappa\acute{\alpha}\mu\mu\tau-\omega$, to bend down, $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu\alpha\iota$ (instead of $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu\mu\alpha\iota$, $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu\mu\alpha\iota$). When the letter γ would be regularly repeated before μ , one γ is omitted, e. g. $\sigma\phi\acute{\iota}\gamma\gamma-\omega$, to tie, $\acute{\epsilon}-\sigma\phi\acute{\iota}\gamma\mu\alpha\iota$ (instead of $\acute{\epsilon}-\sigma\phi\acute{\iota}\gamma\gamma\mu\alpha\iota$), $\acute{\iota}\sigma\phi\acute{\iota}\gamma\gamma\tau\alpha\iota$, $\acute{\iota}\sigma\phi\acute{\iota}\gamma\gamma\tau\alpha\iota$, etc., Inf. $\acute{\iota}\sigma\phi\acute{\iota}\gamma\chi\theta\alpha\iota$, Part. $\acute{\iota}\sigma\phi\acute{\iota}\gamma\mu\epsilon\acute{\nu}\omicron\varsigma$; so $\acute{\epsilon}\zeta\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$, to convince, $\acute{\epsilon}\zeta\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\mu\alpha\iota$ (instead of $\acute{\epsilon}\zeta\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\chi\mu\alpha\iota$, $\acute{\epsilon}\zeta\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\gamma\mu\alpha\iota$), $\acute{\epsilon}\zeta\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\tau\alpha\iota$, etc.

PARADIGMS OF MUTE VERBS.

§145. A. Verbs, whose Characteristic is a Pi-mute, β , π , φ . (139.)(a) Pure Characteristic, β , π , φ , Fut. $-\psi\omega$. $\tau\rho\acute{\iota}\beta\omega$, to rub.

ACTIVE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omega$ Subj. $\tau\rho\acute{\iota}\beta-\omega$ Imp. $\tau\rho\acute{\iota}\beta-\epsilon$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\acute{\iota}\nu$ Part. $\tau\rho\acute{\iota}\beta-\omega\nu$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\omega\nu$ Opt. $\tau\rho\acute{\iota}\beta-\omega\mu\iota$
Perf.	Ind. ($\tau\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\alpha}$) $\tau\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\alpha$ Subj. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\omega$ Imp. not used, Inf. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\epsilon}\nu\alpha\iota$ Part. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\omega}\varsigma$
Plup.	Ind. ($\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\epsilon}\acute{\iota}\nu$) $\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\epsilon}\acute{\iota}\nu$ Opt. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\omega}\mu\iota$
Fut.	Ind. ($\tau\rho\acute{\iota}\beta-\sigma\omega$) $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\omega\mu\iota$ Inf. $\tau\rho\acute{\iota}\psi\omega\epsilon\acute{\iota}\nu$ Part. $\tau\rho\acute{\iota}\psi\omega\nu$
Aor. I.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta\alpha$ Subj. $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\omega\mu\iota$ Imp. $\tau\rho\acute{\iota}\psi\omega\nu$ Inf. $\tau\rho\acute{\iota}\psi\omega\epsilon\acute{\iota}\nu$ Part. $\tau\rho\acute{\iota}\psi\omega\varsigma$
MIDDLE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omega\mu\alpha\iota$ Subj. $\tau\rho\acute{\iota}\beta-\omega\mu\alpha\iota$ Imp. $\tau\rho\acute{\iota}\beta-\omega\nu$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\sigma\theta\alpha\iota$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\omega}\mu\eta\nu$ Opt. $\tau\rho\acute{\iota}\beta-\acute{\omega}\mu\eta\nu$

Perf.	Ind.	(τέ-τριβ-μαι)	Imperative.	Infinitive.
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τριβ-θαι
	2.	τέ-τριψαι	τέ-τριψο	τε-τριψ-θαι
	3.	τέ-τριπ-ται	τε-τριψ-θω	
	D. 1.	τε-τρίμ-μεθον		Participle.
	2.	τέ-τριψ-θον	τέ-τριψ-θον	τε-τριμ-μένος, -η, -ον
	3.	τέ-τριψ-θον	τε-τριψ-θων	
	P. 1.	τε-τριμ-μεθα		Subjunctive.
	2.	τέ-τριψ-θε	τέ-τριψ-θε	τε-τριμ-μένος ὦ
	3.	τε-τριμ-μένοι εἰσάσιν	τε-τριψ-θωσαν	
		or τε-τριψ-ᾶται	or τε-τριψ-θων	
Plup.	S. 1.	ἔ-τε-τρίμ-μην	D. ἔ-τε-τρίμ-μεθον	P. ἔ-τε-τρίμ-μεθα
Ind.	2.	ἔ-τέ-τριψο	ἔ-τέ-τριψ-θον	ἔ-τέ-τριψ-θε
	3.	ἔ-τέ-τριπ-το	ἔ-τε-τριψ-θην	τε-τριμ-μένοι ἦσαν
Opt.		τε-τριμ-μένος εἴην		[or ἔ-τε-τριψ-ατο
Fut.	Ind.	τρίψωμαι	Opt. τριψοίμην	Inf. τρίψεσθαι
Aor. I.	Ind.	ἔ-τριψάμην	Subj. τρίψωμαι	Opt. τριψαίμην
		Inf. τριψασθαι	Part. τριψάμενος	Imp. τρίψαι
F. Pf.	Ind.	τε-τριψόμαι	Opt. τε-τριψοίμην	Inf. τε-τρίψεσθαι
				Part. τε-τριψόμενος.
PASSIVE.				
Aor. I.	Ind.	(ἔ-τριβ-θην) ἔ-τριψ-θην	Subj. τριψ-θῶ	Opt. τριψ-θείην
		Inf. τριψ-θῆναι	Imp. τριψ-θήτι	Part. τριψ-θείς
Fut. I.	Ind.	τριψ-θήσομαι	Opt. τριψ-θήσοίμην	Inf. τριψ-θήσεσθαι
		Part. τριψ-θήσόμενος		
A. II.	Ind.	ἔ-τριβ-ην	Subj. τριβ-ῶ	Opt. τριβ-είην
		Inf. τριβ-ῆναι	Part. τριβ-είς	Imp. τριβ-ητι
F. II.	Ind.	τριβ-ήσομαι	Opt. τριβ-ήσοίμην	Inf. τριβ-ήσεσθαι
		Part. τριβ-ήσόμενος.		
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -εία, -έον.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf.

Fut. -ψω.

(146)

κόπτω, to cut.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἔ-κοπτ-ον	ἔ-κοπτ-ομην	
Perf. I.	(κέ-κοπ-ά) κέ-κοψ-α	κέ-κομ-μαι, like τέ-τεμμαι	
Plup. I.	ἔ-κε-κόψ-ειν	ἔ-κε-κόμμην, like ἔ-τε-τεμμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἔ-κε-κόπ-ειν		A. I. ἔ-κόψ-θην
Fut.	(κόπ-σω) κόψω	κόψομαι	F. I. κοψ-θήσομαι
Aor. I.	ἔ-κοψα	ἔ-κοψάμην	A. II. ἔ-κόπ-ην
Fut. Pf.		κε-κόψομαι	F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -εία, -έον.			

Inflection of the Perf. Mid. or Pass. <i>κάμπ-τω, to bend down</i> (κέκαμ-μαι for κέκαμμι-μαι, § 144, Rem. 2).				
Ind.	S. 1.	κέκαμμαι	Imperative.	Infinitive.
	2.	κέκαμψαι	κέκαμψο	κεκάμφθαι
	3.	κέκάμπται	κεκάμφθω	Participle.
	D. 1.	κεκάμμεθον		κεκαμμένος, -η, -ον
	2.	κέκαμφθον	κέκαμφθον	Subjunctive.
	3.	κέκαμφθον	κεκάμφθων	κεκαμμένος ὦ
	P. 1.	κεκάμμεθα		
	2.	κέκαμφθε	κέκαμφθε	
	3.	κεκαμμένοι εἰσὶ(ν)	κεκάμφθωσαν or κεκάμφθων]	
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τίον.				

§ 147. B. Verbs, whose Characteristic is a Kappa-mute, γ, κ, χ. (141.)

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ

πλέκ-ω, to weave. Fut. -ξω. *τάσσω, Att. τᾶττω, to arrange.*

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσ-ομαι	
Impf.	ἔ-πλεκ-ον	ἔ-πλεκ-όμην	ἔ-τασσ-ον	ἔ-τασσ-όμην	
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταχ-ά)	τέ-ταγμα	
	πέ-πλεχ-α	πέ-πλεγ-μαι	τέ-ταχ-α	τέ-ταγμα	
Plup.	ἔ-πε-πλεχ-ειν	ἔ-πε-πλεγ-μην	ἔ-τε-ταχ-ειν	ἔ-τε-τάγ-μην	
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι	
Aor.	ἔ-πλεξα	ἔ-πλεξάμην	ἔ-ταξα	ἔ-ταξάμην	
F. Pf.		πε-πλέξομαι		τε-τάξομαι	
PASSIVE.					
Aor. I.	(ἔ-πλέκ-θην)	ἔ-πλέχ-θην	(ἔ-τάγ-θην)	ἔ-τάχ-θην	
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι	
A. II.	ἔ-πλάκ-ην and ἔ-πλεκ-ην			ἔ-ταγ-ην	
F. II.	πλακ-ήσομαι			ταγ-ήσομαι	
Verbal Adj. πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τίον; τακτός, τακτέος.					
Inflection of the Perf. Mid. or Pass. <i>τάσσω, to arrange, and σφίγγω (§ 144, Rem. 2), to bind.</i>					
Ind. S. 1.	τέταγμα	ἔσφιγμα	Imperative.		
2.	τέταξι	ἔσφιγξαι	τέταξο	ἔσφιγξο	
3.	τέτακται	ἔσφιγγται	τετάχθω	ἔσφιγχθω	
D. 1.	τετάγμεθον	ἔσφιγμεθον			
2.	τέταχθον	ἔσφιγχθον	τέταχθον	ἔσφιγχθον	
3.	τέταχθον	ἔσφιγχθον	τετάχθων	ἔσφιγχθων	
P. 1.	τετάγμεθα	ἔσφιγμεθα			
2.	τέταχθε	ἔσφιγχθε	τέταχθε	ἔσφιγχθε	
3.	τεταγμένοι εἰσὶ(ν) or τετάχθαι	ἔσφιγμένοι εἰσὶ(ν)	τετάχθωσαν or τετάχθων	ἔσφιγθωσαν or ἔσφιγχθων	
Inf. τετάχθαι		ἔσφιγθαι	Part. τεταγμένος	ἔσφιγμένος.	

§ 148. C. *Verbs, whose Characteristic is a Tenu-
mule, δ, τ, θ.* (142.)

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and
Impf., ζ, rarer σσ.—Fut. σσ.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie,	γράφ-ω, to say,	γράφ-ομαι, to think,
Impf.	ἔ-ψευδ-οι	ἔ-ψευδ-όμην	ἔ-γραφ-ον	ἔ-γραφ-όμην
Perf.	(ἔ-ψευδ-κα) ἔ-ψευ-κα	(ἔ-ψευδ-μαι) ἔ-ψευσ-μαι	(πέ-γραφ-κα) πέ-γρα-κα	(πέ-γραφ-μαι) πέ-γρασ-μαι
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-γρά-κειν	ἔ-πε-γράσ-μην
Fut.	(ψεύδ-σω) ψευσ-ω	(ψεύδ-σομαι) ψεύ-σομαι	(γράφ-σω) γρά-σω	(γράφ-σομαι) γρά-σομαι
Aor. I.	ἔ-ψευ-σα	ἔ-ψευ-σαμην	ἔ-γρά-σα	ἔ-γρα-σαμην
F. Pf.		ἔ-ψεύ-σομαι		πέ-γρά-σομαι

PASSIVE.		
Aor. 1.	(ἔ-ψευδ-θη) ἔ-ψεύσ-θη	(ἔ-γράφ-θη) ἔ-γράσ-θη
Fut. 1.	ψευσ-θίσομαι	γρασ-θίσομαι
Verbal. Adj. (ψευδ-τίος) ψευσ-τίος, -τία, -τίον; γρασ-τίος, -τία, -τίον.		

Inflection of Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευσ-μαι	Imper.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἔ-ψεύσ-θαι
3.	ἔψευσ-ται	ἔψεύ-σθω	Participle.
D. 1.	ἔψευσ-μεθον		ἔ-ψευσ-μένος, -η, -ον
2.	ἔψευ-σθον	ἔψευ-σθον	
3.	ἔψευ-σθον	ἔψεύ-σθων	
P. 1.	ἔψεύσ-μεθα		Subjunctive.
2.	ἔψευ-σθε	ἔψευ-σθε	ἔ-ψευσ-μένος, ᾧ.
3.	ἔψευσ-μένοι εἰσὶν	ἔψεύ-σθωσαν or ἔψεύ-σθων	

§ 149. FORMATION OF THE TENSES OF LIQUID-VERBS.
(143—145.)

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, § 20, 3, but the Perf. Act. with the tense-characteristic σ, e. g.

σφαλλω, stem ΣΦΑΛΛ, Fut. σφαλ-ᾶ, first Aor. ἔ-σφαλ-α, Perf. ἔ-σφαλ-αα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -α, -οῦμαι, are contracted from -ίσω, -ίσομαι after the rejection of σ, § 20, 3. The inflection of these contracted endings is like that of contracts in -ίω in the Pres. Act. and Mid. φιλ-ᾶ, φιλ-οῦμαι, § 135. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of the above verbs—with the exception of a few whose stem-vowel is *ε*—is strengthened, either by doubling the characteristic *λ*, or by inserting the liquid *ρ* after the characteristic, or by either lengthening the short stem-vowel, as is the case in all verbs in *-ίνω*, *-ύνω*, *-όρω*, or by changing it into a long vowel or diphthong, § 16, 3, e. g. *σφάλλ-ω*, *τέμ-ω*, *κρίν-ω*, *ἀμύν-ω*, *κτείν-ω*, *φαίν-ω*, stem *ΣΦΑΛ*, *ΤΕΜ*, *ΚΡΙΝ*(ι), *ΑΜΤΝ*(υ) *ΚΤΑΝ*, *ΦΑΝ*); but *μέν-ω*, *ρέμ-ω* with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened, see No. 5, e. g. *σφάλλ-ω* (*ΣΦΑΛ*), Fut. *σφαῖλ-ῶ*, second Aor. Pass. *ἑσφαῖλ-ην*, first Aor. Perf. *ἑσφαλ-κα*, first Aor. Act. *ἑσφηλ-α*. The second Aorists Act. and Mid. rarely occur, and very seldom in prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed—as is the case with mute-verbs—from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ᾱ*, *ε*, *ι* or *υ* before the ending *-ῶ*. In the first Aor. Act. and Mid., *ᾱ* is lengthened into *η*, *ε* into *ι*, into *ι*, *υ* into *υ*, § 16, 3. Thus:

I. Class with *ᾱ* in the Future.

Pres.	Fut.	Aor.
<i>σφάλλ-ω</i> , to deceive,	<i>σφᾶλ-ῶ</i>	<i>ἑσφηλ-α</i>
<i>κᾶμν-ω</i> , to labor,	<i>κᾶμ-οῦμαι</i>	wanting
<i>τεμαίρ-ω</i> , to point out,	<i>τεμᾶρ-ῶ</i>	<i>ἑτέμμηρ-α</i>
<i>φαίν-ω</i> , to show,	<i>φᾶν-ῶ</i>	<i>ἑφην-α</i> .

II. Class with *ε* in the Future.

<i>μέν-ω</i> , to remain,	<i>μεν-ῶ</i>	<i>ἑμεν-α</i>
<i>ἄγγελλ-ω</i> , to announce,	<i>ἀγγεῖλ-ῶ</i>	<i>ἡγγειλ-α</i>
<i>τέμν-ω</i> , to cut,	<i>τεμ-ῶ</i>	wanting
<i>νέμν-ω</i> , to divide,	<i>νεμ-ῶ</i>	<i>ἑνειμ-α</i>
<i>κτείν-ω</i> , to kill,	<i>κτεν-ῶ</i>	<i>ἑκτειν-α</i>
<i>ἱμείρ-ω</i> , to desire,	<i>ἱμερ-ῶ</i>	<i>ἱμευρ-α</i> .

III. Class with *ι* in the Future.

<i>τὶλλ-ω</i> , to pluck,	<i>τὶλ-ῶ</i>	<i>ἑτὶλ-α</i>
<i>κρίν-ω</i> , to separate,	<i>κρίν-ῶ</i>	<i>ἑκρίν-α</i> .

IV. Class with *ῥ* in the Future.

Pres.	Fut.	Aor.
σύρ-ω, to draw, ἀμύν-ω, to defend,	σῦρ-ῶ ἀμύρ-ῶ	ῥέσῥ-ε ῥμύν-ε.

REM. 2. The following verbs in *-αίνω* of the first class take *ῥ* in the Aor. instead of *η*, namely, *ἰσχναίνω*, to make emaciated, (*ἰσχνῶνα*, *ἰσχνῶναι*), *κερδαίνω*, to gain, (*ἐκέρδῶνα*, *κερδῶναι*), *κοιλαίνω*, to hollow out, (*ἐκοιλῶνα*, *κοιλῶναι*), *λεπταίνω*, to lighten, *ὀργαίνω*, to enrage, *πεπαινώ*, to ripen : also all verbs in *-αῖνω*, e. g. *περαινώ*, Fut. *περανῶ*, Aor. *ἐπέρανῶ*, Inf. *περᾶναι* (except *τετραπῶνα*, to bore, *ἐτίτρηνα*, *τετρήναι*), and all in *-ιαίνω*, e. g. *πιαίνω*, to make fat, *ἐπιῶνα*, *πιᾶναι* (except *μιαίνω*, to stain, *μῆναι*, rarely *μιᾶναι*).—The verb *σημαίνω*, to give a signal, has both *σημῆναι*, which is usual among the Attic writers, and *σημαῖναι*. Also *αἶρω*, to raise, and *ἄλλομαι*, to leap, are formed with *ῥ*, *ἄραι*, *ἄλασθαι*, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. *ἤρα*, *ἤλαμην* (second Aor. *ἤλόμην* is not used in the Ind. and very rarely elsewhere). Comp. on *α*, § 16, 7.

6. The first Perf. Act. of verbs with the characteristic *ρ*, according to § 19, 3, must end in *-γκα*, e. g. *μεμιάρ-γκα* from *μιαίνω* instead of *με-μιάρ-κα*, *πέγαγκα* from *γαίνω*, *παρώξωγκα* from *παρ-ωξένω*, to excite. But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ρ*, e. g. *κεκέρδᾱκα* from *κερδαίνω*, or also, as in *κτείνω*, by using the form of the second Perf., e. g. *έκτοσα*, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* from *MENEW*.

7. The three following verbs with the characteristic *ρ* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass. :

κρίνω, to separate,	κέκρικα	κέκριμαι	ἐκρίθην
κλίνω, to bend down,	κέκλικα	κέκλιμαι	ἐκλίθην
πλύνω, to wash,	πέπλυκα	πέπλυμαι	ἐπλύθην.

REM. 3. *Τείνω*, to stretch, and *κτείνω*, to kill, form the above mentioned tenses from new themes, viz. *ΤΑΣΩ*, *ΚΤΑΝΩ*, *ΚΤΑΣΩ*, thus :

τέτασκα	τέταμαι	ἐτάσθην
ἐκτάσκα and ἔκταγκα	ἐκτάμαι	ἐκτάσθην (ἐκτάνθην among the later writers);

yet the forms of *κτείνω* here presented, are not Attic. The Attic writers use *έκτοσα* as the Perf. Act., see No. 6, and instead of *έκταμαι* and *ἐκτάσθην*, substitute *τεθνήκα* and *ἀπέθανον* in passive phrases with *ἐπέ* and the Gen.

REM. 4. *Κρίνω*, *κλίνω*, *πλύνω* and *κτείνω*, among the poets, often retain *ρ* in the first Aor. Pass. according to the necessities of the verse, e. g. *ἐκρίνθην*, *ἐκλύνθην*; in prose these forms seem to be doubtful, yet *κατακρίνθην* is found in X. Hell. 4. 1, 30., in all the copies.

8. On the formation of the Perf. Mid., the following things should be noted :

Verbs in *-αίνω* and *-ώνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. φαίν-ω πέφα-σμαι πε-φά-σμεθα — σημαίνω σεσήμασμαι — περαίνω πε-πίρασμαι — ραίνω ῥήρασμαι — παχύν-ω πεπάχυν-σμαι — μολύν-ω μεμόλυσμαι — λυμαίνομαι λελυμασμένοι εἰσίν — μαιίνω μεμίασμαι ; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίν-ω, ἐξηραμ-μαι and ἐξηρασμαι instead of ἐξηραμ-μαι, παροξύνω, *to excite*, πυροῖξυμαι, αἰσχύν-ω ἤσχυμμαι ; a very few verbs drop *ν* without substituting a strengthening *σ* ; the vowel, however, is made long, e. g. τραχύν-ω, *to make rough*, τε-τράχυν-μαι also τετράχυσμαι and τετράχυνμαι. It is evident, that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασμαι, πέφαν-σαι, πέφανται, ἐξηραμ-μαι, -ανσαι, -ανται, ἤσχυμμαι, -υσσαι, -υσται, -ύμμεθον. See φαίν-ω and ξηραίνω, page 179.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3 ; on the *α*, the vowel of variation, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140 ; on the Perf. of ἀγείρω and ἰγείρω with Att. Redup., see § 124.

9. In the second Perf., which, however, belongs only to a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take *ο*, the vowel of variation, § 140, 4, e. g. φαίν-ω, first Aor. ἔφηνα, second Perf. πέφην-α ; but σπεύ-ω, Fut. σπεύ-ω, second Perf. ἔσπου-α.

§ 150. *Paradigms of Liquid-Verbs.* (146.)

ἀγγέλλω, *to announce.*

ACTIVE.				
Present,	Ind. ἀγγέλλ-ω	Subj. ἀγγέλλω	Imp. ἀγγέλλε	Inf. ἀγγέλλειν
	Part. ἀγγέλλων			
Impf.	Ind. ἤγγελλ-ον	Opt. ἀγγέλλοιμι		
Perf. I.	Ind. ἤγγελ-κα	Subj. ἤγγελκω	Imp. not in use	Inf. ἤγγελκέναι
	Part. ἤγγελκώς			
Plup. I.	Ind. ἤγγελ-κειν	Opt. ἤγγελ-κοιμι		
Perf. II.	ἔ-φθόρ-α, perdidici, from φθείρ-ω, perdo ; Plup. II. ἐ-φθόρ-ειν			

Fut. Ind.	S. 1.	ἄγγελ-ῶ	Opt. ἄγγελοίμ	or	ἄγγελοίην		
		ἄγγελ-εῖς				ἄγγελοῖς	ἄγγελοῖς
		ἄγγελ-εἰ				ἄγγελοῖ	ἄγγελοῖ
	D. 2.	ἄγγελ-εῖτον	ἄγγελοίτον	ἄγγελοίητον			
		ἄγγελ-εῖτον	ἄγγελοίτην	ἄγγελοίητην			
	P. 1.	ἄγγελ-οῦμεν	ἄγγελοίμεν	ἄγγελοίημεν			
		ἄγγελ-εῖτε	ἄγγελοίτε	ἄγγελοίητε			
		ἄγγελ-οῦσθε	ἄγγελοίητε	ἄγγελοίητε			
	Inf. ἄγγελεῖν		Part. ἄγγελῶν, -οῦσα, -οῦν				
	Aor. I.	Ind.	ἔγγειλ-α	Subj. ἄγγειλῶ	Opt. ἄγγειλάμ	Imp. ἄγγελε	
Inf. ἄγγειλαι Part. ἄγγειλας							
Aor. II.	Ind.	ἔγγειλ-ον	Subj. ἄγγειλῶ	Opt. ἄγγελοίμ	Imp. ἄγγελε		
Inf. ἄγγελεῖν Part. ἄγγελῶν, -οῦσα, -όν.							
MIDDLE.							
Pres.	Ind.	ἄγγελλ-ομαι	Subj. ἄγγελλομαι	Imp. ἄγγέλιον	Inf. ἄγγελλεσθαι		
Part. ἄγγελλόμενος							
Impf.	Ind.	ἔγγελλ-όμην	Opt. ἄγγελλοίμην				
Pf. Ind.	S. 1.	ἔγγειλ-μαι	Imperative.	Infinitive. ἔγγειλ-θαι Participle. ἔγγειλ-μένος Subjunctive. ἔγγειλ-μένος; ᾧ			
		ἔγγειλ-σαι				ἔγγειλ-σο	
		ἔγγειλ-ται				ἔγγειλ-θω	
	D. 1.	ἔγγειλ-μεθον	ἔγγειλ-θον				
		ἔγγειλ-θον					
		ἔγγειλ-θον					
	P. 1.	ἔγγειλ-μεθα	ἔγγειλ-θε				
		ἔγγειλ-θε					
		ἔγγειλ-μένοι εἰσάψ	ἔγγειλθώσαν or ἔγγειλ-θων]				
	Plp. Ind.	ἔγγειλ-μην, -σο, -τα, -μεθον, -θον, -θην, -μεθα, -θε, ἔγγειλμένοι ἦσαν					
Fut. Ind.	S. 1.	ἄγγελ-οῦμαι	Opt. ἄγγελοῦμην	Infinitive. ἄγγελ-εἰσθαι Participle. ἄγγελ-οόμενος			
		ἄγγελ-ῃ or -εἰ				ἄγγελ-οῖο	
		ἄγγελ-εῖται				ἄγγελ-οῖτο	
	D. 1.	ἄγγελ-οῦμεθον	ἄγγελ-οίμεθον				
		ἄγγελ-εἰσθον				ἄγγελ-οῖσθον	
		ἄγγελ-εἰσθον				ἄγγελ-οῖσθην	
	P. 1.	ἄγγελ-οῦμεθα	ἄγγελ-οίμεθα				
		ἄγγελ-εἰσθε				ἄγγελ-οῖσθε	
		ἄγγελ-οῦνται	ἄγγελ-οῖντο				
	Aor. I.	Ind.	ἔγγειλ-άμην			Subj. ἄγγειλ-ωμαι	Opt. ἄγγειλ-αίμην
Inf. ἄγγειλαι Part. ἄγγειλ-άμενος							
Aor. II.	Ind.	ἔγγειλ-όμην	Subj. ἄγγειλ-ωμαι	Opt. ἄγγειλ-οίμην	Imp. ἄγγειλ-ου		
Inf. ἄγγειλ-εσθαι Part. ἄγγειλ-όμενος.							
PASSIVE.							
Aor. I.	Ind.	ἔγγειλ-θην	Subj. ἄγγειλ-θῶ	Opt. ἄγγειλ-θείην	Imp. ἄγγειλ-θῃ		
Inf. ἄγγειλ-θῆναι Part. ἄγγειλ-θείς							
Fut. I.	Ind.	ἄγγειλ-θήσομαι	Opt. ἄγγειλ-θήσοίμην	Inf. ἄγγειλ-θήσασθαι	Part. ἄγγειλ-θήσόμενος		
Aor. II.	Ind.	ἔγγειλ-ῃ	Subj. ἄγγειλ-ῶ	Opt. ἄγγειλ-είην	Imp. ἄγγειλ-ῃ		
Inf. ἄγγειλ-ῆναι Part. ἄγγειλ-είς							
Fut. II.	Ind.	ἄγγειλ-ήσομαι, etc., like the first Fut. Pass.					
Verbal adjective : ἄγγειλ-τέος, -τέα, -τέον.							

§ 151. *Shorter Paradigms, arranged according to the stem-vowel of the Future.* (147.)

(a) with *ǎ* in the Future, σφάλλω, fallo; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἔ-σφαλλ-ον	ἔ-σφαλλ-όμεν	ἔ-φαιν-ον	ἔ-φαιν-όμεν
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαι-κα)	πέ-φασ-μαι
Plup. I.	ἔ-σφάλ-κειν	ἔ-σφάλ-μην	(ἔ-πε-φάγ-κειν)	ἔ-πε-φάσ-μην
Perf. II.			πέ-φην-α, I appear,	
Plup. II.			ἔ-πε-φήν-ειν, I appeared,	
Fut.	σφαῶλ-ῶ, εἴς, εἴ	wanting	φάν-ῶ	φάν-οῦμαι ¹
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην ²
¹ I shall appear, ἀποφ., I shall affirm. ² Prose ἀπεφ., it was affirmed by me.				
PASSIVE.				
Aor. I.	ἔ-σφάλ-θην		ἔ-φάν-θην, I appeared,	
Fut. I.	σφαλ-θήσομαι		φαν-θήσομαι	
Aor. II.	ἔ-σφαῶλ-ην		ἔ-φάν-ην, I appeared,	
Fut. II.	σφαῶλ-ήσομαι		φάν-ήσομαι, I will appear.	
Verbal adjective; σφαλ-τέος, -τέα, -τέον, φαν-τέος.				
Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, § 149, Rem. 3, to stretch.				
Ind. S. 1.	πέ-φασ-μαι	ἔ-ξηράμ-μαι	τέ-τά-μαι	
2.	πέ-φαν-σαι	ἔ-ξηραν-σαι	τέ-τά-σαι	
3.	πέ-φαν-ται	ἔ-ξηραν-ται	τέ-τά-ται	
D. 1.	πέ-φασ-μεθον	ἔ-ξηράμ-μεθον	τέ-τά-μεθον	
2.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον	
3.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον	
P. 1.	πέ-φασ-μεθα	ἔ-ξηράμ-μεθα	τέ-τά-μεθα	
2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε	
3.	πέ-φασ-μένοι εἰσίν	ἔ-ξηραμ-μένοι εἰσίν	τέ-τα-νται	
Imp. S. 2.	(πέ-φαν-σο)	(ἔ-ξηραν-σο)	τέ-τά-σο	
3.	πε-φάν-θω	ἔ-ξηράν-θω	τε-τά-σθω	
D. 2.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον	
3.	πε-φάν-θων	ἔ-ξηράν-θων	τε-τά-σθων	
P. 2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε	
3.	πε-φάν-θωσαν or πε-φάν-θων	ἔ-ξηράν-θωσαν or ἔ-ξηράν-θων	τε-τά-σθωσαν or τε-τά-σθων	
Inf.	πε-φάν-θαι	ἔ-ξηράν-θαι	τε-τά-σθαι	
Part.	πε-φασ-μένος	ἔ-ξηραμ-μένος	τε-τά-μένος.	

§ 152 (b) with ε in the Future, ἵμειρ-ω (Ion. and Poet.),
to desire, and στέλλω, to send. (14.)

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ἵμειρ-ω	ἵμειρ-ομαι	στέλλ-ω	στέλλ-ομαι
Impf.	ἵμειρ-ον	ἵμειρ-όμην	ἔ-στελλ-ον	ἔ-στελλ-όμην
Pf. I.	ἵμερ-κα	ἵμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι
Plp. I.	ἵμερ-κειν	ἵμερ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην
Pf. II.			ἔ-σθόρ-α fr. σθείρ-ω I have destr.	
Plp. II.			ἔ-σθόρ-ειν, I had destroyed,	
Fut.	ἵμερ-ῶ	ἵμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
Aor. I.	ἵμερ-α	ἵμερ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην
PASSIVE.				
Aor. I.	ἵμέρ-θην	ἔ-στάλ-θην	A. II.	ἔ-στάλ-την
Fut. I.	ἵμερ-θήσομαι	σταλ-θήσομαι	F. II.	στάλ-ήσομαι
Verbal Adj. ἵμερ-τός, -ή, -όν, ἵμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.				
REMARK. The inflection of the Perf. Mid. or Pass. is like ἔγγελ-μαι.				

§ 153 (c) With ῖ and ῡ in the Future. (14.)

(α) τίλλ-ω, to pluck, σῆρ-ω, to draw, μολῶν-ω, to defile.

Pres.	τίλλ-ω	σῆρ-ω	μολῶν-ω
	τίλλ-ομαι	σῆρ-ομαι	μολῶν-ομαι
Perf.	τέ-τιλ-κα	σέ-σερ-κα	(με-μόλνη-κα)
	τέ-τιλ-μαι	σέ-σερ-μαι	με-μόλνη-μαι
Fut.	τίλ-ῶ	σῆρ-ῶ	μολῶν-ῶ
	τίλ-οῦμαι	σῆρ-οῦμαι	μολῶν-οῦμαι
Aor. I.	ἔ-τίλ-α	ἔ-σερ-α	ἔ-μόλνη-α
	ἔ-τίλ-άμην	ἔ-σερ-άμην	ἔ-μόλνη-άμην
A. I. P.	ἔ-τίλ-θην	ἔ-σερ-θην	ἔ-μόλνη-θην
F. I. P.	τίλ-θήσομαι	σερ-θήσομαι	μολῶν-θήσομαι
Aor. II. and Fut. II. P. ἔ-σερ-την, σῆρ-ήσομαι			
Verbal Adj. τιλ-τός, τιλ-τέος, σερ-τός, σερ-τέος, μολν-τός, μολν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-σερ-μαι, is like ἔγγελ-μαι, and that of με-μόλνη-μαι like πέ-φασ-μαι, that of ἰσχυμ-μαι, formed from αἰσχύν-ω, to shame, like ἐ-ξίκαμ-μαι.			

(β) κλίσ-ω, to bend down, πλύν-ω, to wash, with ν dropped, § 149, 7.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλίσ-ω	κλίσ-ομαι	πλύν-ω	πλύν-ομαι
Perf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλυν-κα	πέ-πλυν-μαι
Fut.	κλίσ-ῶ	κλίσ-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἔ-κλι-α	ἔ-κλι-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην
PASSIVE.				
Aor. I.	ἔ-κλι-θην	Fut. I. κλι-θήσομαι	ἔ-πλυν-θην	πλυν-θήσομαι
A. II.	ἔ-κλι-την	Fut. II. κλίσ-ήσομαι		
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυν-τός, πλυν-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. of κέ-κλι-μαι and πέ-πλυν-μαι is like τέ-τά-μαι, and corresponds with that of pure verbs.				

§ 154. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.* (150—153.)

1. The Future of very many Active verbs is in the Middle form, e. g. ἀκούω, *to hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αίω or -άω and -έω, whose stem ended originally in -αν and -εν (αF, εF), resume the ν in the Aorist and Future, §25, 2:

καίω, Att. κάω (without contraction), *to burn*, Fut. καίσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστίος, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω, Att. κλάω (without contraction), *to weep*, κλαύσομαι or κλαυσοῦμαι, No. 3, ἔκλαισα, etc. See § 166, 18.

δίω, *to run*, Fut. θεύσομαι or θενσοῦμαι, No. 3; the other tenses are wanting. See τρέχω, § 167.

πείω, *to swim*, Fut. νεύσομαι or νενσοῦμαι, No. 3; Aor. ἔννευσα.

πλείω, *to sail*, Fut. πλεύσομαι, usually πλενσοῦμαι, No. 3; Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύσθην; verbal Adj. πλειυστός.

πνέω, *to blow*, Fut. πνεύσομαι or πνευσοῦμαι, No. 3, but the compounds, e. g. συμ-, ἐμ-πνεύσω; Aor. ἔπνευσα; Aor. Pass. ἐπνεύσθην.

φείω, *to flow*, Fut. φεύσομαι; Aor. ἔφύενσα; neither form belongs to the Attic, which uses instead of them φύησομαι, ἐφύήην, § 192, and so also the Perf. ἐφύήκα.

REMARK 1. The verb χέω (χέFω, χεύω), *to pour out*, differs from the preceding verbs; Fut. χέω; Fut. Mid. χέομαι, see No. 4; Aor. ἔχεα, Subj. χέω, Inf. χέαι, Imp. χέον, χέάτω, etc.; Aor. Mid. ἐχέαμην, see No. 7; Perf. Act. κέχυκα; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἐχέυθην, § 223. The forms with εν belong only to the Epic; Fut. χεύω; Aor. ἔχενα.

3. Doric Future. The circumflexed Fut. form of liquid verbs is used by the Doric writers with verbs whose tense-characteristic is σ, e. g. τυψῶ, -εῖς, -εῖ, -οῦμεν, -εῖτε, -οὔντι; τυψοῦμαι, etc., and this form prevails in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:

φεύγ-ω, <i>to flee</i> ,	Fut. φευξοῦμαι and φεύξομαι
παιζ-ω, <i>to sport</i> ,	“ παιξοῦμαι “ παίξομαι
χέζ-ω, <i>alvum exonerare</i> ,	“ χεσοῦμαι
πίπτ-ω, <i>to fall</i> ,	“ πεσοῦμαι (ΠΕΤΩ)
πυνθάνομαι, <i>to inquire</i> ,	“ πυνσοῦμαι, usually πεύσομαι
and in those mentioned under No. 2, κλαίω, πλείω, πνέω, νείω, θείω.	

4. Future without the tense-characteristic. The following verbs have a Future, which, as it wants the Future characteristic σ , and has the inflection of the Present, takes, throughout, the form of a Present, viz.

$\tilde{\epsilon}\delta\text{-}\omega$, Epic, usually $\tilde{\epsilon}\sigma\theta\iota\omega$, to eat, Fut. $\tilde{\epsilon}\delta\text{-}\omicron\mu\alpha\iota$; $\pi\iota\sigma\text{-}\omega$ ($\Pi\Lambda\Omega$), to drink, Fut. $\pi\iota\text{-}\omicron\mu\alpha\iota$; $\chi\iota\omega$, to pour out, Fut. $\chi\iota\omega$, $\chi\epsilon\acute{\iota}\varsigma$, $\chi\epsilon\acute{\iota}$, etc.; Fut. Mid. $\chi\iota\sigma\mu\alpha\iota$, see Rem. 1.

5. Also two mute verbs take the Future form of liquid verbs in $\text{-}\omicron\upsilon\mu\alpha\iota$ without σ :

$\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$, to fight, Fut. $\mu\alpha\chi\text{-}\omicron\upsilon\mu\alpha\iota$, formed from the Ion. $\mu\alpha\chi\text{-}\acute{\iota}\sigma\omicron\mu\alpha\iota$.
 $\tilde{\epsilon}\sigma\mu\alpha\iota$ ($\tilde{E}\Delta\Omega$), to sit, Fut. $(\tilde{\epsilon}\delta\text{-}\omicron\upsilon\mu\alpha\iota)$ $\kappa\alpha\theta\tilde{\epsilon}\delta\text{-}\omicron\upsilon\mu\alpha\iota$.

6. The Fut. Perf. of the following verbs has an Active form:

$\sigma\tau\acute{\iota}\nu\omega$, to die, Perf. $\tau\acute{\epsilon}\theta\eta\mu\alpha$, I am dead, Fut. Perf. $\tau\epsilon\theta\eta\acute{\iota}\varsigma\omega$ or $\text{-}\xi\sigma\mu\alpha\iota$,
 I shall be dead;
 $\kappa\lambda\acute{\alpha}\zeta\omega$, to cry out, Perf. $\kappa\acute{\iota}\lambda\alpha\gamma\gamma\alpha$, I am crying out, Fut. Perf. $\kappa\alpha\lambda\acute{\epsilon}\gamma\varsigma\omega$ or
 $\text{-}\xi\sigma\mu\alpha\iota$, I shall be crying out;
 $\iota\sigma\tau\eta\mu\iota$, to station, Perf. $\acute{\epsilon}\sigma\tau\eta\mu\alpha$, I stand, Fut. Perf. $\iota\sigma\tau\acute{\iota}\varsigma\omega$ or $\text{-}\xi\sigma\mu\alpha\iota$, I shall
 stand.

7. The three following verbs, which are not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ :

$\epsilon\acute{\iota}\pi\alpha\iota$, second Aor., to say, first Aor. $\epsilon\acute{\iota}\kappa\text{-}\alpha$; $\phi\acute{\epsilon}\rho\omega$ ($\tilde{E}\Gamma\tilde{\Lambda}\Omega$), to bear, first
 Aor. $\tilde{\eta}\nu\epsilon\gamma\chi\text{-}\alpha$, second Aor. $\tilde{\eta}\nu\epsilon\gamma\chi\omicron\nu$; $\chi\iota\omega$, $\tilde{\epsilon}\chi\iota\alpha$, see Rem. 1.

8. The verb $\chi\acute{\epsilon}\zeta\text{-}\omega$ ($\tilde{X}\tilde{E}\Delta\Omega$), *alvum exonerare*, forms the second Aor. according to the analogy of the first Aor., i. e. with the tense-characteristic σ , viz. $\tilde{\epsilon}\chi\epsilon\sigma\omicron\nu$. The first Aor. $\tilde{\epsilon}\chi\epsilon\sigma\alpha$ is more frequent.

REM. 2. In the second Aor., $\tilde{\epsilon}\pi\epsilon\sigma\omicron\tau$, from $\Pi\tilde{E}\tilde{T}\text{-}\omega$ ($\pi\acute{\iota}\lambda\tau\omega$), to fall, the σ is not the tense-characteristic, but belongs to the stem, since the τ has here been changed into σ , Dor. $\tilde{\epsilon}\pi\epsilon\sigma\omicron\nu$. The first Aor. $\tilde{\epsilon}\pi\epsilon\sigma\alpha$ is later, but is found in Eurip.

9. The following verbs, pure and impure, but which by assuming an ϵ as their characteristic in forming the tenses, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

$\pi\tau\acute{\alpha}\text{-}\omicron\mu\alpha\iota$, to obtain, Perf. $\kappa\acute{\epsilon}\tau\eta\mu\alpha\iota$, I possess, Subj. $\kappa\epsilon\tau\acute{\omega}\mu\alpha\iota$, $\text{-}\tilde{\eta}$, $\text{-}\tilde{\eta}\tau\alpha\iota$;
 Plup. $\tilde{\epsilon}\kappa\epsilon\tau\acute{\iota}\mu\eta\eta$, I possessed, Opt. $\kappa\epsilon\tau\acute{\iota}\mu\eta\eta$, $\kappa\epsilon\tau\acute{\iota}\tilde{\eta}\omicron$, $\kappa\epsilon\tau\acute{\iota}\tilde{\eta}\iota\omicron$ or $\kappa\epsilon\tau\acute{\iota}\mu\eta\eta$,
 $\text{-}\tilde{\phi}\omicron$, $\text{-}\tilde{\phi}\iota\omicron$.
 $\mu\epsilon\mu\eta\sigma\kappa\omega$ ($\tilde{M}\tilde{N}\tilde{\Lambda}\Omega$), to remind, Perf. $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$, I remember, Subj. $\mu\epsilon\mu\eta\omega\mu\alpha\iota$,
 $\text{-}\tilde{\eta}$, $\text{-}\tilde{\eta}\tau\alpha\iota$; Plup. $\tilde{\iota}\mu\epsilon\mu\eta\acute{\iota}\mu\eta\eta$, Opt. $\mu\epsilon\mu\eta\acute{\iota}\mu\eta\eta$, $\text{-}\tilde{\eta}\omicron$, $\text{-}\tilde{\eta}\iota\omicron$ or $\mu\epsilon\mu\eta\acute{\iota}\mu\eta\eta$,
 $\text{-}\tilde{\phi}\omicron$, $\text{-}\tilde{\phi}\iota\omicron$, and in X. An. 1. 7, 5. $\mu\acute{\epsilon}\mu\eta\omicron\iota\alpha$.

βάλλω, *to throw* (*BAA*), Perf. βέβλημαι, 2 Pers. Pl. Perf. Subj. διαβεβλήσθῃ, *Andoc.* p. 22. §24.

καλέω, *to name*, Perf. κέκλημαι, *I am named*; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆο, -ῆτο.

REM. 3. ἐκτετεμήσθων may be found in Pl. Rp. 564, c; at present, however, the right reading in most Codd. is ἐκτετεμήσεσθων.

§ 155. *Syncope.* (154.)

1. A few verbs, in certain forms, suffer Syncope, § 16, 8. The following prose words, e. g. belong here :

πίτομαι, *to fly*, Aor. ἐπτόμην, πτέσθαι

ἐγείρω, *to wake*, second Aor. ἤγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), *I awake*.

ἔρχομαι, *to go*, second Aor. ἦλθον, Inf. ἐλθεῖν, etc., from ἘΛΕΤΘΩ, § 167.

2. This Syncope occurs most frequently after the reduplication; thus, e. g.

a. In the Present:

γίγνομαι, *to become*, instead of γι-γένομαι, stem ΓΕΝΩ.

μῖμνω, *to remain*, Poet., instead of μι-μένω.

πίπτω, *to fall*, instead of πι-πέτω, stem ΠΕΤΩ.

b. In the Perfect:

πεπάννυμι, *to spread out*, πέπταμαι.

§ 156. *Metathesis.* (155.)

1. Metathesis, § 22, occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass. and first Fut. Pass., seldom in the second Aor., sometimes also in the Passive, both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis :

βάλλω, *to throw*, Fut. βαλῶ (*βαλλήσω*, *Aristoph.*); Aor. ἔβαλον; Aor. Mid. ἐβαλόμην; *BAA*; Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθη.

δαμάω, usually δαμάζω, *to tame*, Fut. δαμάσω; Aor. ἰδάμασα; *ΔMA*; Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἰδμήθη.

δοῦμι, *to build*, mostly Poet. and Ion., Aor. ἔδουκα; Aor. Mid. ἐδουμάμην; *ΔME*; Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι.

θνήσκω, to die, Aor. ἔθανον; Perf. τέθνηκα.

θρόσκω, to leap, Aor. ἔθορον.

καίω, to call, Poet. κικλήσκω, like θνήσκω, Fut. καλώ; Perf. κέκληκα.

κάμνω, laboro, Aor. ἔκαμον; Perf. κέκμηκα.

σάλλω, σαλλίω, to make dry, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκλήσομαι.

τίμνω, to cud, Aor. ἔτιμον, Perf. τίτιμνα.

τλήσομαι, I will bear; Aor. ἔτλην; Perf. τίτληκα, from the stem *TLIA*.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:

μικά-ννμι, Poet. μικά-ω, to mingle, Fut. μικάσω; Perf. Mid. or Pass. κικῶ-μαι instead of κικῶ-μαι; Aor. Pass. ἐκράθην.

πικράσκω, to sell, instead of πιπράσκω, πιπρίσκω, from πικράω, hence Fut. πικῶσω; Perf. πικράκα, πικράμαι; Aor. Pass. ἐπράθην; Fut. Perf. πεπράσομαι.

στροφέ-ννμι, to streic; secondary form στρώ-ννμι instead of στρέ-ννμι; Fut. στρώσω; Aor. ἔστρωσα; Perf. Mid. or Pass. ἑστρωμαι; Aor. Pass. ἐστρώθην.

πείσσω, appropinquo, to bring to, πείσθω, πλάθω; Aor. Pass. ἐπείσθην; Poet. Att. ἐπλάθην; second Aor. Att. ἐπλάμην; Perf. Mid. or Pass. Att. πέπλάμαι.

(b) Also in the stem of the verb θράττω, to disturb, formed from τράττω, τράττω, secondary Attic form of τράσσω; Aor. ἔθραξεν.

§ 157. Verbs in -ω with the Stem of the Present strengthened. (134.)

1. It has already been seen, §§ 138—140, that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the mode of strengthening there mentioned, by τ (πτ, κτ), σ, (σσ, ζ), and by lengthening the stem-vowel, there are others, which will now be specified.

2. In this specification, all the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals, § 138, 3. As many verbs do not form the Fut. and first Aor. Mid., every verb, which has these tenses, is denoted by the abbreviation, *Mid.* The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive*, § 102, 3. The μ, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -μι, to be treated more at large below. See § 191.

§ 158. I. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.* (158.)

PRELIMINARY REMARK. *Βαίνω* has lengthened the stem-vowel α into αι; *λαίνω*, α into αυ; *δύνω* and *πίνω*, υ̃ and ι into ῡ and ῖ.

1. *βαίνω*, to go, (BA-), Fut. *βήσομαι*; Perf. *βέβηκα*, § 194; second Aor. *ἔβην* (μ, § 191); Pass. in compounds, e. g. *ἀναβαίνομαι*, *ἀναβέβᾱμαι*, *παραβέβᾱμαι*, *ἀνεβᾶσθην*, *παρεβᾶσθην*, §§ 130, (c) and 131, 5. Verbal adjective *βατός*.

REMARK. First Aor. Act. *ἔβησα*, and Fut. *βήσω*, are transitive, *I brought, will bring*, and belong only to the poetic Ionic and later writers.

2. *δύνω*, to go in, to go under, to emerge, to put on. The un-strengthened verb *δύω* (*καταδύω*) Fut. *δύσω* and first Aor. Act. *ἰδύσα* has a transitive signification in the Pres., to wrap up, to sink; Aor. Pass. *ἐδύσθην*, § 130, (b) 2. But the Mid. *δύομαι*, *δέδῡμαι*, *δύσομαι*, *ἐδυσάμην*, to wrap up one's self, to go into, or under, to clothe one's self; the Perf. *δέδῡκα* and the Aor. *ἔδυν* (μ, § 191), have the same signification.

3. *ελαίνω*, to drive, secondary form *ἐλῶ*, -ᾶς, etc. poetic, yet also in X. Cy. 8. 3. 32. *ἀπέλα* Imp., Fut. *ἐλᾶσω*, Att. *ἐλῶ*, -ᾶς, -ᾶ, Inf. *ἐλᾶν*, § 117; Aor. *ἤλασα*; Perf. *ἐλήλακα*, *ἐλήλαμαι*; Inf. *ἐηλάσθαι*, § 124; Aor. Pass. *ἤλασθην* [ᾶ in the tense-formation, § 130, (c); without σ, § 131, 5].—Mid.—Verbal adjective *ελατός*, *ελατέος* (X. Hipparch. 2, 7.).

4. *θύνω* and *θύω* (poet.), to rage, Fut. *θύσω*, etc.; second Aor. Part. *θύμενος* (μ), *raging*.

5. *πίνω*, to drink, *πίομαι*, § 154, 4, among the later writers *πιούμαι*, but also, in X. Symp. 4, 7. *πειῖσθε*; second Aor. *ἔπιον*, Inf. *πειῖν*, Pass. *πιών*, Imp. *πῖθι*, § 192, poet. *πίε*; *ΠΟ-* Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἐπόσθην*, §§ 130, (c) and 131, 5. Verbal adjective *ποτός*, *ποτέος*.

6. *τίνω*, to expiate, to satisfy, Fut. *τίσω*; Aor. *ἔτισα*; Perf. Act. *τέτικα*; Perf. Mid. or Pass. *τέτιομαι*, Aor. Pass. *ἐτίσθην*, § 131. Mid. *τίνομαι*, to avenge, to punish, *τίσομαι*, *ἐτίσάμην*.

Τίω, to honor, *τίσω*, *ἔτισα*, *τίριμαι*, Poet.

7. *φθάνω*, to anticipate, Fut. *φθήσομαι*, more rarely *φθάσω*,

e. g. X. Cy. 5. 4, 38; first Aor. ἐφθᾶσα; second Aor. ἐφθην and ἐφθάμην (μῖ, § 192); Perf. ἐφθᾶκα.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, e. Symp. 211, a.), *to perish*, (seldom *to consume*), Fut. φθίσω and Aor. ἐφθισα, trans. *to consume*. — Intrans., Fut. φθίσομαι; Perf. ἐφθίμην, ἐφθινται; Plup. and second Aor. ἐφθίμην, Subj. φθίωμαι, Opt. φθίμην, φθίτω, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *to the dead*, (μῖ, § 192). Verbal adjective φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:

9. δάκνω, *to bite*, Aor. ἐδάκον; Fut. δήξομαι; Perf. Aor. δέδιχα; Perf. Mid. or Pass. δέδιγμαι; Aor. Pass. ἐδήχθην.

10. κάμνω, *laboro*, Aor. ἔκαμον; Fut. καμοῦμαι; Perf. κέκμηκα, § 156, 2.

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἔταμον, § 140, 2); Perf. τέτεμχα, § 156, 2); Perf. Mid. or Pass. τέτεμμαι, Subj. τέμυσθον, § 154, Rem. 3; Aor. Pass. ἐτέμθην; Fut. Perf. τετμήσομαι — Mid.

§ 159. II. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable τε before the ending.* (α.)

1. βῦ-ρέω, *to stop up*, Fut. βύσω; Aor. ἐβύσα; Perf. Mid. or Pass. βέβυσμα, Aor. Pass. ἐβύσθην, § 131.

Pres. βύω, not used by the Attic writers.

2. ix-ρέομαι, (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it) ἀγικιρέομαι, *to come*, Fut. ἀγίξομαι; Aor. ἀγικάρην, ἀγικέσθαι; Perf. ἀγίγμαι, ἀγίχθαι; Plup. ἀγίγμην, ἀγίχτο.

3. κν-ρέω, *to kiss*, Fut. κύσω; Aor. ἔκυσα, § 130, (b). But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκνυσα, Inf. προσκύνσαι).

4. ὑπισχ-ρέομαι (ὑπίσχ-ομαι Ion.), *to promise*, Aor. ὑπέσχ-όμην, Imp. ὑπόσχον; but Fut. ὑποσχίσομαι; Perf. ὑπέσχημαι. So, ἀπ-πισχροῦμαι or ἀμπέχομαι, *to clothe*, from ἀπέχω, *to surround*, Fut. ἀμφέξω, Aor. ἔμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἔμπισχόμην and ἔμπισχόμην, § 126, 1.

§ 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ᾶν, more rarely αιν, before the ending.* (161.)

a. ᾶν or αιν is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and σ, which is changed in the inflexion into η.—The σ in the ending -άνω is short Attic, but the Epic is long; in ἰκάνω it is long both among the Attic and the Epic writers.

1. αἰσθ-άν-ομαι (seldom αἰσθομαι), *to perceive*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. ἀμαρτάνω, *to miss*, Aor. ἤμαρτον; Fut. ἀμαρτήσομαι; Perf. ἤμαρτηκα; Perf. Pass. ἤμαρτημαι; Aor. Pass. ἤμαρτήθην (X. An. 5. 9, 21. Vect. 4, 37).

3. ἀπεχθάνομαι, *to be hated*, Aor. ἀπηχθόμην (poet. ἤχθόμην); Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὔξω), *to increase*, Fut. αὐξήσω; Aor. ἠύξησα; Perf. ἠύξηκα; Mid. and Pass. *to thrive*, Perf. ἠύξημαι; Fut. αὐξήσομαι; Aor. ἠύξήθην.

5. βλαστάνω, *to sprout*, Aor. ἔβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα, § 123, 2.

6. δαρθάνω, commonly in composition, καταδ., *to sleep*, Aor. κατέδαρθον (καταδαρθέντα Aristoph. Plut. 300.); Fut. καταδαρθήσομαι; Perf. καταδεδάρθηκα.

7. ἰζάνω and καθιζάνω, secondary form from ἰζω, καθίζω. See § 166, 16.

8. κληγγάνω, used of dogs, a secondary form from κλάζω, *to cry out*, Fut. κλάγξω (κεκλάγξομαι Aristoph. Vesp. 930, see § 164, 6); Aor. ἐκλαγξα, ἐκλαγον Eur. Iph. T. 1062.; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδάνω, οἰδαινών (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω.

10. ὀλισθάνω (-αίνω not used by the Attic writers), *to slip*, Aor. ὠλισθον; Fut. ὀλισθήσω; Perf. ὠλίσθηκα (first Aor. ὠλίσθησα later).

11. ὀσφραίνομαι, *to smell*, Aor. ὠσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφραῖσθαι was a rare Attic form; Aor. ὠσφρησάμην and ὀσφρανθήναι later.

12. *ὀφλισκάνω*, (Inf. *ὀφλειν*, Part. *ὀφλων*, seldom), *to be liable to a fine, to incur punishment*—the double strengthening *ωκ* and *α* is to be noted—Aor. *ὤφλον*; Fut. *ὀφλήσω*; Perf. *ὠφλημα*; Perf. Mid. or Pass. *ὠφλημαι*.

First Aor. *ὀφλήσαι* later.

b. *ǣ* is inserted before the Tense-ending, and *ν* is inserted before the Characteristic-consonant of the Pure Stem.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem, is changed into a long one, in inflexion. The *ν* suffers the usual changes before the Pi and Kappa-mutes, § 19, 3.

13. *ἔρυσσάνω*, instead of *ἔρυ-ν-γάνω*, *ructor*, Aor. *ἔρυσσον*; Fut. *ἔρεύσομαι*.

14. *θιγγάνω*, *to touch*, Aor. *ἔθιγον*; Fut. *θίξομαι*.

15. *λαγχάνω*, *to obtain by lot*, Aor. *ἔλαχον*; Fut. *λήξομαι*; Perf. *εἴληχα*, rarely *λελογχα* from *ΛΕΓΧ*, comp. *πέπονθα*, *παθεῖν*, *πένθος*; Perf. Mid. or Pass. *εἴληγμαι*, § 123, 4; Aor. Pass. *ἐλήχθην*.

16. *λαμβάνω*, *to take*, Aor. *ἔλαβον*, Imp. *λάβε* and Attic *λαβέ*, § 118, 3, (a); Fut. *λήψομαι*; Perf. *εἴληφα*; Perf. Mid. or Pass. *εἴλημμαι*, § 123, 4; Aor. Mid. *ἐλαβόμεν*; Aor. Pass. *ἐλήφθην*.

17. *λανθάνω* (poet. and also X. O. 7, 31., also *λήθω*), *to be concealed*, Aor. *ἔλαθον*; Fut. *λήσω*; Perf. *ἔλεθθα*, *I am concealed*, Mid. *λανθάνομαι* (Ion. and poet. also *λήθομαι*), *to forget*, Fut. *λήσομαι*; Perf. *ἔλεσμαι*, § 131; Aor. *ἐλαθόμεν*.

18. *λιμπάνω*, rare secondary form from *λείπω*.

19. *μανθάνω*, *to learn*, Aor. *ἔμαθον*; Fut. *μαθήσομαι*; Perf. *μεμάθηκα*.—The *α* remains short, and the Fut. and Perf. are formed from the stem *ΜΑΘΕ*, according to No. a.

20. *πυνθάνομαι*, *to ask*, Aor. *ἐπυνθόμεν*; Perf. *πέπυσμαι*, *πέπυσαι*, etc., § 131; Fut. *πενύσομαι* (very rarely *πενσοῦμαι*, § 154, 3). Verbal adjective *πενστός*, *πενστέος*.

21. *τυγχάνω*, *to happen*, Aor. *ἐτύχον*; Fut. *τεύξομαι* (*TETX*); Perf. *τετύχηκα* (*TTYXE*—according to No. a.). The transitive of this verb is the poetic *τεύχω*, *paro*.

22. *φυνγάνω*, secondary form from *φεύγω*, *to flee*, Fut. *φεύξομαι* and *-ξοῦμαι*, § 154, 3; Aor. *ἔφυγον*; Perf. *πέφευγα*. Verbal adjective *φενκτός*, *-τέος*.

23. *χαράσσω*, to take, Aor. *ἔχασον*; Perf. with a Pres. signification *κέχαρδα*; Fut. *χέισομαι*, stem *XENΔ-*, comp. *ἔπαθον*, *πείσομαι*.

§ 161. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants *σx* or the syllable *ισκ*. (162, 163.)

Zx is annexed, when the stem-characteristic is a vowel, and *ισκ*, when it is a consonant; *κυ-ῖσκω*, and *χρη-ῖσκομαι* are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. *εὐφ-ισκω*, Fut. *εὐφῆ-σω* from *ΕΥΡΕ-*; *ἀμβλίσκω*, Fut. *ἀμβλώ-σω* from *ΑΜΒΛΟ-*. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with *ι*.

1. *ἀλ-ισκ-ομαι*, to be taken, to be conquered, Impf. *ἡλίσκόμεν*; (*ΑΛΟ-*) Fut. *ἀλώσομαι*; second Aor. *ἦλων*, Att. *ἐάλων* and *ἦλων* (*μ*, § 192), *I was taken*; Perf. *ἦλωκα*, and Att. *ἐάλωκα* and *ἦλωκα*, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by *αἰρεῖν*, signifying, to take captive, to conquer.

2. *ἀμβλίσκω* (seldom *ἀμβλόω*), to miscarry, *ΑΜΒΛΟ-*, Fut. *ἀμβλώσω*; Aor. *ἤμβλωσα*; Perf. *ἤμβλωκα*.

3. *ἀναβιώσκομαι*, (a) to recall to life, (b) to live again, Aor. *ἀνεβίωσάμην*, *I lived again*; but second Aor. *ἀνεβίω* (*μ*, § 192), *I recalled to life*.

4. *ἀναλίσκω* (also *ἀνάλω*), to spend, to consume, Impf. *ἀνήλισκον* (*ἀνάλουν* without Aug.); Fut. *ἀναλώσω*; Aor. *ἀνήλωσα* and *ἐνάλωσα*, *κατηνάλωσα*; Perf. *ἀνήλωκα* and *ἀνάλωκα*; Perf. Mid. or Pass. *ἀνήλωμαι* and *ἀνάλωμαι*; Aor. *ἀναλώθην*.

5. *ἀρέσκω*, to please, Fut. *ἀρέσω*; Aor. *ἤρεσα*, § 130, (d); Perf. (*ἀρήρεκα* is mentioned as in use) Mid. or Pass. *ἤρεσμαι*; Aor. Pass. *ἤρέσθην*. — Mid.

6. *βιβρώσκω*, to eat (Fut. Att. *έδομαι* from *έσθίω*, second Aor. *έφαγον*), Perf. *βέβρωκα*; Part. *βεβρώς*, § 194; Perf. Mid. or Pass. *βέβρωμαι*; Aor. Pass. *έβρώθην*.

7. *γεγωνίσκω*, mostly Poet., to call, to make known, Fut. *γεγωνήσω*; Aor. *έγγωνησα*; Perf. *γέγωνα*, with a Present signification; — further, *γεγωνιέω*, Xen., *γεγωνιῖν*, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. *ΓΕΓΩΝΕΩ*.

8. γηράσκω or γηράω, *to grow old*, Fut. γηράσομαι, seldom γηράσω; Aor. ἐγήράσα, in Aesch. Suppl. 901., Trans. *to cause to grow old*, Inf. γηράσκει (also γηράναι from an old second Aor. ἐγήραν, μι, § 192); Perf. γεγήρακα.

9. γινώσκω (γινώσκω), *to know*, (ΓΝΩ-) Fut. γνώσομαι; second Aor. ἔγνω (μι, § 192); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωμαι, § 131; verbal Adj. γνωστός (old form γνωτός), γνωστέος.

10. διδράσκω, *to run away* (usually in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δίδρακα; second Aor. ἔδραν (μι, § 192).

11. εὑρίσκω, *to find*, second Aor. εὔρον; Imp. εὔρέ, § 118, 3, (a); (ΕΥΡΕ-) Fut. εὔρω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέσθην, § 130, (d); Aor. Mid. εὐρόμην (Aug., § 121, Rem.); verbal Adj. εὔρετός.

12. ἡβάσκω, *to become marriageable*, Aor. ἡβησα (ἡβάω, *to be young*, but ἀνῆβάω, *to become young again*).

13. θνήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, § 156, 2), (ΘΑΝ-) Aor. ἀπέθανον (Poet. ἔθανον; θανών, οἱ θανόντες, *the dead*, also in prose); Fut. ἀποθανοῦμαι, Poet. θανοῦμαι; Perf. τέθνηκα both in prose and poetry, τέθνῃμεν, § 194, etc., Inf. τεθνήσκει; Fut. Perf. τεθνήξω, old Att., § 154, 6, and τεθνήξομαι, *I shall be dead*.

14. ἱλάσκομαι, *to propitiate*, Fut. ἱλάσομαι; Aor. ἱλάσάμην.

15. κνίσκω and κνίσκομαι, *to conceive*, inchoative, from κύνω.

16. μεθύσκω, *to intoxicate*, Fut. μεθῶ; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated*, borrows its tenses from the Passive, e. g. ἐμεθύσθην, § 131.

17. μιμνήσκω, *to remind*, (ΜΝΑ-) Fut. μνήσω; Aor. ἔμνησα; Perf. Mid. or Pass. μέμνημαι, memini, *I remember, I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνώμαι, -ῶ, -ῆται, § 154, 9, Imp. μέμνησο; Plup. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆτο, or μεμνήμην, -ῶτο, -ῶτο, § 154, 9; Fut. Perf. μεμνήσομαι, *I shall be mindful*; among the Tragedians also, *I will mention*; Aor. ἐμνήσθην, *I remembered*, ἐμνήσάμην Poet.; Fut. μνησθήσομαι, *I shall remember*.

18. πάσχω, formed from πάθω, by transferring the aspiration to *κ*, *to experience a sensation, to suffer*, Aor. ἐπάσθω; (ΠΕΝΘ-) Fut. πείσομαι; Perf. πέπονθα. Verbal Adj. παθητός.

19. *πιπίσκω*, to give to drink, Fut. *πίσω*; Aor. *ἔπισα*.

20. *πικράσκω*, to sell, Fut. and Aor. in the Common language expressed by *ἀποδώσομαι*, *ἀπεδόμην*; Perf. *πέπρακα*, § 156, Rem.; Perf. Mid. or Pass. *πέπραμαι* (Inf. *πεπραῖσθαι* often instead of the Aor.); Aor. *ἐπράθην*; Fut. Perf. *πεπράσομαι* in the sense of the simple Fut. *πραθήσομαι*.

21. *στερίσκω* (seldom *στερέω*), to deprive of, Fut. *στερήσω*; Aor. *ἑστέρησα*; Perf. *ἑστέρηκα*; Mid. and Pass. *στερίσκομαι*, *στεροῦμαι*, privor, *στέρομαι*, I am deprived, Fut. *στερήσομαι*; Perf. *ἑστέρημαι*; Aor. *ἑστερήθην*; Fut. *στερηθήσομαι*. The simple occurs most frequently in the Middle form; in the Active, the compound *ἀποστερίσκω* is more frequent.

22. *τιτρώσκω*, to wound, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*, Inf. *τετρώσθαι*, Part. *τετρωμένος*; Aor. *ἔτρωθην*; Fut. *τρωθήσομαι* and *τρώσομαι*.

23. *φάσκω*, to say, to think (Ind. not used), Impf. *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*.

24. *χάσκω*, to gape (*XAN-*, among the later writers *χαίνω*), Aor. *ἔχάνον*; Fut. *χάνουμαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc-eo*, the *x* belonging to the stem is strengthened by *σ* prefixed; hence the *x* remains in forming the tenses, Fut. *διδάξω*; Aor. *ἰδίδαξα*; Perf. *δεδίδαξα*; Perf. Mid. or Pass. *διδιδάγμαι*; Aor. Pass. *ἰδιδάχθην*. This is found in the Epic and poetic verbs, *ἄλθῃσκω*, *ἀλίσκω*, *λάσκω*. See § 230.

§ 162. V. Verbs which have a Secondary Form in -ΘΩ.

(166.)

Several verbs, particularly in poetry, have secondary forms in -ΘΩ, e. g. *φλέγιδειν*, poetic, instead of *φλέγειν*, to burn; *ἡγεφίδονται* and *ἡγεφίδονται*, Epic, instead of *ἡγείονται* and *αἰφονται*. Here belong also the Pres. and Impf. endings, -άθειν and -αθον, which are used even in Attic prose, e. g. *ἀλίσω*, to ward off, tragic Inf. *ἀλκάθειν*, stem *AIK*; *ἀμύνω*, to ward off, *ἀμυνάθειν*, Impf. *ἡμύναθον*;—*διώκω*, to pursue, *διωκάθειν*, Impf. *ἰδιώκαθον*, also prose;—*εἰκω*, to yield, Impf. *εἰκαθον*;—*ἐργω*, to shut up, Impf. and Aor. *ἐργαθον*;—*ἔχω*, to have, *σχέθειν*, in Homer *σχέθειν* as Aor.

§ 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

(164.)

The reduplication consists in repeating the first consonant of the root with the stem-vowel *α*. In the Epic and poetic dialects, there are also verbs,

which take the Attic reduplication, i. e. they repeat the first two letters of the root, see ἀναχίζω, ἀπαφίσκω, ἀραρίσκω, § 230.

1. βιβάζω, *to make go, to convey*, Fut. βιβάσω, Att. βιβῶ, -ᾶς, -ῆ.

2. γίγνομαι (commonly γίνομαι) instead of γιγένομαι, § 155, 2, *to become*, (ΓΕΝ-) Aor. ἐγενόμην; Fut. γενήσομαι (Pl. Parm. 141, e. γενήσεται, *fiet*, and moreover γενεθήσεται, *efficietur*); Perf. γεγένημαι, *I have become, factus sum, exstiti*, and γέγονα with a present signification, *I am*.

3. πίπτω, instead of πιπέτω, § 155, 2, *to fall*, Imp. πῖπτε; (ΠΙΕΤ-) Fut. πεσοῦμαι, § 154, 3; Aor. ἔπεσον (very seldom first Aor. ἔπεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular vowel of variation (Part. πεπτῶς, πεπτῶτος Poet., § 194).

4. τετράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τετραίνω, Fut. τετραῖνῶ; Aor. ἐτέτρηνα, § 149, Rem. 2; Perf. τέτρηκα, τέτρημαι.—Mid.

Several verbs of class IV, § 161, belong here, as γιγνώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. Verbs, whose Pure Stem-vowel *α* is strengthened in the Pres. and Impf. by *ι*. (164.)

Here belong the dialectic verbs, mostly Epic and poetic, ἀγρίομαι, *to be indignant*, δαίομαι, *to divide and burn*, μαιόμαι, *to rage, valet, to dwell*. See § 230.

§ 165. VIII. Verbs, whose Pure Stem takes *α* in the Pres. and Impf. (165.)

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γάμῳ; Aor. ἔγημα, γῆμαι (ἐγάμησα in Lucian.; γαμήσειας with the better reading γαμησεῖς in X. Cy. S. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγγημάμην. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc., § 130, (d) 2.

2. γηθέω, usually Perf. γέγηθα, (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω; Aor. ἔδοξα; Aor. Pass. ἐδόχθην, Perf. Mid. or Pass. δέδογμαi, *visus sum*.

4. πτυπῶ (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἔπτυπον (Epic and S. O. C. 1450); first Aor. ἐτύπησα (ib. 1606).

5. μαρτυρέω, *to witness*, Fut. μαρτυρήσω, etc. But μαρτυρόμαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ώθέω, *to push*, Impf. ἐώθουν; Fut. ώσω and ώθήσω; Aor. ἔωσα, ώσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαι; Aor. ἐώσθην (Aug., § 122, 4).—Mid.

§ 166. *Verbs, whose Stem is Pure in the Pres. and Impf. but which assume an ε in forming the tenses.* (168.)

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ, partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ, and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflexion. Exceptions: αἰδομαι, ἄχθομαι and μάχομαι, § 130, (d).

1. αἰδομαι, *to be ashamed* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμην without Aug.; Fut. αἰδέσομαι and -ήσομαι; Aor. ᾔδεσάμην, *to regard a suppliant*, and ᾔδισθην, *I was ashamed*.

2. ἀλέξω, *to ward off*, Fut. ἀλεξήσω; Mid. *to ward off from myself*, Fut. ἀλεξήσομαι, seldom ἀλέξομαι (from ΑΛΕΚ-); Aor. ἤλεξάμην (Inf. second Aor. ἀλκάθειν, used by the Trag., § 162).

3. αὖξω, *to increase*, see αὖξάνω, § 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἀχθέσομαι; Aor. ἤχθέσθην, § 131; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

5. βόσχω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *I fed*, intransitive.

6. βούλομαι, *to wish*, (second Pers. βούλει, § 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἤβουλ. (Aug., § 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary*, § 137, 2, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην.

8. ἐθέλω and θέλω, *to will*, Impf. ᾔθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ᾔθελησα and ἐθελησα; Perf. only ἤθεληκα.

9. εἴλω, εἴλλω, ἴλλω, also εἰλέω, *to press, to shut up*, Fut. εἰλήσω; Perf. Mid. or Pass. εἰλήμαι; Aor. Pass. εἰλήθην.

10. εἴλω, *to drain*, Fut. εἴξω (which more commonly has the other form εἰκύνω from ἘΛΚΤΩ); Aor. εἴκνυσα, § 122, 3, εἰκύναι (more common than εἴξα); Aor. Pass. and Perf. Mid. or Pass. only εἰκύνεσθην, εἴκνυμαι.—Mid.

11. ΕΙΠΟΜΑΙ, Aor. ἠρώμην, *I inquired*, ἐρέσθαι, ἔρωμαι, ἐρώμεν, ἐροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν; but the Aor. ἠρώτησα is rejected.

12. ἐρέω, *to go forth*, Fut. ἐρήσω; Aor. ἤρῃσα.

13. εὖδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω (Aug., §§ 121, Rem. and 126, 3). Verbal adjective καθευδητέον.

14. ἔχω, *to have, to hold*, Impf. εἶχον, § 122, 3; Aor. ἔσχον, instead of ἔσχεον, Inf. σchein, Imp. σχέε, παράσχε according to verbs in μι (in composition also παράσχε), Subj. σχῶ, -ης, παράσχω, παράσχης, etc., Opt. σχοίην (μι, § 192, Rem.), Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμεν, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχον, Inf. σχέσθαι, παρασχέσθαι, Pass. σχόμενος; Fut. σχήσομαι; Perf. Mid. or Pass. ἐσχημαι; Aor. Pass. ἐσχίθην. Verbal adjective ἐκτός and σχετός.

15. ἐψω, *to cook*, Fut. ἐψήσω. Verbal adjective ἐφθός or ἐψητός, ἐψητέος.

16. ἴζω, commonly καθιζώ, *to seat, to sit*, Perf. ἐκάθισα, old Attic καθίζον; Fut. καθιώ; Aor. ἐκάθισα, old Attic καθῖσα, § 126, 3; Perf. κεκάθισα; Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, *I seated for myself, I caused to sit*. But καθείζομαι, *I seat myself, I sit*, Impf. ἐκαθεζόμεν; Fut. καθεδοῦμαι.

17. κήδω, *to make anxious*, (Act. only Epic), Fut. κηδήσω; Perf. κέκηδα, *I am anxious*; Mid. κήδομαι, *to be anxious* in prose only Pres. and Impf.; in Aesch. S. 138. is found Imp. Aor. Mid. κήδεσαι.

18. κλαίω, *to weep*, Att. κλάω without contraction, Fut. κλάσομαι (κλανσοῦμαι, § 154, 3, in Aristoph.), rarer κλαιήσω or κλαήσω; Aor. ἔκλανσα; Perf. κέκλανμαι and κέκλανσαι, § 131, 3. Comp. § 154, 2.—Mid.—Verbal adjective κλανστός and κλαντέος, κλανστεός.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, § 154, 5; Aor. ἐμαχεσάμην; Perf. μεμάχημαι. Verbal adjective μαχετός and μαχητός.

20. μέλλω, *to intend, to consider, to be about to do, hence to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off*, (Aug. § 120, Rem. 1).

21. μέλει μοι, *curae mihi est* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμελομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμελήθῃσονται); Aor. ἐπεμελήθην.

The compounds, e. g. μεταμέλει *poenitet*, are used as impersonals only. Epic Perf. μέμηλε, *I am concerned about*; μέμηλα has in prose the sense of the Pres. as well as of the Perf., *curo, curavi, μεμηλώς, caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell*, Fut. ὀζήσω; Aor. ὥζησα; Perf. ὄδωδα with the meaning of the Pres., § 124, 2.

24. οἶμαι and οἴμαι, *to think*, second Pers. οἶει, § 116, 11; Impf. φόμην and φῶμην; Fut. οἰήσομαι; Aor. φήθην, οἰήθηναι, (Aug., § 122, 1).

The abbreviated forms, οἶμαι, φῶμην, are used in prose as a mere parenthetical expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶσμαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. οἶχομαι, *to go away, abii*, Inf. φρόμην, *I went away*; Fut. οἰήσομαι; Perf. ὤχημαι, in the Common language only as a compound, e. g. παρῳχῆμαι, Ion. and Att. Poet. οἶχωκα, (so originate, οἶχα, οἶκ-ωχα, οἶχ-ωκα, comp. the Epic ὄκωχα from ἔχω, § 230).

26. ὀφείλω, *to be obliged, to owe, debeo*, Fut. ὀφειλήσω; Aor. ὠφείλησα; second Aor. ὠφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing *wish, imprecation*, *utinam*.

27. παίω, *to strike*, Fut. παίσω (Att. secondary form παΐήσω in Aristoph.); Aor. ἐπαισα; Perf. πέπαικα; Pass. with σ, § 131, 2.—Mid.

28. πέρδω, *emittere flatum*, Aor. ἐπαρδον; Fut. παρδήσομαι; Perf. πέπορδα, § 140, 4.

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. ἐπτόμεν, πτίεσθαι (rarer ἔπτην and ἐπτάμην, § 192, 2); Perf. πεπότημαι.—Syncope, § 155, 1.

30. σκέλλω or σκελέω, *to dry*, Aor. ἔσκλην, § 192, 4, and Perf. ἔσκληκα and Fut. σκλήσομαι, intensive, *to dry up*.—Metathesis, § 156, 2.

31. τύπτω, *to strike*. Instead of τύπω the Attic dialect has τυπτήσω, but Aor. ἔτυπα, second Aor. only in Eur. Ion. 766; Aor. Pass. ἐτύπη. Verbal Adj. τυπητός.

32. χαίρω, *to rejoice*, Fut. χαίρήσω; Aor. ἔχαρην (μ., § 192, 8); Perf. κεχάρηκα, *I have rejoiced*, and κεχάρημαι, *I am glad*.

REMARK 1. Of the preceding classes, there belong here verbs in -ών, § 160, and ἐπισχύνωμαι, mentioned in § 159.

REM. 2. With these verbs several liquid verbs are classed, § 149, 6; still, these form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμείνηκα. Verbal Adj. μενετός.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενείμηκα; Aor. Pass. ἐνεμήθη. — Mid. νέμομαι, Fut. νεμούμαι; Aor. ἐνεμάμην; Perf. Mid. or Pass. νενέμημαι. Verbal Adj. νεμητός.

§ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.* (πλ.)

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἘΑ) εἶλον, εἶεν; Aor. Pass. ἤρεθον; Fut. Pass. αἰρεθήσομαι, § 130, (d). — Mid. *to choose*, Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τός.

2. ἔρχομαι, *to go, to come*, (the remaining modes and participials are borrowed from εἶμι, § 181, thus ἔρχομαι, ἶω, ἶθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦειν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go, ἦξω, I shall come*; — (ΕΑΕΤΘ-) Perf. ἐλῆλυθα, § 124, 2; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, § 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἔλθέ, § 118, 3, (a), ἔλθειν, ἐλθών. Verbal Adj. ἐλευστέος. — Ἐρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἥσθιον; (ἔδω, Ep.) Fut. ἔδομαι, § 154, 4;

Perf. ἐδήδοκα; Aor. ἐφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, § 124, 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἐδεστός.

4. ὁράω, *to see*, Impf. ὥρων; Perf. ὥρᾱκα, Poet. also ἑόρακα, (Aug., § 122, 6); Aor. (from ἴδ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, § 118, 3, (a), ἰδεῖν, ἰδών. On the second Perf. οἶδα, ἴκνομαι, see § 195. Fut. (from ὄπ-) ὄψομαι, 2. p. ὄψει, § 116, 11.—Mid. or Pass. ὀρῶμαι; Perf. Mid. or Pass. ὥρᾱμαι or ὤμμαι, ὤψαι, etc.; Inf. ὠφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce, ἰδοῦ*), as a simple only Poet.; Aor. Pass. ὠφθην, ὀφθῆναι; Fut. ὀφθήσομαι. Verbal Adj. ὀρατός and ὀπιτός.

5. τρέχω, *to run*, (ΔΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμην; Perf. Mid. or Pass. δεδράμμαι.

Θρίβομαι, ἔθριβα very rare.—Epic second Perf. διέδρομα (ΔΡΕΜΩ).

6. φέρω, *to bear*, (ΟΙ-) Fut. οἴσω (Aor. Imp. οἶσε, οἰσέτω, *bring*, in Aristoph., see § 230, under φέρω);—(ΕΓΚ-) Aor. ἤνεγκον (rarer ἤνεγκα), -ες, -ειν, -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), § 124, Rem. 2, Opt. ἐνέγκοιμι, etc. (rarer -αίμι, etc.), Inf. ἐνεγκεῖν, Part. ἐνεγκών and ἐνέγκας, Imp. ἐνεγκε, -έτω, etc.;—(ΕΝΕΚ-) Perf. ἐνήνοχα, § 124, 2; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γξαι, or ἐνήνεκται; Aor. Mid. ἐνεγκάμην, ἐνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἐνέχθην; Fut. ἐνεχθήσομαι, rarer οἰσθήσομαι.—Verbal Adj. οἰστός, οἰστίος, Poet. φερτός.—Mid.

7. φημί, § 178, *to say*, Impf. ἔφην with the meaning of the Aor., also φάναι and φάς, § 178, Rem. 2;—(ΕΠ-) Aor. εἶπον, εἶπω, εἶποιμι, εἶπέ, § 118, 3, (a), (the other forms of the Imp. are rarely or never used, compound προέειπε), εἶπεῖν, εἶπών, first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἶπάτω, εἶπατον, εἶπάτων, and always εἶπατε; all other forms wanting in the Att. From the Epic Pres. εἶρω, come Fut. ἐρῶ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι, § 123, 4;—(ΡΕ-) Aor. Pass. ἐρήθη (ἐρήθη appears to be not Attic), ἐρήθη, ἐρήθεις; Fut. Pass. ἐρήθήσομαι and εἶρήσομαι.—Mid. only in compounds, Fut. ἀπεροῦμαι and first Aor. ἀπειπάσθαι, *to deny, to despair*, like ἀπειπεῖν.—Verbal Adj. ῥητός, ῥητίος.

Compare ἀπαγορεύω, *to forbid*, ἀπειπον, *I forbade*; ἀντιλέγω, *to contradict*, ἀντίπον, *I contradicted*, oftener than ἀπηγόρευσα and ἀντίεξα. So, ἀγορεύω τινά κακῶς, but ἀντίπον κακῶς.

§ 168. *Conjugation of Verbs in -μι.* (172)

1. Verbs in -μι are principally characterized by taking in the Pres. and Impf., (also in the second Aor. Act. and Mid. of several verbs) personal-endings, different from those of the conjugation in -ω, and also by omitting the mode-vowel in the Ind. of the tenses just named. The formation of all the remaining tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μι, which have a monosyllabic stem, take, in the Pres. and Impf., a reduplication, § 163, which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant, or with a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. These verbs are the following:

ΣΤΑ ἴ-στη-μι	ΠΑΑ πί-μ-περ-μι
ΧΡΑ τί-χρη-μι	ΔΕ (δι-δη-μι) διδίασι
ΒΑ (βι-βη-μι) βιβάς	ΘΕ τί-θη-μι
ΠΤΑ ἴ-πτα-μαι	Ε ἴ-η-μι
ΠΑΑ πί-μ-πλη-μι	ΔΟ δι-δω-μι.

REMARK. Most verbs in -μι do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to place, ἵστημι, to station, δίδωμι, to give, and ἵμι, to send, have this conjugation complete, though even in these verbs there are forms in use (together with several forms of the inflexion in -μι), which are borrowed from the conjugation in -ω. See § 172, Rem. 8.

§ 169. *Division of Verbs in -μι.* (173)

Verbs in -μι are divided into two principal classes:

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in α, e. g. ἴ-στη-μι, to station,	Stem ΣΤΑ-
(b) " ι, " τί-θη-μι, to place,	" ΘΕ-
(c) " ο, " δι-δω-μι, to give,	" ΔΟ-
(d) " ι, " ἵμι, to go,	" Ἴ-
(e) " σ, " εἶμι, instead of ἐσμι, to be,	" ΕΞ-

2. Such as annex to their stems the syllable -νν̄ or -ν̄, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes -νῦ.

- (a) in α, e. g. σκεδά-νῦ-μι, to scatter, Stem ΣΚΕΔΑ-
- (b) " ε, " κορε-νῦ-μι, to satisfy, " ΚΟΡΕ-
- (c) " ι, only τί-νῦ-μι, to atone " ΤΙ-
- (d) " ο, e. g. στρώ-νῦ-μι, to spread out, " ΣΤΡΩ-.

B. In a consonant, and assumes -νῦ.

- (a) in a mute, e. g. δείκ-νῦ-μι, to show, Stem ΔΕΙΚ-
- (b) " liquid " ὀμ-νῦ-μι, to swear, " ὍΜ-.

REMARK 1. When a diphthong precedes the final consonant of the stem, then that consonant is omitted before the -νῦ, except it is a Kappa-mute, e. g.

- αἶ-ννυμαι Stem ἈΙΡ (comp. αἶρ-ω, ἄρ-ννυμαι)
- δαί-ννυμι " ΔΑΙΤ (comp. δαίς, δαιτ-ός)
- καί-ννυμαι " ΚΑΙΔ from ΚΑΔ (comp. Perf. κίκαδ-μαι, κίκασμαι)
- κτεί-ννυμι " ΚΤΕΙΝ from ΚΤΕΝ (Fut. κτεν-ῶ); but
- δείκ-ννυμι, εἰργ-ννυμι, ζεύγ-ννυμι, οἷγ-ννυμι.

REM. 2. Verbs of the second class—those in -νυμι—form only the Pres. and Impf. like verbs in μι, and even in these tenses, forms in -ῦμι and -ῶ occur indiscriminately, and in the Sing. Impf. the accompanying forms in -ῖω are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb σβέ-ννυ-μι from the stem ΣΒΕ-, is the only verb of this class which forms the second Aor., namely ἔσβην; there are, also, several verbs in -ω, which form their second Aor. according to the analogy of these verbs, e. g. δίδω, ἔδυν.

§ 170. Characteristic-vowel and Strengthening of the Stem of the Present. (174.)

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf. and second Aor. Act., as follows:

α and ε into η, and ο into ω.

Still, this prolongation extends in verbs in -ε and -ο only to the Sing. Ind. of the three tenses above named, but in verbs in -α, to the Dual and Pl. Ind., and also to the entire Imp. and Inf. of the second Aor. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, the -ε is lengthened into -ει, and -ο into -ου, e. g. θεῖ-ναι, δοῦ-ναι. In the second Aor. Mid., however, the short characteristic-vowel remains throughout.

2. In verbs of the second class in -νυμι, the stem ending in a vowel, and which annexes -ννυ, retains the short characteristic-vowel, except those whose stem ends in -ο, e. g. στρώ-ννυμι,

ΣΤΡΟ-; but the stem ending in a consonant, which annexes -ν, is strengthened in the Pres. by prolonging the stem-vowel, namely,

α	becomes η, as in	πήγ-νυμι, second Aor. Pass. ἐπαγγ-ην
α	"	αι, " αἶ-νυμι instead of ἄρνυμαι, stem ΑΡ, ΑΙΡ
ε	"	ει, " δεικ-νυμι, stem ΔΕΚ, hence Ion. ἔδειξα
υ	"	ευ, " ζεύ-νυμι, second Aor. Pass. ἐζεύγ-ην.

§ 171. Mode-vowels.

(171.)

1. The Ind. of the Pres., Impf. and second Aor. do not take the Mode-vowel, § 168, 1, and hence the personal-endings are annexed to the verb-stem, e. g.

ἰ-στα-μεν	ἰ-τι-θε-μεν	ἰ-δο-μεν
ἰ-στα-μεθα	ἰ-τι-θε-μεθα	ἰ-δο-μεθα.

2. The Subj. has, like verbs in -ω, the mode-vowels ω and η, but these vowels coalesce with the characteristic-vowel, so that the following deviations from the verbs in -ω in respect to contraction are to be noted, namely,

ἀη and ἄη coalesce into ᾗ and ῥ̄ (not, as in contracts in -άω, into ᾶ and ῥ̄)
ὀη coalesces into ῶ̄ (not, as in contracts in -όω, into οῖ), e. g.

ἰ-στα-ω = ἰ-στώ	ἰ-στα-ης = ἰ-σῆς	ἰ-στα-η-ται = ἰ-στῇ-ται
στα-ω = στώ	στα-ης = σῆς	
τι-θε-ω = τι-θώ	τι-θε-ης = τι-θῆς	τι-θε-ω-μαι = τι-θῶ-μαι
δι-δο-ω = δι-δῶ	δι-δο-ης = δι-δῆς	δι-δο-η = δι-δῆ.

REMARK 1. This form of the Subj. of ἵστημι and τίθημι is like the Subj. of the two Aorists of the Pass. of all verbs, e. g. τυφθῶ, -ῆς, -ῇ, etc., τυπ-ῶ, -ῆς, -ῇ, from τύπ-τω, στα-θῶ, -ῆς, -ῇ, from ἵστημι.

REM. 2. The Subj. of verbs in -νυμι is like that of verbs in -νω, e. g. δεικνύω, -έης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Opt. Impf. A. ἰ-στα-ι-ην = ἰ-σταί-ην	Aor. II. A. σταί-ην	Impf. M. ἰ-σταί-μεν
τι-θε-ι-ην = τι-θεί-ην	θεί-ην	τι-θεί-μεν
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μεν

REM. 3. The form of the Opt. of verbs in -ε (τίθημι) is like the Opt. of the Aorists Pass. of all verbs, e. g. στα-θεί-ην, τυφ-θεί-ην, τυπ-εί-ην.

REM. 4. The Impf. Opt. of verbs in -νυμι, like the Subj. Pres., follows the form in -ω, e. g. δεικνύοιμι. The few exceptions will be considered below.

§ 172. *Personal-endings.*

(176—178.)

1. The personal endings for the Act. are the following:

(a) Indicative Present,

Sing. 1.	-μι	ἴ-στη-μι
2.	-ς (properly -σι)	ἴ-στη-ς
3.	-σι(ν) properly -τι	ἴ-στη-σι(ν)
Dual 2.	-τον	ἴ-στα-τον
3.	-τον	ἴ-στα-τον
Plur. 1.	-μεν (properly -μες)	ἴ-στα-μεν
2.	-τε	ἴ-στα-τε
3.	[-νσι(ν)] (properly -ντι)	ἴ-στα-ντι ἴ-στα-νσι(ν).

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:

from	ἴ-στα-νσι	is formed	ἴ-σταᾶσι	(ἴ-σταᾶ-ᾶσι)
"	τί-θη-νσι	"	τί-θηῖσι	Att. τί-θη-ᾶσι
"	δί-δο-νσι	"	δί-δοῦσι	" δί-δο-ᾶσι
"	δείκ-νυ-νσι	"	δείκ-νύσι	" δείκ-νύ-ᾶσι.

REMARK 1. The uncontracted form in -ῖσι, -ᾶσι, -ῦσι, is the common form of the Attic writers, though it, also, occurs in the Ionic dialect; the contracted form in -ῖσι, -οῦσι, -ῦσι, is the usual form of the Ionic and of the older Attic writers, as, also, of writers in the Common language. From ἴμμι—Stem 'E—to send, comes the Attic ἰᾶσι, contracted from ἰ-ῖ-ᾶσι.

(b) The personal endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. ἴ-στη-ν	ἔ-τι-θη-ν
2.	-ς	ἴ-στη-ς	ἔ-τι-θη-ς
3.	-	ἴ-στη	ἔ-τι-θη
Dual 2.	-τον	A. II. ἔ-στη-τον	ἔ-θη-τον
3.	-την	ἔ-στη-την	ἔ-θη-την
Plur. 1.	-μεν (properly -μες)	ἔ-στη-μεν	ἔ-θη-μεν
2.	-τε	ἔ-στη-τε	ἔ-θη-τε
3.	-σαν	ἔ-στη-σαν	ἔ-θη-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔστην, e. g. ἐτέπ-ην, ἐ-στά-θη, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor.—except the first Pers. Sing.—differ from those of the Opt. of the historical tenses of verbs in -ω only, that in verbs in -μι, η

precedes the endings mentioned under (c) above, comp. Opt. *βουλεύοιμι, βουλεύσασαιμι*, etc. with

σταί-ην ἵσταί-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η in the Attic dialect is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν, e. g.

τιθεί-ημεν = τιθείμεν ἵσταί-ητε = ἵσταῖτε
τιθεί-ησαν = τιθείεν διδοί-ησαν = διδοῖεν.

The same holds of the Opt. of Pass. Aorists of all verbs, e. g. *παιδεύθαιμην = παιδεύθ-ίμεν*—wholly like *τιθείην*.—On the contrary, in the second Aor. Opt. Act., the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms *διδῶην* and *δῶην* also occur.

(e) The endings of the Pres. and second Aor. Imp. are,

Sing. 2.	-θι	(ἵ-στα-θι)	(τι-θεί-θι)	(δι-δο-θι)
3.	-τω	ἵ-στα-τω	τι-θεί-τω	δι-δό-τω
Dual 2.	-τον	ἵ-στα-τον	τι-θεί-τον	δι-δο-τον
3.	-των	ἵ-στα-των	τι-θεί-των	δι-δό-των
Pl. 2.	-τε	ἵ-στα-τε	τι-θεί-τε	δι-δο-τε
3.	-τωσαν	ἵ-στα-τωσαν	τι-θεί-τωσαν	δι-δό-τωσαν
		or ἵ-σταντων	τι-θείντων	δι-δόντων.

REM. 5. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, υ into ῡ,

ἵ-στα-θι becomes *ἵ-στε* *τι-θεί-θι* becomes *τι-θει*
δι-δο-θι “ *δι-δου* *δείκ-νυ-θι* “ *δείκνῡ.*

The ending -θι in the Pres. is retained only in a very few verbs, e. g. *φάθι* from *φημί*, *ἴθι* from *ἔμι*, *ἴθι* from *ἐμι*, and some others; also in simple forms of the Perf. of verbs in -ω, e. g. *τίθναθι*.

In the second Aor. of *τίθημι*, *ἵημι* and *δίδωμι*, the ending -θι is softened into ς, thus *θεί-θι* becomes *θεις*, *ἔ-θι* = *ἔς*, *δό-θι* = *δός*; but in the second Aor. of *ἵστημι*, the ending -θι is retained, thus *σῆ-θι*, also in the two Aorists Pass. of all verbs, e. g. *τύπη-θι*, *παιδεύθητι*, instead of *παιδεύθη-θι*, § 21, Rem. 3. In compounds of *σῆ-θι*, in the Poet. dialect and in other Aorists belonging here, the ending -ῆθι is often shortened into *ᾶ*, e. g. *παράσᾶ*, *ἀπόσᾶ*, *πρόβᾶ*, *κατάβᾶ*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, § 170, 1, thus,

Pres. *ἵ-στα-ναι τι-θεί-ναι δι-δό-ναι δείκ-νυ-ναι*
 Second Aor. *σῆ-ναι θεί-ναι δοῦναι.*

REM. 6. The Inf. of Pass. Aorists of all verbs is like *στήναι*, e. g. *τυπῆναι*, *βουλευθῆναι*.

(g) The endings of the Pres. and second Aor. participle are -νς, -νσα, -ντ, which are joined to the characteristic-vowel according to the common rules, thus,

ἰ-στά-νς	= ἰ-στάς, ἰ-σιᾶσα, ἰ-σιᾶν	στάς, σιᾶσα, σιᾶν
τι-θέ-νς	= τι-θείς, -είσα, -έν	θείς, θείσα, θέν
δι-δό-νς	= δι-δούς, -οῖσα, -όν	δοίς, οῖσα, -όν
δεικ-νύ-νς	= δεικ-νύς, -ύσα, -ύν	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*, e. g. *τυπ-είς*, *-ῖσα*, *-έν*, *βουλευθ-είς*.

2. The Personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the Personal-endings retain their full form, -σαι and -σο, almost throughout. Still, the following things are to be noted,

(a) The second Pers. Pres. Ind. of verbs in -α is, in the Attic prose writers, only -ασαι; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίστω* from *ἐπίσταμαι*, in Aesch., *δύνῃ*—from the Ionic ending -εαι—instead of *δύνῃ*, in Soph. and Eurip.—In the second Pers. Imp. and in the Impf. *ἴστω*, *ἐπίστω*, *ῥήπρω*, *δύρω*, *ῥήδω*, are explained by the old grammarians as used instead of the better Attic forms *ἴστασο*, *ἐπίστασο*, etc.; still they are very often found in the Attic poets.

(b) In verbs in -ε, both the uncontracted and contracted forms of the Pres. and Impf. are used, e. g. *τίθεται* and *τίθη*, *τίθεισο* and *τίθου*, *τίθεις* and *τίθου*; the regular forms of the second Aor., both of verbs in -ε and -ο, are those which are contracted, e. g. *ἔθου*, *θού*, *ἔδου*, *δοῦ*. But in verbs in -ο, the contracted forms are not used in the Pres. Ind., though in the Impf. and Imp. both forms occur: *ἐδιδόσο* and *ἐδίδου*, *δίδοσο* and *δίδου*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in -ω, the σ is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from *ΤΙΘΕΩ* and *ΔΙΔΩΕΩ* with the common contractions. Of verbs in -ύμι, the corresponding forms of -ύνω may be used throughout the Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *ῥμνύω*, *συμμύνω*, together with *δείκνυμι*, *ῥμνυμι*, *συμμύνυμι*.—In Attic poetry, there are also contracted forms of *τίθημι* and *ἵημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιθεῖς*, *ἰεῖς*, *τιθεῖ*, *ἰεῖ*.

FORMATION OF THE TENSES.

§ 173. I. *First Class of Verbs in -μι.* (173)

1. In forming the tenses of the Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, α into η , ϵ into η , and in the Perf. Act. of $\tauίθημι$ and $ἵημι$, ϵ into $\epsilon\iota$, and \omicron into ω ; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of $\tauίθημι$ and $ἵημι$, where the $\epsilon\iota$ of the Perf. Act., $\tauέθεικα$, $\tauέθειμαι$, $είκα$, $είμαι$, is retained.

2. The first Aor. Act. and Mid. of $\tauίθημι$, $ἵημι$ and $δίδωμι$, has χ for the characteristic of the tense, not σ , thus,

$\tilde{\epsilon}-\theta\eta-\chi-\alpha$, $\tilde{\eta}-\chi-\alpha$, $\tilde{\epsilon}-\delta\omega-\chi-\alpha$.

The forms of the first Aor. Act. $\tilde{\epsilon}\theta\eta\chi\alpha$, $\tilde{\eta}\chi\alpha$ and $\tilde{\epsilon}\delta\omega\chi\alpha$, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Persons, as well as in the other Modes and Participials, the Attic writers used the forms of the second Aor.; still, the first Aor. is sometimes employed in the Pl. Ind., and somewhat often in the third Pers. Pl., e.g. $\tilde{\epsilon}\theta\acute{\eta}\chi\alpha\mu\epsilon\upsilon$, X. C. 4. 2, 15. $\tilde{\epsilon}\delta\acute{\omega}\chi\alpha\mu\epsilon\upsilon$, O. 9, 9. 10. $\tilde{\epsilon}\delta\acute{\omega}\chi\alpha\tau\epsilon$, Antiph. 138, 77. $\tilde{\epsilon}\delta\omega\chi\alpha\upsilon$, X. Cy. 4. 6, 12. $\tilde{\epsilon}\theta\eta\chi\alpha\upsilon$, H. 2. 3, 20. $\acute{\alpha}\phi\acute{\eta}\chi\alpha\upsilon$, Cy. 4. 5, 14. Also the forms of the second Aor. Mid. of $\tauίθημι$, $ἵημι$ and $δίδωμι$, are used by the Attic writers instead of the first Aor. On the con-

§ 175. *Paradigms of*

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	$\Sigma T A$ -to station.	ΘE -to place.	ΔO -to give.	$\Delta E I K$ -to show.
Present.	Indicative.	S. 1.	$\tilde{\epsilon}-\sigma\tau\eta-\mu\iota$	$\tau\acute{\iota}-\theta\eta-\mu\iota$	$\delta\acute{\iota}-\delta\omega-\mu\iota$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}\mu\iota^1$
		2.	$\tilde{\epsilon}-\sigma\tau\eta-\varsigma$	$\tau\acute{\iota}-\theta\eta-\varsigma$	$\delta\acute{\iota}-\delta\omega-\varsigma$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}-\varsigma$
		3.	$\tilde{\epsilon}-\sigma\tau\eta-\sigma\iota(\nu)$	$\tau\acute{\iota}-\theta\eta-\sigma\iota(\nu)$	$\delta\acute{\iota}-\delta\omega-\sigma\iota(\nu)$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}-\sigma\iota(\nu)$
		D. 1.				
		2.	$\tilde{\epsilon}-\sigma\tau\acute{\alpha}-\tau\omicron\upsilon$	$\tau\acute{\iota}-\theta\epsilon-\tau\omicron\upsilon$	$\delta\acute{\iota}-\delta\omicron-\tau\omicron\upsilon$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}-\tau\omicron\upsilon$
		3.	$\tilde{\epsilon}-\sigma\tau\acute{\alpha}-\tau\omicron\upsilon$	$\tau\acute{\iota}-\theta\epsilon-\tau\omicron\upsilon$	$\delta\acute{\iota}-\delta\omicron-\tau\omicron\upsilon$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}-\tau\omicron\upsilon$
		P. 1.	$\tilde{\epsilon}-\sigma\tau\acute{\alpha}-\mu\epsilon\upsilon$	$\tau\acute{\iota}-\theta\epsilon-\mu\epsilon\upsilon$	$\delta\acute{\iota}-\delta\omicron-\mu\epsilon\upsilon$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}-\mu\epsilon\upsilon$
		2.	$\tilde{\epsilon}-\sigma\tau\acute{\alpha}-\tau\epsilon$	$\tau\acute{\iota}-\theta\epsilon-\tau\epsilon$	$\delta\acute{\iota}-\delta\omicron-\tau\epsilon$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}-\tau\epsilon$
		3.	$\tilde{\epsilon}-\sigma\tau\acute{\alpha}-\sigma\iota(\nu)$	$\tau\iota-\theta\acute{\epsilon}-\acute{\alpha}\sigma\iota(\nu)$	$\delta\iota-\delta\acute{\omicron}-\acute{\alpha}\sigma\iota(\nu)$ and	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}-\acute{\alpha}\sigma\iota(\nu)$ et
			(from $\acute{\iota}\sigma\tau\acute{\alpha}-\alpha\sigma\iota$)	and $\tau\iota-\theta\epsilon\acute{\iota}\sigma\iota(\nu)$	$\delta\iota-\delta\omicron\upsilon\sigma\iota(\nu)$	$\delta\epsilon\acute{\iota}\chi-\nu\tilde{\eta}\sigma\iota(\nu)$

¹ And $\delta\epsilon\acute{\iota}\chi\upsilon\sigma\iota\omega$, $-\epsilon\iota\varsigma$, etc., especially $\delta\epsilon\acute{\iota}\chi\upsilon\sigma\iota\sigma\iota(\nu)$. Also Impf. $\delta\epsilon\acute{\iota}\chi\iota\sigma\iota\omega$.

¹ And $\delta\iota\alpha\kappa\tilde{\nu}\tilde{\eta}-\omega$, $-\epsilon\iota\varsigma$, etc., especially $\delta\iota\alpha\kappa\tilde{\nu}\tilde{\eta}\omicron\upsilon\sigma\iota(\nu)$. Also Impf. $\acute{\epsilon}\theta\eta\kappa\tilde{\nu}\tilde{\eta}\omicron\upsilon$.

trary, the forms of the second Aor. Ind. Act. of τίθημι, ἵημι and δίδωμι, namely, ἔθην, ἦν, ἔδων, are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔ-στη-σ-α, ἐ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs, e. g. ἐπτάμην, ἐπριάμην.

REMARK 1. The second Aor. Mid. and the second Fut. Mid. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἰστήσω old Att., and ἰστήξομαι, § 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a Trans. meaning, to station; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or Intrans. meaning, to station one's self, to stand, namely, ἔστην, I stationed myself, or I stood, ἔστηκα, I have stationed myself, I stand, sto, ἰστήκειν, stabam, ἰστήξω, ἰστήξομαι, stabo, — ἀφιστήξω, I shall withdraw. The Mid. denotes either to station one's self, to stand erect, to stand, consistere, or to let one's self be stationed, i. e. to be stationed.

§ 174. II. Second Class of Verbs in -μι. (179.)

The formation of tenses of verbs of the second class, § 169, 2, has no difficulty. All the tenses are formed from the stem, after the rejection of the ending -νν̄μι or -ν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω throughout the tenses, e. g. στρώ-νν̄-μι, ζώ-νν̄-μι, ῥώ-νν̄-μι, Fut. στρώ-σω, etc. But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a Theme ending in a vowel, e. g. ὄμ-νν̄-μι, Aor. ὤμ-ο-σα, from ὀμοῶ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύγ-νν̄-μι. See § 182.

Verbs in -μι.

(180.)

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σταῖ-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νῦ-μαι
ἵ-σταῖ-σαι	τί-θε-σαι and τί-θῃ	δί-δο-σαι	δείκ-νῦ-σαι
ἵ-σταῖ-ται	τί-θε-ται	δί-δο-ται	δείκ-νῦ-ται
ἵ-σταῖ-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δείκ-νῦ-μεθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-σταῖ-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δείκ-νῦ-μεθα
ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νν̄-σθε
ἵ-στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νν̄-νται

-νν̄ς, -ν̄ς(ν), and the Participle usually δεικνῦ-ων, -ούσα, -ον, § 172, Rem. 8.

ACTIVE.						
Person.	Mode.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Subjunctive.	S. 1.	ἵ-στῶ	τι-θῶ	δι-δῶ	δείκ-νῶ-ω
		2.	ἵ-στῆ-ς	τι-θῆ-ς	δι-δῶ-ς	δείκ-νῆ-ς,
		3.	ἵ-στῇ	τι-θῇ	δι-δῷ	etc.
		D. 1.				
		2.	ἵ-στῆ-τοῦ	τι-θῆ-τοῦ	δι-δῶ-τοῦ	
		3.	ἵ-στῆ-τοῦ	τι-θῆ-τοῦ	δι-δῶ-τοῦ	
		P. 1.	ἵ-στῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		2.	ἵ-στῆ-τε	τι-θῆ-τε	δι-δῶ-τε	
		3.	ἵ-στῶ-σθε	τι-θῶ-σθε	δι-δῶ-σθε	
	Imperative.	S. 2.	ἵ-στῆ (from ἵσταθι)	τί-θει (from τίθεθι)	δί-δου (from δίδοθι)	δείκ-νῦ (from δείκνυθι)
		3.	ἵ-στῆ-τω	τι-θεί-τω	δι-δό-τω	δείκ-νῆ-τω
		D. 2.	ἵ-στῆ-τοῦ	τί-θει-τοῦ	δί-δο-τοῦ	δείκ-νῦ-τοῦ
		3.	ἵ-στῆ-των	τι-θεί-των	δι-δό-των	δείκ-νῆ-των
		P. 2.	ἵ-στῆ-τε	τί-θει-τε	δί-δο-τε	δείκ-νῦ-τε
		3.	ἵ-στῆ-τωσαν et ἵ-στάσθων	τι-θεί-τωσαν et τι-θέστων	δι-δί-τωσαν et δι-δόστων	δείκ-νῦ-τωσαν and δείκ-νύτων
	Inf.		ἵ-στῆ-ναι	τι-θεί-ναι	δι-δό-ναι	δείκ-νῦ-ναι
		Part.	ἵ-στᾶς, ἄσαν, ἄν G. ἄντος	τι-θείς, εἰσαν, εἰ G. εἰτος	δι-δοίς, οἰσαν, οἰ G. οἰτος	δείκ-νῆς, νῶσαν, ἔν G. ἔντος
Imperfect.	Indicative.	S. 1.	ἵ-στη-ν	ἱ-τί-θον	ἱ-δί-δον	ἱ-δείκ-νῦν
		2.	ἵ-στη-ς	ἱ-τί-θεις	ἱ-δί-δονς	ἱ-δείκ-νῶς
		3.	ἵ-σθῃ	ἱ-τί-θει	ἱ-δί-δον	ἱ-δείκ-νῦ
		D. 1.				
		2.	ἵ-στά-τον	ἱ-τί-θει-τον	ἱ-δί-δο-τον	ἱ-δείκ-νῦ-τον
		3.	ἵ-στά-την	ἱ-τί-θει-την	ἱ-δί-δο-την	ἱ-δείκ-νῦ-την
		P. 1.	ἵ-στά-μεν	ἱ-τί-θει-μεν	ἱ-δί-δο-μεν	ἱ-δείκ-νῦ-μεν
		2.	ἵ-στά-τε	ἱ-τί-θει-τε	ἱ-δί-δο-τε	ἱ-δείκ-νῦ-τε
		3.	ἵ-στά-σαν	ἱ-τί-θει-σαν	ἱ-δί-δο-σαν	ἱ-δείκ-νῦ-σαν
	Optative.	S. 1.	ἵ-σταί-ην	τι-θεί-ην	δι-δοί-ην	δείκ-νῆ-οιμι
		2.	ἵ-σταί-ης	τι-θεί-ης	δι-δοί-ης	δείκ-νῆ-οις,
		3.	ἵ-σταί-η	τι-θεί-η	δι-δοί-η	etc.
		D. 1.				
		2.	ἵ-σταί-τον ¹	τι-θεί-τον ¹	δι-δοί-τον ¹	
		3.	ἵ-σταί-την	τι-θεί-την	δι-δοί-την	
		P. 1.	ἵ-σταί-μεν	τι-θεί-μεν	δι-δοί-μεν	
		2.	ἵ-σταί-τε	τι-θεί-τε	δι-δοί-τε	
		3.	ἵ-σταί-σαν	τι-θεί-σαν	δι-δοί-σαν	
Aorist II.	Indicative.	S. 1.	ἱ-στη-ν, I	(ἱ-θῆ-ν) A.I. (ἱ-δο-ν) A.I.	(ἱ-δο-ν) A.I.	
		2.	ἱ-στη-ς [stood,	(ἱ-θῆ-ς) used	(ἱ-δο-ς) used	
		3.	ἱ-σθῇ	(ἱ-θῆ) for it	(ἱ-δω) for it	
		D. 1.				
		2.	ἱ-σθῇ-τον	ἱ-θε-τον	ἱ-δο-τον	wanting.
		3.	ἱ-σθῇ-την	ἱ-θε-την	ἱ-δο-την	
		P. 1.	ἱ-σθῇ-μεν	ἱ-θε-μεν	ἱ-δο-μεν	
		2.	ἱ-σθῇ-τε	ἱ-θε-τε	ἱ-δο-τε	
		3.	ἱ-σθῇ-σαν	ἱ-θε-σαν	ἱ-δο-σαν	

¹ See § 172, Rem. 3. ² On the irregular accentuation of ἐπιστῆμαι, etc., see § 176, 1.

MIDDLE.

ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἰ-στώ-μαι ² ἰ-στέ- ἰ-στέ-ται ἰ-στώ-μεθον ἰ-στέ-σθον ἰ-στέ-σθον ἰ-στώ-μεθα ἰ-στέ-σθε ἰ-στώ-νται	τι-θῶ-μαι τι-θή- τι-θή-ται τι-θώ-μεθον τι-θή-σθον τι-θή-σθον τι-θώ-μεθα τι-θή-σθε τι-θώ-νται	δι-δῶ-μαι δι-δῶ- δι-δῶ-ται δι-δῶ-μεθον δι-δῶ-σθον δι-δῶ-σθον δι-δῶ-μεθα δι-δῶ-σθε δι-δῶ-νται	δείκ-νύ-ωμαι δείκ-νύ-η, etc.
ἰ-στά-σο and ἰ-στώ ἰ-στά-σθω ἰ-στά-σθον ἰ-στά-σθον ἰ-στά-σθε ἰ-στά-σθωσαν and ἰ-στά-σθων	τί-θε-σο and τί-θον τι-θέ-σθω τί-θε-σθον τι-θέ-σθον τί-θε-σθε τι-θέ-σθωσαν and τι-θέ-σθων	δί-δο-σο and δί-δον δι-δό-σθω δί-δο-σθον δι-δό-σθον δί-δο-σθε δι-δό-σθωσαν and δι-δό-σθων	δείκ-νύ-σο δείκ-νύ-σθω δείκ-νυ-σθον δείκ-νύ-σθων δείκ-νυ-σθε δείκ-νύ-σθωσαν and δείκ-νύ-σθων
ἰ-στα-σθαι	τί-θε-σθαι	δί-δο-σθαι	δείκ-νυ-σθαι
ἰ-στά-μενος, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δείκ-νύ-μενος, η, ον
ἰ-στά-μην ἰ-στά-σο and ἰ-στώ ἰ-στά-το ἰ-στά-μεθον ἰ-στά-σθον ἰ-στά-σθην ἰ-στά-μεθα ἰ-στά-σθε ἰ-στά-ντο	ἐ-τι-θέ-μην [θον ἐ-τί-θε-σο and ἐ-τί- ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τι-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην [δον ἐ-δί-δο-σο and ἐ-δί- ἐ-δί-δο-το ἐ-δι-δό-μεθον ἐ-δί-δο-σθον ἐ-δι-δό-σθην ἐ-δι-δό-μεθα ἐ-δί-δο-σθε ἐ-δί-δο-ντο	ἐ-δείκ-νύ-μην ἐ-δείκ-νύ-σο ἐ-δείκ-νυ-το ἐ-δείκ-νυ-μεθον ἐ-δείκ-νυ-σθον ἐ-δείκ-νύ-σθην ἐ-δείκ-νύ-μεθα ἐ-δείκ-νυ-σθε ἐ-δείκ-νυ-ντο
ἰ-σταί-μην ³ ἰ-σταί-ο ἰ-σταί-το ἰ-σταί-μεθον ἰ-σώ-σθον ἰ-σώ-σθην ἰ-σταί-μεθα ἰ-σταί-σθε ἰ-σταί-ντο	τι-θοί-μην ⁴ τι-θοί-ο τι-θοί-το τι-θοί-μεθον τι-θοί-σθον τι-θοί-σθην τι-θοί-μεθα τι-θοί-σθε τι-θοί-ντο	δι-δοί-μην ⁴ δι-δοί-ο δι-δοί-το δι-δοί-μεθον δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	δείκ-νύ-οίμην δείκ-νύ-οιο, etc.
ἰ-στά-μην does not occur, but ἰ-πτά-μην ἰ-πρά-μην)	ἐ-θέ-μην ἐ-θον (from ἐθεσο) ἐ-θε-το ἐ-θε-μεθον ἐ-θε-σθον ἐ-θε-σθην ἐ-θε-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δον (from ἐδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δό-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.

² On the accentuation in ἰνίσταιο, etc., see § 176, 1.

⁴ See § 176, 2.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Subjunctive.	S. 1.	στώ ¹	θῶ ¹	δῶ ¹	
		2.	σῆς	θῆς	δῶς	
		3.	σῇ	θῇ	δῶ	
		D. 1.				
		2.	σῇ-τον	θῇ-τον	δῶ-τον	
		3.	σῇ-τον	θῇ-τον	δῶ-τον	
		P. 1.	σῶ-μεν	θῶ-μεν	δῶ-μεν	
		2.	σῆτε	θῆ-τε	δῶ-τε	
		3.	σῶ-σι(ν)	θῶ-σι(ν)	δῶ-σι(ν)	
	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-η-τον ²	θεί-η-τον ²	δοί-η-τον ²	
		3.	σταί-η-την	θεί-η-την	δοί-η-την	
	Imperative.	P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταί-εν	θεί-εν	δοί-εν	
		S. 2.	στέ-θι ³	θείς (θεί-θι) ⁴	δός (δό-θι) ⁴	
		3.	στέ-τω	θεί-τω	δό-τω	
		D. 2.	στέ-τον	θεί-τον	δό-τον	
		3.	στέ-των	θεί-των	δό-των	
		P. 2.	στέ-τε	θεί-τε	δό-τε	
		3.	στέ-τωνσαν and στέ-των	θεί-τωνσαν and θέ-των	δό-τωνσαν and δό-των	
		Inf.	στέ-ται	θεί-ται	δοῦ-ται	
		Part.	στάς, ἄσα, ἄν Gen. στέ-τος	θείς, εἶσα, ἐν Gen. θέ-τος	δούς, οὔσα, ὄν Gen. δό-τος	
Future.		στή-σω	θή-σω	δώ-σω	δείξω	
	Aorist I.	ἔ-στησα, I sta- tioned,	ἔ-θη-κα	ἔ-δω-κα	ἔ-δειξα	
	Perfect.	ἔ-στη-κα ⁵ sto	τέ-θ-ε-κα	δέ-δ-ω-κα	δέ-δει-χα	
	Pluperfect.	ἔ-στή-κειν and ἐ-στή-κειν	ἔ-τε-θ-ε-κειν	ἔ-δε-δ-ω-κειν	ἔ-δε-δει-χεν	
	Fut. Perf.	ἔ-στήξω old Att.	wanting.	wanting.	wanting.	
P A S						
Aor. I. ἔ-στά-θην ἔ-τέ-θη-ν ⁶ ἔ-δέ-θη-ν ἔ-δείχ-θην						
¹ The compounds, e. g. ἀποστώ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστασι, ἐκθῆτον, διαδῶμεν. ² See § 172, Rem. 3. ³ In composition, παρῆστηθι, παρῆστα; ἀπόστηθι, ἀπόστα, § 172, Rem. 5. ⁴ In composition, περίθεις, ἐνθεις; ἀπόδος, ἔκδος; περίθηται, ἔκδοται, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτίθην and τεθήσμεν instead of ἐθήθη						

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
(σῶ-μαι does not occur, but πρίω-μαι, -ῃ, -ηται, etc.)	θῶ-μαι ⁷ θῆ-ται θῶ-μεθον θῆ-σθον θῆ-σθον θῶ-μεθα θῆ-σθε θῶ-νται	δῶ-μαι ⁷ δῷ-ται δῶ-μεθον δῶ-σθον δῶ-σθον δῶ-μεθα δῶ-σθε δῶ-νται	
(σταί-μην does not occur, but πριαί-μην, -αιω, -αιτο, etc.)	θοί-μην ⁸ θοί-ο θοί-το θοί-μεθον θοί-σθον θοί-σθην θοί-μεθα θοί-σθε θοί-ντο	δοί-μην ⁸ δοί-ο δοί-το δοί-μεθον δοί-σθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	
(στά-σο or σῶ does not occur, but πρία-σο or πρίω)	θού (θέσο) ⁹ θέ-σθω θέ-σθον θέ-σθων θέ-σθε θέ-σθωσαν and θέ-σθων	δού (δόσο) ⁹ δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρίασ.	θέ-σθαι	δό-σθαι	
(στά-μενος) πρία-μενος	θέ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ἰ-στη-σάμην	(ἰ-θή-κά-μην) Instead of these forms the second Aor. Mid. is used by the Attic writers, § 173, 2.	(ἰ-δω-κά-μην)	ἰ-δειξάμην
ἰ-στά-μαι	τε-θεῖ-μαι	δε-δο-μαι	δέ-δειγ-μαι
ἰ-στά-μην	τε-θεῖ-μην	δε-δε-μην	δέ-δειγ-μην
ἰ-στήξομαι	wanting.	wanting.	wanting.

S I V E.

Fut. I. | στα-θήσομαι | τε-θήσομαι ⁶ | δο-θήσομαι | δειχ-θήσομαι

and θεθήσομαι, § 21, 2. ⁷ Also in composition, ἐνδῶμαι, -ῇ, -ῆται, etc., ἀποδῶμαι, -ῇ, -ῆται, etc., ἐκδῶμαι, -ῷ, -ῶται, etc., ἀποδῶμαι, -ῷ, -ῶται, etc. ⁸ See § 176, 2. ⁹ In composition, κατάρθου, ἀπόθου; περιόδου, ἀπόδου; κατάθισθε, περιδοσθε; ἐνθισθε, πρόδοσθε; but ἐνδοῦ, ἀρδοῦ; προδοῦ, ἐνδοῦ, § 118, Rem. 1.

§ 176. *Remarks on the Paradigms.*

1. The verbs δύναιμι, *to be able*, ἐπίσταμαι, *to know*, χρεῖσθαι, *to hang*, and πρῖσθαι, *to buy*, have a different accentuation from ἵσταμαι in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἐπίστωμαι, -ῃ, -ῃται, -ησθον, -ησθε, -ωνται; Opt. δυνάιμην, ἐπιστάιμην, -αιο, -αιτο, -αισθον, -αισθε, -αιτο; so also ὀνείμην, -αιο, -αιτο (§ 177, 4.)

2. The forms of the Opt. Impf. and second Aor. Mid. in -οι, viz. τιθείμην, θοίμην, are more common than those in -ει, viz. τιθεῖμην, -εῖο, -εῖτο, etc., θυμην, -εῖο, -εῖτο, etc. In compounds the accent remains as in simples, thus, ἐνθυοίμην (ἐνθυεῖμην), ἐνθροῖο (ἐνθρεῖο), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοῖο, etc.

3. On the abbreviated form of the Perf. and Plup.: ἔ-σταῖ-τον, ἔ-σταῖ-μεν, ἔ-σταῖ-τε, ἔ-σταῖ-σιν, see § 193.

4. The forms of the Impf. ἐτίθουν, -εις, -ει, ἐδίδουν, -οις, -ου, are constructed according to the Conjugation in -έω and -όω. The other forms, ἐτίθην, -ης, -η, ἐδίδων, -ως, -ω, are not used, § 172, Rem. 8.

5. Verbs in -έμι, as has been seen, form the Subj. and Opt. like verbs in -ίω. Still there are some examples where these Modes follow the analogy of verbs in -μι, ὅπως μὴ δῖασκε δάρεν ἔταί—instead of -ήται.—Pl. Phaedon. 77, b. ψίχιστό τε καὶ πεγνύτο (from ἔτα, instead of ἔται) Ibid. 118, a.

6. In later writers the Perf. and Plup. are found with the Trans. meaning, *I have stationed*, namely ἔσταῖκα, ἔσταῖκεν.

SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 177. (a) *Verbs in -α, (ἴστη-μι, ΣΤΑ-).* (182)

1. *κίχρη-μι, to lend, to bestow*, XP α -, *κυχράναι*, Fut. *χρήσω*, etc. Mid. *to borrow*, Fut. *χρήσομαι*.—Aor. *ἐχρησάμην* in this sense is not used by the Attic writers. To the same stem belong,

2. *χρή, oportet*, stem XP α - and XPE-, Subj. *χρή*, Inf. *χρήναι*, Part. (ὦ) *χρεών*; Impf. *ἐχρήν* or *χρεῖν*, Opt. *χρεῖν* from XPE-.

Inf. *χρήν*, ἀποχρήν, in Eurip., by contraction from *χράειν*.

3. ἀπόχρη, ἵ suffices, sufficit; besides those formed regularly from XP α Ω; ἀποχρῶσιν, Inf. ἀποχρήν; Impf. ἀπέχρη; Aor. ἀπέχρησεν, etc. Mid. ἀποχρῶμαι, *to have enough*, ἀποχρήσθαι, inflected like *χράσμαι*, § 129, Rem. 2.

4. ὀνείμι, *to benefit*, ὈΝΑ-, ὀνείναι; Impf. Act. wanting; Fut. ὀνήσω; Aor. ὤνησα, Inf. ὀνήσαι (for ὀνήναι, like στήναι, in Pl. Rp. 600, d.). Mid. ὀνίραμαι, *to be profited*, Fut. ὀρήσομαι; Aor. ὠνέμην (ὠνάμην later, but also in Eur. ὠρασθε), -ησο, -ητο, etc., Imp. ὄνησο, Part. ὀνήμενος (Hom.), Opt. ὀνάιμην, -αιο, -αιτο, § 176,

1, Inf. *δνασθαι*; Aor. Pass. *ὠνήθην* instead of *ὠνήμην*. The remaining forms are supplied by *ὠφελεῖν*.

5. *πί-μ-πλη-μι*, to fill, ΠΛΑ-, *πιμπλάναι*; Impf. *ἐπιμπλην*; Fut. *πλήσω*; Aor. *ἐπλησα*; Mid. *πιμπλαμαι, πίμπλασθαι*; Impf. *ἐπιμπλάμην*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἐπλήσθην* § 131; second Aor. *ἐπλήμην* Poet. — Mid.

The *μ* in the reduplication of this and the following verb is usually omitted in composition, when a *μ* precedes the reduplication, e. g. *ἐμπιπλαμαι*, but *ἐνεπιμπλάμην*. Contrary to this rule, however, forms with and without *μ* are both used by the poets, according to the necessities of the verse.

6. *πίμπρημι*, to burn, Trans., in all respects like *πίμπλημι*.

7. ΤΛΗ-ΜΙ, to endure, Pres. and Impf. wanting, (instead of them *ὑπομένω, ἀνέχομαι*); Aor. *ἔτλην*, (τλώ,) *τλαίην, τλήθι, τλάς*; Fut. *τλήσομαι*; Perf. *τέτληκα*.

8. *φη-μί*, to say, (stem *ΨΑ-*), has the following formation:

§ 178. (184.)

Present.			ACTIVE.		Imperf.		
Indicative	S. 1.	φημί	Indicative.	S. 1.	ἔφην	[§ 116, 2.	
	2.	φῆς		2.	ἔφης, us'ly ἔφρησθα		
	3.	φῆσι(ν)		3.	ἔφη		
	D. 2.	φαίτον		D. 2.	ἔφατον		
	3.	φαίτον		3.	ἔφαιτον		
	P. 1.	φάμεν		P. 1.	ἔφάμεν		
Subj.	2.	φάτε	Opt.	2.	ἔφατε	and φαίτον, φαιήτην and φαίτης, φαιήμεν and φαιήμεν, φαιήτε and φαιέτε, -ειν	
	3.	φάσι(ν)		3.	ἔφασαν		
Imp.	φάθι or φάθι, φάτω, φάτον, φάτων, φάτε, φάτωνσαν and φάωντων		Fut.	φῆσω			
Inf.	φάσθαι						
Part.	φάς, φάσα, φάν		Aor.	ἔφρησα.			
	G. φάτος, φάσης						
MIDDLE.							
Perf. Imp. πεφάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective φάτος, φάτιος.							

REMARK 1. In the second person φῆς, both the accentuation and the *iota* subscript is contrary to all analogy. In compounds it retains the accent

on the ultimate, e. g. ἀντιφής, but σύμφημι, ἀπόφημι, σύμφασθαι, etc. On the inclination of this verb in the Pres. Ind. (except φής), see § 33.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (aio) *to assert*, etc. The Fut. φήσω, however, has only the last signification; the first is expressed by λέξω, ἐφώ. The Impf. ἔφην with φάσαι and φάς, is used also as an Aorist.

REM. 3. With φημί the verb ἤμι *inquam* may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἤν, ἤ is used in the phrases ἤν δ' ἐγώ, *I said*, ἤ δ' ὅς, *he said*, to describe a conversation.

§ 179. *The following Deponents also belong here.*

(185.)

1. ἀγαμαι, *to wonder*, Impf. ἠγάμην; Aor. ἠγάσθην; Fut. ἀγήσομαι.

2. δύναμαι, *to be able*, second Pers. δύνασαι (δύνη from the Ion. δύνεαι, Poet. and later,) Subj. δύνωμαι, § 176, 1, Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἰδυνάμην and ἰδύν; second Pers. ἰδύνω (-αοο more rarely), Opt. δυνάμην, δύναιο, § 176, 1; Fut. δυνήσομαι; Aor. ἰδυνήθην, ἰδ. and ἰδυνάσθην, the last Ion. and in Xen. (Aug., § 120, Rem. 1.); Perf. διδύντημαι. Verbal adjective δυνατός, *able and possible*.

3. ἐπίσταμαι, *to know*, (properly, *to stand upon something*, to be distinguished from ἐγίσταμαι), second Pers. ἐπίστασαι (ἐπίστη seldom and only Poet.), Subj. ἐπίστωμαι, § 176, 1, Imp. ἐπίστω (more seldom ἐπίστασο); Impf. ἠπιστάμην, ἠπίστω (more seldom ἠπίστασο), Opt. ἐπισταίμην, ἐπίσταιο, § 176, 1; Fut. ἐπιστήσομαι; Aor. ἠπιστήθην, (Aug., § 126, 3). Verbal Adj. ἐπιστητός.

4. ἐραμαι, *to love*, (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἐράσθην, *amari*; Fut. ἐρασθήσομαι, *amabo*.

5. κρέμαμαι, *to hang*, pendeo, Subj. κρέμωμαι, § 176, 1, Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αio, -αio, § 176, 1, (Arist. Vesp. 298, κρέμοισθε, comp. μάρταμαι, § 230, and μερτάμην, § 154, 9; Aor. ἐκρεμάσθην; Fut. Pass. κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, pendebo, *I shall hang*).

6. πρίασθαι, *to buy*, ἐπριάμην, (the Attic writers employ an Aor. Mid. of this verb, instead of the Aor. of ὠρέομαι, viz. ἐωρῆσάμην, which is not used by them, § 122, 4, Subj. πρίαμαι, § 176, 1; Opt. πριαίμην, -αio, -αio, § 176, 1; Imp. πρίασο or πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in -ε (τι-θη-μι, ΘΕ-)*.

(186.)

Τ-η-μι (stem *Ε-*), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἴης, ἴησι(ν); ἴετον; ἴμεν, ἴετε, ἰᾶσι(ν) or ἰεῖσι(ν). Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτων; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφῖῶ, ἀφῖῆς, ἀφῖῆ (ἀφῖῆ in Xen.), etc. Imp. (ἰεθί), ἰεῖ, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰεῖσα, ἰέν.
Impf.	Ind. ἰουν (from ἸΕΩ), ἀφίουν or ἡφίουν (seldom ἰεῖν, προῖεῖν, ἡφῖεῖν), ἰεῖς, ἰεῖ; ἴετον, ἰέτην; ἴμεν, ἴετε, ἴεσαν, ἡφίσαν. Opt. ἰεῖην (second Pers. Pl. ἀφίετε Plat.).
Perf. Aor.II.	εἶκα. — Plup. εἶκειν. — Fut. ἴσω. — Aor. I. ἦκα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἶτον, εἶτην; Plur. ἴμεν, commonly with Aug. εἴμεν, καθεἴμεν, ἔτε, commonly ἔτε, ἀνέτε, ἔσαν, commonly εἰσαν, ἀφείσαν. Subj. ᾶ, ῆς, ἀφᾶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, εἶτην; εἴμεν, εἴτε, εἶεν. Imp. ἔς, ἀφες, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφείναι. — P. εἰς, εἶσα, ἔν, Gen. ἐντος, εἰσος, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see § 126, 3.

REM. 2. The form of the Impf. ἰην is very doubtful, and also the forms ἴης, ἰῆ are very rare. The form ἰεῖν has the ending of the Plup., as the Impf. of εἶμι, *to go*; it is Att. and Ion., a secondary form from ἰουν.

MIDDLE.	
Pres.	Ind. ἵμαι, ἴσαι, ἴεσαι, etc. — Subj. ἰῶμαι, ἀφῖῶμαι, ἰῆ ἀφῖῆ etc. Imp. ἴεσο or ἰον. — Inf. ἴεσθαι. — Part. ἰόμενος, -η, -ον.
Impf.	ἰέμην, ἴεσο, etc. — Opt. ἰεῖμην, Att. ἰοίμην, ἰοῖο, ἀφιοῖο, etc.
Aor.II.	Ind. εἶμην εἴσο, ἀφείσο εἶτο, ἀφείτο εἶμεθα, etc. Subj. ᾶμαι, ἀφᾶμαι, ῆ, ἀφῆ, ῆται, ἀφῆται Opt. προοίμην, -οῖο, -οῖτο, -οίμεθα, -οῖσθε, -οῖντο; (προεῖτο, προεῖσθε, προεῖντο are rarer forms), Imp. οὔ, ἔσθω, etc. Inf. ἴσθαι. — Part. ἴμενος, -η, -ον.
Perf.	εἶμαι, μεθείμαι; Inf. εἰσθαι, μεθείσθαι. — Plup. εἶμην, εἴσο, ἀφείσο, etc. — Fut. ἴσομαι. — Aor. I. ἠκέμην, § 173, 2.
PASSIVE.	
A. I.	εἰθίην, P. ἐθείς. — Fut. ἐθήσομαι. — Ver. Adj. ἐτός, ἐτός, (ἀφετός).

REM. 3. Besides the two verbs *τιθημι* and *ἵημι*, only the following dialectic verbs belong here, viz. *ΔΙΗ-ΜΙ*, *ΔΙ-ΔΙΗ-ΜΙ* (*ΔΕ*), (*διδύσαι*, however, from the last is found in X.), *διζήμαι* and *ΔΙΗ-ΜΙ*.

§ 191. (c) *Verbs in -ι, only εἰμι ('I), to go.*

PRELIMINARY REMARK. The verbs εἰμι, *to go*, and εἶμι, *to be*, are presented together, though the last, on account of its stem 'ES, does not belong here, in order to exhibit to the eye the agreement and disagreement of the two verbs in their formation.

PRESENT.			
Ind.S.1. εἰμί, <i>to be</i>	Subj. ᾧ	Ind. εἶμι, <i>to go</i>	Subj. ἴω
2. εἶ	ἴς	2. εἶ	ἴς
3. ἐστί(ν)	ῖ	3. εἶσι(ν)	ῖ
D. 2. ἐστόν	ῖτον	D. 2. ἴτον	ἴτον
3. ἐστόν	ῖτον	3. ἴτον	ἴτον
P. 1. ἐσμεν	ώμεν	P. 1. ἴμεν	ἴμεν
2. ἐστέ	ῖτε	2. ἴτε	ἴτε
3. ἐσσί(ν)	ώσι(ν)	3. ἴσι(ν)	ἴσι(ν)
Imp.S.2. ἴσθι	Inf. εἶναι	Imp. ἴθι, πρόσθι (seld. πρόσθι)	Inf. εἶναι
3. ἐστω		3. ἴτω, πρόσθι	Part. ἴων, ἴον
D. 2. ἐστων	Part. ᾧν, ᾧσα,	D. 2. ἴτον	σα, ἴον
3. ἐστων	όν	3. ἴων	Gen. ἴοντος,
P. 2. ἐστε	G. ᾧτος, ᾧσας	P. 2. ἴτε	ἴόντας.
3. ἐστωσαν and ἐστων (ᾧτων Plat.)		3. ἴωσαν or ἴοντων (ἴων Aesch. E. 32.)	
IMPERFECT.			
Ind.	Opt.	Ind.	Opt.
S. 1. ἴν, <i>I was</i>	εἴην	S. 1. ἴειν or ἴα, <i>I went</i>	ἴοιμι or ἴοιην
2. ἴσθα, § 116, 2	εἴης	2. ἴεις, usly ἴσθα	ἴοις
3. ἴν (from ἴν-ν)	εἴη	3. ἴει	ἴοι
D. 2. ἴστον (ἴτον)	εἴητον	D. 2. ἴειτον, usly ἴτον	ἴοιτον
3. ἴστιν (ἴτιν)	εἴτιν [μεν]	3. ἴείτιν, “ ἴτιν	ἴοίτιν
P. 1. ἴσμεν	εἴημεν (seld. εἴ-	P. 1. ἴειμεν, “ ἴμεν	ἴοιμεν
2. ἴστε (ἴτε)	ἴητε (seld. εἴτε)	2. ἴειτε, “ ἴτε	ἴοιτε
3. ἴσαρ	εἴσαρ and εἴερ	3. ἴεσαρ	ἴοιερ
Fut. ἴσομαι, <i>I shall be</i> , ἴσῃ or ἴσει, ἴσται, etc. — Opt. ἐσοίμεν. — Inf. ἐσεσθαι. — Part. ἐσμενος. — Verbal Adj. ἴστιον, συνεστίον.			
MIDDLE FORM, Pres. ἴεμαι, ἴεσαι or ἴη, ἴηται, etc., Imp. ἴεο, Inf. ἴεσθαι, Part. ἴέμενος; The Impf. ἴέμην, ἴεο, etc., signifying <i>to hasten</i> , ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἰέμι. — Verbal Adj. ἰτός, ἰτίον or ἰητόν, ἰητιόρ.			

REMARK 1. On the inclination of the Ind. of εἶμι, *to be* (except the second Pers. εἶ), see § 33. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. πάρειμι, πάρει, πάρεστι, etc., Imp. πάρισθι; but παρῆν on account of the temporal augment, παρίσται on account of the omission of ε (παρέσται), παρῆναι like infinitives with the ending -ναι, παρῶ, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρών, Gen. παρόντος, so also παριών, Gen. παριόντος.

REM. 2. The compounds of εἶμι, *eo*, follow the same rules as those of εἶμι, *sum*; hence several forms of these two verbs are the same in compounds, e. g. πάρειμι, πάρει and πάρεσι, third Pers. Sing. of εἶμι and third Pers. Pl. of εἶμι; but Inf. παρίναι, Part. παριών.

REM. 3. The form εἶεν, *esto, be it so, good*, shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶεν instead of εἶσαν of the third Pers. Pl. Opt. Impf. A secondary form of the third Pers. Imp. ἦτω instead of ἔστω is found once in Pl. Rp. 361, c. The form of the first Pers. Impf. is often ἦ, among the Attic poets, and sometimes also in Plato; the form ἦμην is rare, e. g. X. Cy. 6. 1, 9. The form of the second Pers. Impf. ἦς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. The Dual forms with σ are preferred to those without σ.

REM. 4. The form of the third Pers. Sing. Impf. ἦεν instead of ἦει is found in the Attic poets only before vowels, Arist. Plut. 696. προσῆεν (*Senarius*).

REM. 5. The Pres. of εἶμι, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose writers, has almost always a Future signification, *I shall or will go, or come*. Hence the Pres. is supplied by ἐρχομαι, § 167, 2.

II. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

§ 182. Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

(195.)

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σχεδᾶ-ννῦ-μι*	χορέ-ννῦ-μι*	στρώ-ννῦ-μι*
	Impf.	ἔ-σχεδᾶ-ννῦ-ν*	ἔ-χορέ-ννῦ-ν*	ἔ-στρώ-ννῦ-ν*
	Perf.	ἔ-σχεδᾶ-κα	κε-κόρε-κα	ἔ-στρω-κα
	Plup.	ἔ-σχεδᾶ-κειν	ἔ-κε-χορέ-κειν	ἔ-στρω-κειν
	Fut.	σχεδᾶ-σω,	χορέ-σω,	στρώ-σω
	Aor.	Att. σχεδῶ, -ᾶς, -ᾶ ἔ-σχεδᾶ-σα	Att. χορῶ, -εῖς, -εῖ ἔ-κόρε-σα	ἔ-στρω-σα

<i>Mid.</i>	Pres.	σκεδά-ννῦ-μαι	χορέ-ννῦ-μαι	στρώ-ννῦ-μαι
	Impf.	ἔ-σκεδα-ννῦ-μιγ	ἔ-χορε-ννῦ-μιγ	ἔ-στρω-ννῦ-μιγ
	Perf.	ἔ-σκεδα-σ-μαι	κε-χόρε-σ-μαι	ἔ-στρω-μαι
	Plup.	ἔ-σκεδά-σ-μιγ	ἔ-κε-χορέ-σ-μιγ	ἔ-στρώ-μιγ
	Fut.		χορέ-σ-ομαι	
	Aor.		ἔ-χορε-σ-αμιγ	
	F. Pf.		κε-χορέ-σ-ομαι	
<i>Pass.</i>	Aor.	ἔ-σκεδά-σ-θηγ	ἔ-χορέ-σ-θηγ	ἔ-στρώ-θηγ
	Fut.	σκεδα-σ-θήσομαι	χορε-σ-θήσομαι	στρω-θήσομαι
<i>Verbal Adj.</i>		σκεδα-σ-τός	χορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	χορε-σ-τέος	στρω-τέος
* And σκεδα-ννύω, ἔσκεδά-ννυον — χορε-ννύω, ἔχορέ-ννυον — στρω-ννύω, ἔστρώ-ννυον (ν always short).				

B. Verbs whose Stem ends with a Consonant.

Pres.	ὀλ-λῦ-μι,* perdo, ὀλ-λῦ-μαι, pereō,	ὀμ-νῦ-μι *	ὀμ-νῦ-μαι
Impf.	ὠλ-λῦ-ν *	ὠμ-νῦ-ν *	ὠμ-νῦ-μιγ
Perf. I.	ὀλ-ώλε-χα ('OΛΕΪ), perdidī, § 124, 2.	ὀμ-ώμο-χα (‘OΜΟΩ) § 124, 2	ὀμ-ώμο-μαι
Perf. II.	ὀλ-ωλ-α, perii,		
Plup. I.	ὀλ-ώλε-κειν, perdideram,	ὀμ-ωμό-κειν	ὀμ-ωμό-μιγ
Plup. II.	ὀλ-ώλε-ιν, perieram,		
Fut.	ὀλ-ῶ, -εῖς, -εῖ	ὀλ-οῦμαι, -εῖ	ὀμ-οῦμαι, -εῖ
Aor. I.	ὠλε-σα	A. II. ὠλ-όμηγ	ὠμο-σα ὠμο-σάμηγ A. I. P. ὠμό-σ-θηγ et ὠμόθηγ I. F. P. ὠμο-σ-θήσομαι.
* And ὀλλύ-ω, ὠλλυ-ον — ὀμνύ-ω, ὠμνυ-ον (always ῥ).			

REMARK. Ὀλλύμι comes by assimilation from ὀλ-νίμι, § 18, Rem. For an example of a stem-ending with a mute, see δεικνύμι above, under the paradigms, § 175. The Part. Perf. Mid. or Pass. of ὀννίμι is ὀμμοσ-μένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. ὀμώμοται, ὀμώμοτο.

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννῦ.

§ 183. (a) *Verbs whose Stem ends in α.* (186.)

1. κερά-ννῦ-μι (poetic secondary form κερνάω, κέρνημι; Epic and Poet. κεράω), to mix, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρᾶσα; Perf. κέρηχα; Perf. Mid. or Pass. κέρημαι; Aor. Pass. ἐκράθηγ, Att. also ἐκράσθηγ. — Mid. — Metathesis, § 156, Rem.

2. *κρεμά-νν̄-μι*, to hang, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *ἐκρέμασα*; Mid. or Pass. *κρεμάννυμαι*, I hang myself or am hung (but *κρέμαμαι*, to hang, § 179, 5); Fut. Pass. *κρεμασθήσομαι*; Aor. *ἐκρεμάσθην*, I was hung, or I hung.

3. *πετά-νν̄-μι*, to spread out, to open, Fut. *πετάσω*, Att. *πετώ*; Perf. Mid. or Pass. *πέπτῃμαι*, § 155, 2; Aor. Pass. *ἑπετάσθην*.

4. *σκεδά-νν̄-μι*, to scatter, Fut. *σκεδάσω*, Att. *σκεδῶ*; Perf. Mid. or Pass. *ἐσκεδάσμαι*; Aor. Pass. *ἐσκεδάσθην*.

§ 184. (b) *Verbs whose Stem ends in ε.*

PRELIMINARY REMARK. The verbs *ἔννυμι*, *σβέννυμι*, and also *ζώννυμι*, § 186, do not properly belong here, since their stem originally ended in *σ*, *ἔς-*, comp. *ves-tire*, *ΣΒΕΣ-*, comp. *ἄσβεσ-τος*, *ΖΩΣ-*, comp. *ζωσ-τήρ*, *ζώσ-τερον*, *ζώσ-της*, *ζωσ-τός*; but by the omission of the *σ*, they become analogous to verbs in *-ε* and *-ο*.

1. *ἔ-νν̄-μι*, to clothe, in prose *ἀμφιέννυμι*, Impf. *ἀμφιέννυν* without Aug.; Fut. *ἀμφιέσω*, Att. *ἀμφιῶ*; Aor. *ἡμφίεσα*; Perf. Mid. or Pass. *ἡμφιέσμαι*, *ἡμφιέσαι*, *ἡμφιέσται*, etc., Inf. *ἡμφιέσθαι*; Fut. Mid. *ἀμφιέσομαι*, Att. *ἀμφιοῦμαι*. (Aug., §§ 126, 3. and 230). As in *ἀμφιέννυμι*, so generally in other compounds, the preposition is not elided, e. g. *ἐπιέσασθαι*.

2. *ζέ-νν̄-μι*, to boil, Trans., Fut. *ζέσω*; Aor. *ἔξεσα*; Perf. Mid. or Pass. *ἔξεσμαι*; Aor. Pass. *ἔξέσθην*.—(*ζέω*, on the contrary, is usually intransitive).

3. *κορέ-νν̄-μι*, to satiate, Fut. *κορέσω*, Att. *κορῶ*; Aor. *ἐκόρεσα*; Perf. Mid. or Pass. *κεκόρεσμαι*; Aor. Pass. *ἐκορέσθην*.—Mid.

4. *σβέ-νν̄-μι*, to extinguish, Fut. *σβέσω*; first Aor. *ἔσβεσα*, I extinguished; second Aor. *ἔσβην*, I ceased to burn; Perf. *ἔσβηκα*, I have ceased to burn.—Mid. *σβέννυμαι*, to cease to burn, Perf. Mid. or Pass. *ἑσβεσμαι*; Aor. Pass. *ἑσβέσθην*. No other verb in *-ννυμι* has a second Aor., § 191, 2.

5. *στορέ-νν̄-μι*, to spread out, shortened form *στόρνυμι*, Fut. *στορέσω*, Att. *στορῶ*; Aor. *ἑστόρεσα*. The other tenses are formed from *στρώννυμι*; *ἑστρωμαι*, *ἑστρώθην*, *στρωτός* (not Att. *ἑστορέσθην* and *ἑστορήθην*). See § 182.

§ 185. (c) *Verbs, whose Stem ends in ι.* (198.)

τί-νν̄-μι (TI-), to expiate, Mid. *τί-νν̄-μαι*, to punish, to avenge, second-

ary Epic form of *τίρω* and *τίρομαι*.—In Attic poetry the Mid. is often found and with one *ν*, *τινύμαι*.

§ 186. (d) *Verbs in o, with the o lengthened into ω.*
(199.)

1. ζώ-*rv̄*-μι, *to gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι, § 131.—Mid.

2. ῥώ-*rv̄*-μι, *to strengthen*, Fut. ῥώσω; Aor. ἔρρωσα; Perf. Mid. or Pass. ἔρρωμαι, Imp. ἔρρωσο, *farewell*, Inf. ἔρρωσθαι; Aor. Pass. ἔρρωσθην, § 131.

3. στρώ-*rv̄*-μι, § 182, *to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See στορέ-*rv̄*-μι, § 184, 5.

4. χρώ-*rv̄*-μι, *to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

B. Verbs whose Stem ends in a Consonant and assumes
-*rv̄*.

§ 187. (a) *In a Mute.*

(200.)

1. ἄγ-*rv̄*-μι, *to break*, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι (P. Lys. 100, 5. κατεῖξαντες with the Aug.); second Perf. ἔαγα, *I am broken*; Aor. Pass. ἐᾶγην (Aug., § 122, 4.)—Mid.

2. δείκ-*rv̄*-μι, see § 175.

3. εἴργ-*rv̄*-μι (or εἴργω), *to shut in*, Fut. εἴρξω; Aor. εἴρξα, Inf. εἴρξαι, Part. εἴρξας (Pl. Polit. 295, b.), περιεἴρξαντες (Th. 5, 11), ξυρεἴρξαντος (Pl. Rp. 5. 461, b), Subj. καθεἴρξῃς (with the variation καθεἴρξῃς) Pl. Gorg. 461, d; Aor. Pass. εἴρχθην; Perf. εἴργμαι. (But εἴργω, εἴρξω, εἴρξα, εἴρχθην, *to shut out*, etc.)

4. ζεύγ-*rv̄*-μι, *to join together*, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἔζεύχθην and more frequently ἐζύγγην.

5. μίγ-*rv̄*-μι, *to mix*, (μίσγω, Poet. secondary form), Fut. μῖξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι, μεμίχθαι; Aor. Pass. ἐμίχθην more frequently ἐμίγγην; Fut. Perf. μεμίξομαι.

6. οἶγ-*rv̄*-μι, usually as a compound, ἀροίγ-*rv̄*-μι (but instead of it ἀροίγω is more frequently used in the Pres. and ἀνέφρον always in the Impf.), *to open*, Fut. ἀροίξω; Aor. ἀρέφξα, ἀροίξαι (in X. Hell. ἱροίγον, ἱροίξα signifying *to put to sea, to weigh anchor*); first Perf. ἀρέφχα, *I have opened*; second Perf. ἀνέφγα, *I stand*

open, instead of which Att. ἀνέφγωμαι; Impf. Mid. ἀνεφγόμεν; Aor. Pass. ἀνεφίχθην, ἀνοιχθῆναι (Aug., § 122, 6).

7. ὀμόργ-νῦ-μι, *to wipe off*, Fut. ὀμόρξω; Aor. ὤμορξα.—Mid.

8. πηγ-νῦ-μι, *to fasten*, Fut. πήξω; Aor. ἐπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast*; Mid. πηγ-νύμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπαγγην (more seldom ἐπήχθην); Fut. Pass. παγήσομαι.—Mid.

9. ῥήγ-νῦ-μι, *to rend*, Fut. ῥήξω; Aor. ῥήρηξα; second Perf. ῥή-ῥωγα, *I am rent*, § 140, Rem. 3; Aor. Pass. ῥήραγην; Fut. ῥάγῃ-σομαι.

10. φράγ-νῦ-μι, secondary form of φράσσω, φράττω, § 143, 1, *to shut up*, Impf. ἐφράγγυν (Thuc. 7, 74); Fut. φράξω; Aor. ἐφραξα; Perf. Mid. or Pass. πέφραγμαι; Aor. Pass. ἐφράχθην (ἐφραγγην among the later writers).—Mid.

§ 188. (b) *Verbs whose Stem ends in a Liquid.* (201.)

1. ἄρ-νῦ-μαι (Epic and also in Plato), *to take, obtain*, secondary form of αἶρομαι, and used only in particular phrases, *to obtain, to acquire*, namely, *a reward, spoils*, etc. Impf. ἤρνεμην. The remaining forms come from αἶρομαι.

2. κτείν-νῦ-μι, commonly written, κτείννυμι in the Codd., *to put to death*, Att. prose secondary form of κτείνω, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The ν of the stem is omitted on account of the diphthong, § 169, Rem. 1.

3. ὀλ-λῦ-μι instead of ὀλ-νῦ-μι, *to destroy*. See § 182, B.

4. ὄμ-νῦ-μι, *to swear*. See § 182, B.

5. στόρ-νῦ-μι, *to spread out*. See στορέννυμι, § 184, 5.

§ 189. *Inflection of the two forms of the Perf.*
κεῖμαι and ἤμαι. (212.)

PRELIMINARY REMARK. The two forms of the Perf. *κεῖμαι* and *ἤμαι*, are so essentially different, in their formation, from the other verbs in -μι, that they require to be treated by themselves.

a. *Κεῖμαι, to lie.*

Κεῖμαι, properly, *I have laid myself down, I am lying down*, hence *to lie*, (e. g. ἀνάκειμαι, *I am consecrated*, σύγκειται, *compositum est, constat*, but συντίθεται ὑπό τινος, *it has been agreed*

by some one); this verb is a form of the Perf. without reduplication, from the stem *KEI*-, contracted from *KEE*-.

<i>Perf.</i>	Ind. <i>κείμεναι, κῆσαι, κῆται, κείμεθα, κῆσθε, κῆνται</i> ; Subj. <i>κῶμαι, κῆη, κῆηται</i> , etc. Imp. <i>κῆσο, κῆσθω</i> , etc.; — Inf. <i>κῆσθαι</i> ; — Part. <i>κείμενος</i> .
<i>Impf.</i>	Ind. <i>ἐκείμεν, ἐκῆισο, ἐκῆιτο</i> , third Pers. Pl. <i>ἐκῆιτο</i> . Opt. <i>κτοίμην, κέοιο, κέοιτο</i> , etc.
<i>Fut.</i>	<i>κείσομαι</i> .
Compounds <i>ἀτάκκειμαι, κατάκκειμαι, κατάκκεισαι</i> , etc.; — Inf. <i>κατάκκισθαι</i> ; — Imp. <i>κατάκκισο, ἐγκκισο</i> .	

§ 190. b. *ἵμαι*, to sit.

(303.)

1. *ἵμαι*, properly, *I have seated myself, I have been seated*, hence *to sit*,—also Ion. and poetic of inanimate objects, instead of *ἰδρῦμαι, I have been established, erected*;—this verb is a Perf. form of the Poet. Aor. Act. *εἶσα, to set, to establish*. The stem is *HA*-, comp. *ἵσ-ται* instead of *ἰδ-ται*, according to § 17, 5, and the Lat. *sed-eo*.

REMARK 1. The active Aorist forms of *εἶσα* are dialectic, § 230, and Poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, *εἰσάμην*; Part. *εἰσάμενος* Th. 3, 58. *εἰσάμενος*; Imp. *εἶσαι, εἶσαι* (*ἐφίσσαι*); Fut. poetic *ἔισομαι, ἔισσομαι* (*ἐφίσσομαι*). The defective forms of this word are supplied by *ἰδρίω*.

<i>Perf.</i>	Ind. <i>ἵμαι, ἵσαι, ἵσται, ἵμεθα, ἵσθε, ἵνται</i> ; Imp. <i>ἵσο, ἵσθω</i> , etc.; — Inf. <i>ἵσθαι</i> ; — Part. <i>ἵμενος</i> .
<i>Plup.</i>	<i>ἵμην, ἵσο, ἵστο, ἵμεθα, ἵσθε, ἵντο</i> .

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the former differs from the latter in never taking *σ* in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:

<i>Perf.</i>	<i>κάθημαι, κάθησαι, κάθηται</i> , etc.; — Subj. <i>κάθωμαι, κάθηη, κάθηται</i> , etc.; — Imp. <i>κάθησο</i> , etc.; — Inf. <i>κάθησθαι</i> ; — Part. <i>καθήμενος</i> .
<i>Plup.</i>	<i>ἐκάθημην</i> and <i>καθήμην, ἐκάθησο</i> and <i>καθήσο, ἐκάθητο</i> and <i>καθήτο</i> , etc.; — Opt. <i>καθούμην, κάθοιο, κάθοιτο</i> , etc.

REM. 2. The defective forms of *ἵμαι* are supplied by *εἶσθαι* or *ἔισθαι*, prose *καθῆσθαι, καθῆσθαι*.

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μι, IN FORMING THE SECOND AOR. ACT. AND MID., THE PERF. AND PRES. ACT.

§ 191. I. *Second Aor. Act. and Mid.* (204.)

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and, though rarely, a second Aor. Mid., according to the analogy of verbs in -μι, since it wants the mode-vowel, and hence appends the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μι. The characteristic-vowel, with some exceptions, is lengthened, as in *ἔστην*, viz. *ᾶ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ι* and *υ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp. and Inf. The third Pers. Pl. in -*ησαν* (Char. α) and -*ῶσαν* shortens the vowel, when the poets use the abridged form in -*ν*, instead of -*σαν*, e. g. *ἔβαν*, *ἔδυν*. The Subj., Opt. and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μι, e. g. *βαίην* (*σταιίην*), *σβείην* (*θείην*), *γνοίην* (*δοίην*), *γνούς* (*δούς*). The Imp., like *στῆθι*, in the second Pers. Sing., takes the ending -*θι*, and the stem-vowel remains long through all the persons; in compounds of *βαίω*, *βηθι* is also abridged into *βᾶ*, e. g. *κατάβᾶ*, *πρόβᾶ*, *εἰςβᾶ*, *ἔμβᾶ*, *ἐπίβᾶ* instead of *κατάβηθι*, etc.

Modes and Persons.	a. Character. α <i>BA-Ω, βαίω, to go.</i>	b. Characteristic ε <i>ΣBE-Ω, σβέννυμι, to extinguish.</i>	c. Characteristic ο <i>ΓNO-Ω, γινώσκω, to know.</i>	d. Character. υ <i>δύ-ω, to wrap up.</i>
Ind.S. 1.	<i>ἔβην-ν, I went,</i>	<i>ἔσβην, I ceased</i>	<i>ἔγνων, I knew,</i>	<i>ἔδυν, to go</i>
2.	<i>ἔβης-ς</i>	<i>ἔσβης [to burn,</i>	<i>ἔγnows</i>	<i>ἔδυνς [in or</i>
3.	<i>ἔβη</i>	<i>ἔσβη</i>	<i>ἔγνω</i>	<i>ἔδυν [under,</i>
D. 2.	<i>ἔβη-τον</i>	<i>ἔσβητον</i>	<i>ἔγνωτον</i>	<i>ἔδυντον</i>
3.	<i>ἔβη-την</i>	<i>ἔσβήτην</i>	<i>ἔγνώτην</i>	<i>ἔδυντην</i>
P. 1.	<i>ἔβη-μεν</i>	<i>ἔσβημεν</i>	<i>ἔγνωμεν</i>	<i>ἔδυνμεν</i>
2.	<i>ἔβη-τε</i>	<i>ἔσβητε</i>	<i>ἔγνωτε</i>	<i>ἔδυντε</i>
3.	<i>ἔβη-σαν</i>	<i>ἔσβησαν</i>	<i>ἔγνωσαν</i>	<i>ἔδυνσαν</i>
	(Poet. <i>ἔβαν</i>)		(Poet. <i>ἔγνων</i>)	(Poet. <i>ἔδυν</i>)

Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, ἔς, ἦ ¹	γρῶ, γρῶς, γρῶ ¹	δύω, ἔς, ἦ ¹
D.	βῆτον	σβῆτον	γρῶτον	δύετον
P.	βῶμεν, ἦτε, ὠσα(ν)	σβῶμεν, ἦτε ὠσα(ν)	γρῶμεν, ὠτε, ὠσα(ν)	δύωμεν, ἦτε, ὠσα(ν)
Opt. S. 1.	βαιίη	σβείη	γροίη ²	
2.	βαιίς	σβείης	γροίης	
3.	βαιίη	σβείη	γροίη	
D. 2.	βαιήτων et αἰτον	σβειήτων et εἰτον	γροίητων et οἰτον	
3.	βαιήτην et αἰτην	σβειήτην et εἰτην	γροίήτην et οἰτην	
P. 1.	βαιήμεν et αἰμεν	σβειήμεν et εἰμεν	γροίημεν et οἰμεν	
2.	βαιήτε et αἰτε	σβειήτε et εἰτε	γροίητε et οἰτε	
3.	βαιέν (seldom βαιήσαν)	σβειέν	γροίεν (rarely γροίησαν)	
Imp. S.	βῆθι, ἦτω ³	σβῆθι, ἦτω ³	γρῶθι, ὦτω ³	δύεθι, ἔτω ³
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γρῶτον, ὠτων	δύετον, ἔτων
P. 2.	βῆτε	σβῆτε	γρῶτε	δύτε
3.	βῆτωσαν and βιέντων	σβῆτωσαν and σβέντων	γρῶτωσαν and γρότων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γρῶναι	δύναι
Part.	βάς, ἄσα, ἄν G. βάρτος	σβείς, εἶσα, ἐν G. σβέντος	γρὸς, οὔσα, ὄν G. γρόντος	δύς, ἔσα, ἐν G. δύντος

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc. ; ἀποσβῶ ; διαγνῶ ; ἀναδύω,

² Aeschyl. Suppl. 230 (215) συγγνώη ; but in the Mid. form συγγροῖα.

³ Compounds, e. g. ἀνάβηθι, ἀνάβητε ; ἀπόσβηθι ; διαγνώθι ; ἀνάδυσθι.

REMARK. The Opt. form δύν instead of δύνην, is not found in the Att. dialect, but in the Epic, § 227.

§ 192. Summary of Verbs with a second Aor. like Verbs in -μι. (305-310.)

Besides the verbs mentioned above, some others have this form,

1. διδράσκω, to run away, § 161, 10, Aor. (ΔΡΑ-) ἔδραν, -άς, -ᾶ, -ᾶμεν, -ᾶτε, -ᾶσαν (ἔδραν Poet.), Subj. δρῶ, δρῆς, δρῆ δρᾶτον, δρῶμεν, δρᾶτε, δρᾶσιν, Opt. δραίην, Imp. δρᾶθι, -άτω, Inf. δραναι, Part. δράς, -ᾶσα, -ᾶν.

2. πέτομαι, to fly, § 166, 20, Aor. (ΠΤΑ-) ἔπτην, Inf. πτῆναι, Part. πτής ; Aor. Mid. ἐπιάμην, πτιάσθαι.

3. πρίσθαι, see § 179, 6.

4. σκίλλω or σκλιέω, to dry, second Aor. (ΣΚΛΑ-) ἔσκλην, to wither, Intrans., Inf. σκληναι, Opt. σκλαιην.

5. φθά-νω, to come before, to anticipate, § 153, 7, Aor. ἔφθην, φθῆναι, φθές, φθῶ, φθαίην.

6. καίω, to burn, Trans. § 154, 2, Aor. (ΚΑΕ-) ἐκάην, I burned, Intrans. ; but first Aor. ἔκαυσα, Trans.

7. ῥέω, to flow, § 154, 2, Aor. (ΡΤΕ-) ἔρρεην, I flowed.

8. χαίρω, to rejoice, § 166, 32, Aor. (ΧΑΡΕ-) ἐχάρην.

9. ἀλίσκομαι, Aor. (ΑΛΟ-) ἤλων, Att. ἐάλων, § 161, 1.

10. βιώω, *to live*, Aor. ἐβίωv, Subj. βιώω, -ῶς, -ῶ, etc., Opt. βιώηv, (not βιολήv, as γνολήv, to distinguish it from the Opt. Impf. βιολήv), Inf. βιώvαι, Part. βιούς; but the Cases of βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀντιβίωv, *to recall to life*, from ἀναβιώσχομαι, § 161, 3. The Pres. and Impf. are but little used by the Attic writers; instead of these, they employ ζῶ, of which only the Fut. ζήσιν was in good use among Attic writers; the remaining tenses were borrowed from βιώω; thus, Pres. ζῶ; Impf. ἔζων, § 137, 3; Fut. βιώσομαι, more rarely ζήσω; Aor. ἐβίωv; X. O. 4, 18. has also ἐβίωσιν; Perf. βεβίωκα; Perf. Mid. or Pass. βεβίωται, Part. βεβιωμένος.

11. φύω, *to produce*, second Aor. ἔφυν, *to be produced, to be born*, φῦναι, φῦς, Subj. φύω, Opt. wanting in the Attic dialect; but the first Aor. ἔφῦσα, *to produce*; Fut. φύσω, *I will produce*. The Perf. πέφῡκα, also has an intransitive sense, so also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

REMARK. Here also belong the forms σχίς and σχοίηv of the second Aor. ἔσχον from ἔχω, *to have*, § 166, 14, and πίθι of the second Aor. ἔπιον from πίνω, *to drink*, § 158, 5.

§ 193. II. *Perfect and Pluperfect.* (211.)

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. *ΔΙ-Ω, to fear*, δέ-δι-α, and then, in the Dual and Pl. Ind. Perf. and Plup., and also to some extent in the Inf., rejects the mode-vowel, e. g. δέ-δι-μεν instead of δε-δί-α-μεν. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἵ-στα-μεν. The stem-vowel remains short, e. g. δέδιμεν, τέτλαμεν, τετλάvαι; but in the third Pers. Pl. Perf., the mode-vowel is not rejected, e. g. δε-δί-ασι; with verbs in -άω, however, α is contracted with the stem-vowel, e. g. τε-τλά-ασι = τε-τλά-σι.

REMARK 1. Except the forms of δεδιέναι and ἰστανάι, all the other Perfects of this kind belong to poetry, particularly to the Epic.

REM. 2. The Imp. of these Perfects is also in use, since it not only wants the mode-vowel, but takes the ending -θι in the second Pers. Sing., thus conforming wholly to the analogy of the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δεδιέναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the ending, and the Opt. Plup. ends in -αίηv, e. g. ἰστιά-ω, ἰστιῶ, -ῆς, etc., τετλαίηv. The Part. of verbs in -άω contracts the stem-vowel α with the ending -ώς and -ός, e. g. ἰσταώς = ἰστάς, ἔντα-ός = ἔνταώς and ἔστός, and also have a peculiar feminine form in -ώσα, e. g. ἰστώσα; all the Cases retain the ω, e. g. ἰστώτης, ἰστώσης, etc.

REM. 3. The uncontracted form in *ε* is retained in some participles, in the Ionic dialect, e. g. *ἰσπεώς*, *standing firm*, and so *τεθνεώς* (never *τεθνήως*), together with *τεθνηκώς* from *τέθνηκα*, is retained in the Attic dialect also. In these forms, *ω* remains in all the Cases, e. g.

ἰσπεώς, *ἰσπεῶσα*, *ἰσπεώς*, Gen. *ἰσπεῶτος*, -*ώσης*.

τεθνεώς, *τεθνεῶσα*, *τεθνεώς*, Gen. *τεθνεῶτος*, -*ώσης*.

Βέβηκα and *τέτληκα* never have this form of the participle.

	Perfect.	Pluperfect.	Perf.	Plup.
Ind. S. 1.	ἔ-δῖ-α	ἔδεδῖεν	Ἔ-ΣΤΑ-Α	
2.	ἔ-δῖ-ας	ἔδεδῖεις		
3.	ἔ-δῖ-ε(ν)	ἔδεδῖει		
D. 2.	ἔ-δῖ-τον	ἔδεδῖτον	ἔ-σταῖ-τον	ἔσταῖτον
3.	ἔ-δῖ-τον	ἔδεδῖτην	ἔ-σταῖ-τον	ἔσταῖτην
P. 1.	ἔ-δῖ-μεν	ἔδεδῖμεν	ἔ-σταῖ-μεν	ἔσταῖμεν
2.	ἔ-δῖ-τε	ἔδεδῖτε	ἔ-σταῖ-τε	ἔσταῖτε
3.	ἔ-δῖ-ασι(ν)	ἔδεδῖσαν and ἔδεδῖσαν	ἔ-σταῖ-σι(ν)	ἔσταῖσαν
Imp.	ἔ-δῖ-θι, δεδίτω, etc.		ἔ-σταῖ-θι, etc., 3. pl.	
Subj.	ἔ-δῖ-ω, -ῃς, -ῃ, etc.		ἔσταῖωσαν and -άτων	
Inf.	ἔ-δῖ-έναι		ἔ-σταῖ-ναι	
Part.	ἔ-δῖ-ώς, -νῖα, -ός, Gen. -ότος		ἔ-στώς, -ῶσα, -ώς and -ός, Gen. -ῶτος, -ώσης	
Subj. Pf.	ἔστω, -ῃς, -ῃ, etc.			
Opt. Plup.	ἔσταιην, Dual ἔσταιήτον and -αῖτον, Pl. ἔσταιήμεν and -αῖμεν, etc., third Pers. Pl. ἔσταιεν,			

REM. 4. The Plup. of *ἵστημι*, in this form never takes the strengthened augment *εἰ*. The Imp. Perf. *ἵσταῖθι*, etc., and the Opt. Plup. *ἵσταιην*, etc., are poetic only. But the Inf. *ἵσταῖναι* seems to have taken the place of the full form *ἵστηνέναι* throughout.

§ 194. Summary of Verbs with a Perfect like Verbs in -μι. (212.)

Besides these two, the following verbs have this form of the Perfect:

1. *γίγνομαι*, to become, ΓΕΓΑΑ, stem ΓΑ; Perf. (Sing. *γίγονα*, -ας, -ε) *γίγυμεν*, -άτε, -άσιν, Inf. *γίγάμεν* (Epic), Part. *γίγώς*, *γίγῶσα*, *γίγώς*, Gen. *γίγῶτος*.

2. *βαίνω*, to go, Perf. *βέβηκα*, BEBAΑ; Pl. *βέβῃμεν*, -άτε, -άσι, third Pers. Pl. Subj. *ἐμβέβῳσι*, Pl. Phaedr. 252, e, Inf. *βεβῆναι*, Part. *βεβώς*, X. Hell. 7. 2, 3, *βεβῖα* (*βεβῶσα*, Pl. Phaedr. 254, b), *βεβώς*, Gen. *βεβῶτος*; Plup. *ἐβέβῃμεν*, -άτε, -άσαν. These abridged forms are almost wholly poetic and dialectic, § 230.

3. *θνήσκω*, to die, *τέθνηκα*, TEΘNAA; Pl. *τέθναμεν*, *τέθνατε*, *τέθνασι*, Imp. *τέθναῖθι*, Part. *τεθνηκώς*, *τεθνηκῦα*, *τεθνηκός*, or *τεθνεώς*, *τεθνεῶσα*,

Demosth. 40, 24., τεθνεώς, Inf. τεθναίνει, Aesch. τεθναῖναι from τεθναίνειαι; Plup. ἐτέθνασαν, Opt. τεθναίην.

4. ΤΑΛΩ, to bear, Perf. τέτληκα, ΤΕΤΛΑΑ; Dual τέτλατον, Pl. τέτλαμεν, τέτλατε, τετλάσιν(ν), Imp. τέτλαθι, -άτω, etc., Subj. wanting, Inf. τετλάναι, but Part. τετληκώς; Plup. ἐτέτλυν, ἐτέτλατε, ἐτέτλασαν, Dual ἐτέτλατον, ἐτέτλατην, Opt. τετλαίην.

5. Here belong the two participles of,

βιβρώσκω, § 161, 6, to eat, Perf. βέβρωκα, poetic βεβρώς, Gen. -ώτος.
πίπτω, § 163, 3, to fall, πέπτωκα, Att. Poet. πεπτώς, comp. § 230.

REMARK. There are also found, in imitation of Homer, κέκραγε and the Imp. κέκραθι, from the poetic Perf. κέκραγα (from κράζω, to cry out); also the Imp. πίπεισθι, from πίποιθα, to trust (from πείθω, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects οἶδα and ξοικα require a distinct consideration.

§ 195. Οἶδα and ξοικα.

(215, 216.)

1. Οἶδα, Perf. from ἔειπεν (second Aor. εἶδον, I saw, Inf. ἰδεῖν, videre), properly I have seen, hence I know. Its inflection is as follows:

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα ¹	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῇ	ἴστω	εἰδέναι
D. 2. 3.	ἴστον, ἴστον	εἰδήτον, -ῆτον	ἴστον, ἴστων	
P. 1.	ἴσμεν	εἰδῶμεν		Part.
2.	ἴστε	εἰδῆτε	ἴστε	εἰδώς, -υῖα, ὅς
3.	ἴσασι(ν)	εἰδῶσι(ν)	ἴσωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν ²	Dual	Pl. ᾔδειμεν, Poet. ᾔσμεν	
2.	ᾔδεις and -εἰσθα ¹	ᾔδειτον, Poet. ᾔστον	ᾔδειτε	" ᾔστε
3.	ᾔδει(ν)	ᾔδειτην, "	ᾔστην	ᾔδεσαν " ᾔσαν
Opt. Sing.	εἰδείην, -ης, -η;	Dual εἰδείητον, -ήτην;	Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείην, (seldom εἰδείησαν).	
Fut.	εἴσομαι (Ion. εἰδήσω, although Isocr. συνειδήσεις), I shall know. — Verbal Adj. ἰστέον.			
Σύννοια, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.				

¹ § 116, 2.

² First Pers. ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms; yet ᾔδειν, ᾔδεισθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἰδμεν, οἰδατε, οἰδμεσι, instead of ἴσμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1052. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6.

REMARK. The Perfect, *I have known*, is expressed by ἔγνων, and the Aorist, *I knew*, by ἔγνων.

2. Ἔοικα, *I am like, I seem*, Perf. from ἔΙΚΩ (εἶκε, the Impf. of which is used in Homer), poetic εἶκα instead of ἔοικα, εἶκναι instead of ἔοικναι, and (instead of εἰλκασι) the anomalous Att. third Pers. Pl. εἶκασι, even in prose, Part. εἰκώς, in the Attic writers only in the sense of *like*, Att. εἰκώς, only in the sense of *probable, likely, right*, hence especially in the neuter εἰκός, as ὥς εἰκός, *as is natural*; Plup. ἐώκειν, § 122, 5, Fut. εἶσω.

Here belongs the abridged form ἔοιγμεν, among the Tragedians, instead of ἔοικαμεν, comp. ἴσμεν. The poetic Mid. forms ἤξαι, Eur. Alc. 1065, second Pers. Sing. Perf., and ἤϊκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. *Present and Imperfect.* (318.)

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνύω, τανύω, ἰρύω, σείω, ἔδω, γέρω; οἶμαι, § 166, 24, of the Common language, belongs here.

§ 197. *Summary of all the Dependent Passives.*

§ 102, 2, 3.

ἄγασθαι, to wonder,	διαλίσσασθαι, to converse,	ἡδομαι, to rejoice, [hol,
αἰδέσθαι, to reverence,	διανοέσθαι, to think,	θίρομαι (Poet.), to become
ἀλάσθαι, to wander,	δύνασθαι, to be able,	κρίμασθαι, to hang,
ἀμιλλέσθαι, to contend,	δυσχερῆσθαι, to be dis-	μαίνομαι, to be mad,
ἀντιέσθαι (Poet.), adversor,	satisfied,	μισῶμαι, to loathe,
ἀπονοέσθαι, to be distracted,	ἐναντιέσθαι, to resist,	νυμίσσασθαι, (Poet.), to be
ἀπορίεσθαι, to be perplexed,	ἐνθυμέσθαι, to reflect,	justly indignant,
ἀριστοκρατέεσθαι, to have	ἐννοέσθαι, to consider,	οἶμαι, to suppose,
an aristocratic govern-	ἐπιμέλῃσθαι and -έσθαι,	ὀλιγαρχέεσθαι, to have an
ment,	to take care,	oligarchy,
ἀρνέεσθαι, to refuse,	ἐπινοέσθαι, to reflect upon,	πειράσθαι, to try,
ἄχθασθαι, to be displeased,	ἐπίστασθαι, to know,	προθυμέεσθαι, to desire,
βούλομαι, to wish,	ἔραμαι (Poet.), to love,	προνοέσθαι, to foresee,
βρονχέεσθαι, to roar,	εὐδυνέεσθαι, to be happy,	σεβέσθαι, to reverence, Aor.
δέομαι, to want,	εὐλαβέεσθαι, to be cautious,	ἐτέφθην, Pl. Phaedr.
δέχομαι (Poet.), to see,	εὐνομέεσθαι, bonis legibus	254, b. [tious,
δημοκρατέεσθαι, to have a	utor,	φιλοτιμέεσθαι, to be ambi-
democratic government,	εὐπορέεσθαι, to be opulent,	ὑποτοπέεσθαι, to conjecture.

REMARK 1. Αἰλιζέσθαι, to lodge, ἐπινοέσθαι, to reflect upon, λοιδορέεσθαι, to reproach, ὀρέεσθαι, to desire, have both a Mid. and Pass. form for their Aorist. Several verbs have a Mid. and Pass. form for their Future, e. g. διαλίσσασθαι, colloquor, has the Fut. διαλεχθήσομαι and διαλέξομαι; ἄχθασθαι,

§ 156, 4; ἐπιμέλομαι, § 166, 21; ἡδομαι, to rejoice, has only ἡσθήσομαι; the poetic ἔραμαι, § 179, 4, has ἐρασθήσομαι.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf., and almost all are confined to poetry.

REM. 3. Among the Deponent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, terreo, to terrify, φοβηθήναι and φοβήσεσθαι, timere, to fear. Here belong all verbs in -αίνεσθαι and -ύνεσθαι, derived from substantives and adjectives, almost all in -οῦν, and most in -ίξεσθαι, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι, εὐφρανεῖσθαι, to be happy, πιπαινεῖν, to make ripe, πιπανθήναι, πιπανεῖσθαι, maturescere, to ripen, αἰσχύνειν, to shame, αἰσχυνθήναι, αἰσχυνεῖσθαι, to feel shame, ἐλαττοῦν, to make less, ἐλαττωθήναι, ἐλαττωσεῖσθαι, to be inferior, χολοῦν, to make angry, χολωθήναι, χολώσεσθαι, succensere, to be angry, μαλακίζειν, to make effeminate, μαλακισθήναι, μαλακισθῆναι, to make one's self effeminate, ὀργίζειν, to make angry, ὀργισθήναι, ὀργισθῆναι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:

ἄγειν *	ἔστιν	λείπειν	πλανᾷν	στρέφειν
ἀγνύναι	εὐωχεῖν	λύειν	πλήττειν	σφάλλειν
ἀνιᾶν	ἡττᾶν	μεθύσκειν	πορεύειν	σώζειν
αἶρειν	ἰδρύειν	μιγνύναι	ῥηγνύναι	τρέπειν
ἀλλάττειν	κινεῖν	μιμνήσκειν	ῥωννύναι	τρέφειν
ἀρμόζειν	κλίνειν	ὀρμᾶν	στελεῖν	φαίνειν
ἀσχολεῖν	κοιμᾶν	ὀχεῖν	σῆπειν	φέρειν
αἰξάνειν	κοιμίζειν	πεῖθειν	σκεδαννύναι	φθίρειν
βάλλειν	κρίνειν	πηγνύναι	σπᾶν	φοβεῖν
ἐπιγγειν	λέγειν	πλάζειν	στελλεῖν	χεῖν

§ 198. Summary of the Active Verbs most in use
with a Middle Future, § 154, 1. (222)

ἄγνοέω, not to know,	γηράσκω, to grow old,	θηράω, to hunt,
ᾄδω, to sing,	γινώσκω, to know,	θιγγάνω, to touch,
ἀκούω, to hear,	δάκνω, to bite,	θνήσκω, to die,
ἀλαλάζω, to cry out,	δαρθάνω, to sleep,	θρώσκω, to leap,
ἁμαρτάνω, to miss,	δεῖσαι, to fear,	κάμνω, to labor,
ἀπαντᾶω, to meet,	διδράσκω, to run away,	κλαίω, to weep,
ἀπολαύω, to enjoy,	διώκω, to pursue,	κλέπτω, to steal,
ἀρπάζω, to seize,	ἐγκωμιάζω, to praise,	κολάζω, to punish,
βαδίζω, to go,	εἶμι, to be,	κοιμᾶμαι, to comissor,
βαίνω, to go,	ἐπαινέω, to praise, [self,	λαγχάνω, to obtain,
βίωω, to live,	ἐπιορκέω, to perjure one's	λαμβάνω, to take,
βλέπω, to see,	ἐσθίω, to eat,	λιχμαῖω, to lick,
βοάω, to cry out,	θαυμάζω, to wonder,	μανθάνω, to learn,
γελᾶω, to laugh,	τρέω, to run,	νέω, to swim,

* From ἀνάγειν come ἀναχθῆναι and ἀναγαγέσθαι in the sense of in mare procelā.

οἶδα, to know,	πλέω, to sail, [πρέϊσω, to whistle, etc.,	
οἰμῶζω, to lament,	πνέω, to blow (but συμ-τίκτω, to produce,	
ὀλοῦν, to hold,	πνίγω, to strangle,	
ὀμνύμι, to swear,	ποθέω, to desire,	τρέχω, to run,
ὄρα, to see,	προσκυνέω, to reverence,	τρώγω, to gnaw,
παίζω, to sport,	ψέω, to flout,	τυγχάνω, to obtain,
πάσχω, to suffer,	σιγάω, to be silent,	τρωθᾶζω, to rail at,
πηδῶ, to leap,	σιωπῶ, to be silent,	φείγω, to flee,
πίνω, to drink,	σκώπτω, to sport,	φθάνω, to come before,
πίπτω, to fall,	σπουδᾶζω, to be zealous,	χάσκω, to gape,
		χωρίω, to contain.

REMARK. Some have both the Active and Middle form for the Future; the Middle, however, is preferred, e. g. ἀγροέω, δικάω, ἐπαινέω, etc.

SECTION VII.

§ 199. *Prepositions and Conjunctions.* (322)

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said; hence these parts of speech are treated in the Syntax, so far as it is necessary.

PECULIARITIES OF THE DIALECTS,

PARTICULARLY OF THE EPIC DIALECT.

A. SOUNDS.

§ 200. *Digamma or Labial Breathing F.* (7.)

1. The Greek language had originally, in addition to the Spiritus Asper σ , and the Lingual Breathing σ , a Labial Breathing, the sound of which corresponds nearly to the Eng. *f*. In accordance with its form, *F*, which is like one Gamma standing upon another, it is named Digamma, and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the Alphabet, namely between ϵ and ζ , and is named *Baυ*. Comp. § 25, 2.

2. This character disappeared very early; but its sound, was in some cases changed, in some of the Dialects, into the smooth Labial β , e. g. *βη*, vis, *Fη*—later *ις*; in other instances it was softened into the vowel *υ*, and after other vowels, coalesced with *υ* and formed the Diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*, e. g. *ναυς*—*νίFς*—*navis*, *χείω* (*χίFω*), Æol., *βούς*—*βόFς*,—*bōvs*, *bōs*, Gen. *bōvis*; in others still it was changed, into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before ρ is not indicated, e. g. *Fης*, vis, *ις*; *ὄFης*, *ovis*, *ὄις*; *εἰλέω*, *volvo*; *Fρόδον*, *φóδον*, etc; it was also changed in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *ἔσπερος*, *vesperus*, *ἐννυμ*., *vestio*.

3. In the Homeric poems no character exists to denote the Breathing *F*; but it is very clear that in the time of Homer, many words were sounded with the Digamma, e. g. *ἄγνυμι*, *ἄγνυξ*, *ἀνύσσω*, *ἀνδάνω*, *ἔηρ*, ver, the forms of *ΕΙΛΙΩ*, *video*, *ἔοικα*, *εἴκοσι*, viginti, *εἶμα*, *vestis*, *εἰπῆν*, *ἐκλος*, *ἐννυμι*, *vestio*, *έός* and *ός*, *suus*, *οἶ*, *sui*, *οἶ*, *sibi*, *ἔσπερος*, *vesperus*, *οἶκος*, *vicus*, *οἶνος*, *vinum*, etc.; this is obvious from the following facts; (a) words that have the Digamma cause no Hiatus, e. g. *πρὸ ἔθεν* = *πρὸ Fέθεν*; (b) hence also a vowel capable of Elision, when placed before such a word, cannot be elided, e. g. *λίπεν δέ εἰ* = *δέ Fε*, *ἀπὸ τοῦ* = *ἀπὸ Fέο*; (c) the *ν* *ἐφελκυστικόν* is wanting before words which have the Digamma, e. g. *δαΐ οἶ* = *δαΐ Fοι*;

—(d) *οὐ* instead of *οὐκ* or *οὐχ*, is not found before the Digamma, e. g. *ἐπεὶ οὐ ἔστι χεῖρων* = *οὐκ ἔστι*; —(e) in compounds neither Elision nor Crasis (contraction) occurs, e. g. *διαπιπνέμεν* = *διαπιπνέμεν*, *ἀαγής* = *ἀφαγής*; —(f) a word, having the Digamma, makes together with a preceding consonant, a vowel long by position, e. g. *γάρ ἔστιν*; —(g) long vowels are not shortened before words that have the Digamma, e. g. *κἀλλεῖτε στίβων καὶ εἰ εἴμασι* = *καὶ Φείμασι* Il. γ, 392.

§ 201. *Interchange of the Vowels.* (20.)

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, *ε*, *ο*, *ᾱ*, called—§ 140, 2, and 4—vowels of *Varian-tion*—(*τρέφω*, *τίτροφα*, *ἐτράφη*) undergo various changes in the dialects.

α is used instead of *ε*, Ion., e. g. *τράπω*, *τάμνω*, *μείγαθος* instead of *τρέπω*, *τέμνω*, *μέγεθος*; so also Doric *τράφω*, *σκιαρός*, *Ἀρταμῖς* instead of *τρέφω*, *σκιρός*, *Ἄρτεμῖς*; and in several particles, e. g. *ὅα*, *τόα*, *πόα* instead of *ὅτε*, *τότε*, *πότε*.

ε instead of *α* in the Ionic dialect in the following Liquids, e. g. *τίσσαις*, *ἔρσην*, *ῥιλος*, *βίρεθρον*, Ion., instead of *τίσσαρες*, *four*, *ἄρσην*, *a male*, *ῥιλος*, *glass*, *βύραθρον*, *gulf*; besides in very many verbs in *-αα*, e. g. *φοιτέω*, *ὀρέω*, Ion., instead of *φοιτάω*, *ὀράω*.

ε instead of *ο*, Doric, e. g. *ἰβδεμῆκοντα* instead of *ἰβδομήκοντα*.

ο instead of *α* often, Æolic, e. g. *σιροτός* instead of *σιρατός*, *σπηγ*.

α instead of *ο*, Ion., in *ἀρύωδιῖν* instead of *ὀρύωδιῖν*.

2. The following cases are to be noted in addition: The long *α* is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm*, i. e. the broad pronunciation of the Dorians, e. g. *ἄμειρα*, *κῆπος*, *ἄδύς*, *Δαμάτηρ*. The Older and the later Ionic have softened this grave *ᾱ* into *η*. The Attic writers use the letters, *ᾱ* and *ῆ*, interchangeably, § 16, 7. Comp. Dor. *ἄμειρα*, Ion. *ἡμείρη*, Att. *ἡμέρα*; Ion. *σοφίη*, Dor. and Æl. *σοφία*; Ion. *θώρηξ*, Dor. and Att. *θώραξ*.—So, also, *α* in the diphthong *αι*, in the Ionic writers, is changed into *η*, *νηῖς*, *γεηῖς*, instead of *ναῦς*, *γεαῖς*; likewise in the diphthong *αι* in the Dat. Pl. of the first Dec., *ῆς* and *ῆσι* Ion. instead of *αῖς* and *αῖσι*.—Still, in certain words, the Dorians retain the *α*, as the Ionians do the *ᾱ*.

η instead of *εῖ* Æolic and Doric, e. g. *σαμῆον*, *τῆρος*, *ὀξῆα*, so the Infinitives, e. g. *λαβῆν*, *καλῆν* instead of *σημῖον*, *κείνος*, *ὀξεία*, *λαβεῖν*, *καλεῖν*.

αι instead of *εῖ*, Doric, e. g. *φθαίρω* instead of *φθεῖρω*,

υ often instead of *ο*, Æolic, e. g. *σιφός*, *ὄνυμα* instead of *σοφός*, *ὄνομα*; so in Homer *ἄγυρις* instead of *ἀγορά*; and in the Common Language, *εἰώνυμος*, *πανήγυρις*, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—οι instead of ου before the Breathing σ in the third Pers. Pl. οισι(ν) instead of ουσ(ν) and in the Participle ending -οισα instead of -ουσα, and in *Μοῖσα* and *Ἀρέθοισα* instead of *Μοῦσα*, and *Ἀρέθουσα*; the first is Dor., yet not in Pindar; the last is Æolic and in Pindar, e. g.

Τῷ ἐφάβω instead of *τοῦ ἐφήβου*, ὦν (also Ion. and Pindar) instead of οὔν, δῶλος instead of δοῦλος, ὠρανός instead of οὔρανός, βῶς instead of βοῦς;—*τύπιοισι(ν)* instead of *τύπτουσι(ν)*, *τύπιοισα* instead of *τύπτουσα*, *φιλείοισιν* instead of *φιλοῦσιν*, *ἔχοισα* instead of *ἔχουσα*.

Some other instances will be considered below in treating of the Declensions and Conjugations.

§ 202. *Interchange of the Consonants.* (39, 40.)

The change of consonants in the different dialects depends on the two following laws:

Consonants of the same order—§ 5, Rem. 3,—interchange with each other; and the consonants which are called *homonymous*, § 5, Rem. 1, interchange with the *homonymous*.

§ 203. I. *Interchange of Consonants of the same order.*

A. THE MUTES; (a) The smooth Mutes π and κ. The interrogative and indefinite pronouns, πῶς, πότε, ποῖος, ὅποιος, etc., are in Ion. κῶς, κότε, etc.

κ instead of τ; πότε, ποτέ, ὅτε, τότε, ὅποτε, ἄλλοτε, are in Dor. πόκα, ποκά, ὅκα, τόκα, ὀπόκα (Poet. ὀπόκα), ἄλλοκα; so ὅκα (shortened from ὅκακα) instead of ὅταν. On the contrary τ instead of κ, e. g. τῆνος Dor. instead of κείνος, λαινός.

π instead of τ Æol. and Dor., e. g. πέμπς instead of πέντε.

(b) The Medials β and γ; e. g. βλήχων, *penny-royal*, Att., is in Ion. γλήχων, βλάφαρον, *eye-lash*, is γλέφαρον.

δ instead of γ Dor., e. g. δᾶ instead of γῆ; hence Δημήτηρ instead of Γημήτηρ.

δ instead of β, Dor., in ὀδελός instead of ὀβελός.

β instead of δ in the Æol. words βελφίν, Βελφοί instead of δελφίν, Δελφοί.

(c) The Aspirates θ and φ; e. g. θήρ, *beast*, θλῆν, θλίβειν, οὔθαφ, *udder*, are in Dor. φήρ, φλῆν, φλίβειν, οὔφαφ (uber); φήρ and φλίβειν also in Homer.

χ instead of θ; ἔθμα is in Dor. ἔχμα and ὄρνιθος, etc. (from ὄρνις) is ὄρνιχος, etc.

B. THE LIQUIDS; (a) The Liquids interchange with one another: ν instead of λ before θ and τ often in the Dor. dialect, e. g. ἦνθον, βέντιστος Dor. instead of ἦλθον, βέλτιστος; also Ion. and Att. πλεύμων, *pulmo*, instead of πνύμων, λίτρον instead of νίτρον.

ρ is rarely used instead of λ, e. g. *κρίβανος*, *oven*, Att., instead of *κλίβανος*.

(b) The Liquid ρ and the Breathing σ in the Later and often in the Mid. Attic; ῥῡ instead of the Ion. and old Attic ρσ, e. g. ῥρσιν and ῥῥῡν, a *male*, πόρση and κόρρη, *back*.

§ 204. II. *Interchange of the so called Homonymous Consonants.*

(a) The Palatals γ and κ, e. g. *κρυφεύς*, *fuller*, is preferred by the Attic writers to the other form, *γρυφεύς*.

κ and χ in *δέχομαι*, Ion., instead of *δέχομαι*.

(b) The Linguals θ and τ, e. g. *αὔτις* Ion. and Epic, instead of *αἶθα*, *again*.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. *κισθών* Ion., instead of *χισθών*, *ἐνθαῦτα*, *hic*, *ἐνθαῖτον*, *hinc* Ion., instead of *ἐνθαῦθα*, *ἐνθαῖτον*; *κίθηλη* Ion., instead of *χίθηλα*, *pal*.

σ and τ, e. g. *Ποσειδών*, *ἔπειτα*, *εἵκατι*, *τί*, *τί* Dor., instead of *Ποσειδῶν*, *ἔπειτα*, *εἵκοσι*, *σί*, *σί*. The Attic forms *τεῦτον*, *beet*, *τῆλι*, *siere*, (from *σῆ-θω*), *τῆρη* (from *σῆρω*), *turba*, *τῆμερον*, *to-day*, and *τῆτις*, *this year*, (the two last only in the comedians, but in tragedians and in other Attic writers *σῆμερον*, *σῆτις*), is in the Ion. and Common Language *σεῖτον*, *σηλία*, *σηρη*.

σσ and ττ. The Later, and often, also, the Middle Attic dialect uses, in most words, ττ, instead of σσ, which are employed by the older and the later Ionic, and in most other dialects, e. g. *τύσσω*, *γλώσσα*; but Att. *τέττω*, *γλώττω*. Still, the Ionic forms prevail, not only in the older Attic writers, but are, also, found in other authors, as some words always have σσ, e. g. *πίσσω*, *to scatter*, *πίσσω*, *to crouch*, *βύσσω*, *a deep*, *πίσσω*, *to stamp*, *πίσσω*, *to fold*, *βρύσσω*, *to move*, *πίσσω*, *to cover*, *έρίσσω* (*έρίπτω* is rejected), etc.

σ and ν in the Dor. verb-ending -μις, e. g. *τίπτομις*, instead of the common form *τίπτομεν*, see § 220, 6; also *αἰές* Dor. instead of *αἶεν*.

δδ instead of ζζ in the Lacon. dialect, e. g. *μοισιδδεν* instead of *μοισιζεν*, *μύδδα* instead of *μύζα*.

σδ instead of ζζ Æol., so also in Theoc., but only in the middle of words, e. g. *μυλίσσεται*, *μίσσων* instead of *μυλίζεται*, *μίζων* or *μίζων*, not at the beginning of words, nor if θ precedes, or σ follows, e. g. *μοχθίζορτι*, *ἐπιφθίζοισα*.

ζ and ττ, *σφρίπτειν*, *ἀρμόττειν* Att., instead of *σφρίζειν*, *ἀρμόζειν*.

Here belong.

ξ and σ and σσ, e. g. *ξέρ* Epic and old Attic instead of *σέρ*; *διξός* and *τριξίς* Ion. instead of *δισσός*, *τρισσός*; *κλαξ* Dor. instead of *κλαῖς* (*κλαῖς*); even

in the Fut. and Aorists, the Dorians, and also Homer, in several verbs, use ξ instead of σ, see § 234, 4.

(c) The Labials φ and π,—the first Att., the last Ion.—e. g. ἀσπάραγος Att., ἀσπάραγος Ion. So Æol. and Dor. π, instead of φ, e. g. ἀπὶ Æol., instead of ἀμφί; hence in the Common language, ἀμείχριν, etc.

μ and π, e. g. πεῖθ Dor., instead of μετά.

(d) The double consonants ξ and ψ and the two of which they are composed, though transposed, in the Æol. dialect, e. g. σκίνος, σπάλις instead of ξίνος, ψαλῖς, but only at the beginning of a word. So σφ and ψ, e. g. ψέ Dor. instead of σφί.

CHANGE OF THE VOWELS.

§ 205. *Contraction and Diaeresis.* (10—12.)

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted;—*εο* and *εου*, sometimes, also, *οο* and *οε* are contracted into *ευ* in Dor. and Ion.—not, as commonly, into *ου*; so *αο*, *αου* and *οου* Ion. are contracted into *ευ*—not, as is usual, into *ω* and *ου*, e. g. φιλεῖν from φιλείου = φιλοῦ; πλεῦνεις from πλέονεις; πληρεῦντες from πληρόοντες = πληροῦντες; ἐδικαίεν from ἐδικαίοι = ἐδικαίον; εἰρώτιεν from εἰρώτιον = εἰρώτιον; γιλέσσα from γιλάουσα = γιλώσα; δικαιοῦσι from δικαιοῦσι = δικαιοῦσι. But commonly the Dorians contracted *οε* into *ω*—instead of *ου*—e. g. τυρόεντα = τυρώντα instead of τυροῦντα, ῥιγῶν instead of ῥιγοῦν.

2. *Αο*, *αου* and *αω* are contracted in the Dor. dialect into *ᾱ*—instead of *ω*,—namely, in verbs in *-άω*, in genitives in *-αο* and *-άων*, in substantives in *-άων*, Gen. *-άονος*, and in proper names in *-λαος*, e. g. φυνᾱντες, χαλᾱσι, γελᾱν from φυνάοντες, χαλάουσι, γελάων; — τᾱν κορᾱν from τάων κοράων = τῶν κορῶν; — Ποσειδᾱν, — ᾱνος, Att. Ποσειδῶν, — ὦνος; — Μενέλᾱς, Ἀρ-κισίλᾱς, Gen. *-α*, Dat. *-α*.

3. *Αε* and *αιε* are contracted in the Dor. (but not in Pindar) into *η* and *η* instead of *ᾱ* and *ᾱ*, in verbs, e. g. ἐφολιῆ, φοιτῆς instead of ἐφολιᾱ, φοιτᾱς. See § 222, III, (1). See 221.

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic, as it almost always admits contractions, while the other dialects, and the later Ionic commonly, avoid them. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. φιλέειαι instead of φιλέῃ, which had been contracted from φιλέῃ. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. ᾄκων and ἄκων.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits

them, where the Attic dialect does not, e. g. *ἰρός* (*ī*), *ἰρεῖς*, *ἰρεῖσθαι* Ion., instead of *ἱρός*, etc., and especially the contraction of *ση* into *ω*, particularly in the verbs *βοᾶν* and *ροεῖν*, e. g. *ἔβωσα*, *ἔνωσα*, (*ἀγνώσασκεν* Hom. from *ἀγνώσειν*), *ἐννέωκα*, instead of *ἐβόησα*, *ἐνόησα*, *ἐννενόηκα*; so *ὀγδώκοντα* in Homer, instead of *ὀγδοήκοντα*.

6. The opposite of contraction is diaeresis—*διαίρεσις*—which separates a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare, where it is found, most frequently, in such words as separate the two vowels by means of the Digamma, namely, *αῖ* in *παῖς*; *αῦ* in *αὐτμή*, *breath* (from *ἄFημι*), *ὑσταλῖος*, *dirty*; *εῖ* in *εἶσπε*, *to make like*, *εἶκτο*, *εἶκτον*, *εἶκτην*; *εῦ* very often in the adverb *εὔ* (= *εἴ*, *well*), e. g. *εὔκρινας*, *εὔκτινος*; when *μ*, *ν*, *ρ* or *σ* follows *εὔ* in compounds then they are doubled, e. g. *εὐμμελής*, *εὐννητος*, *εὐρύχοος*, *εὐσταλῆμος*; *οῖ* in *οῖς* (*ὤFις*, *ovis*), *οἴομαι* (comp. *opinor*), *οἰστός*, *οἰῶ*, *οἰῶσα* (from *οἶγναι*).

§ 206. *Crasis, Synizesis, Elision, N ἐφελευστικόν.*
Hiatus. (15, 16, 17, 18, 21.)

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *ο* of the Article coalesces with *α* and forms *ω*, and with *αι* and forms *η*, e. g. *τὸ ἄγαλμα* = *τῶγαλμα*, so *τῶληθῆς*, *τῶτό*, *ῶνῆρ*, *ῶνδρες*, *ῶνθρωποι*, *ῶπῶλαι*, from *τὸ ἀληθῆς*, *τὸ αὐτό*, *ὁ ἀνῆρ*, *οἱ ἄνδρες*, *οἱ ἄνθρωποι*, *οἱ αἰπῶλαι*. In Herodot. occur, *ῶριστος*, *ῶνιός*, *ῶλλοι*, with the Spiritus lenis, instead of the Spiritus asper (from *ὁ ἄριστος*, *ὁ αὐτός*, *οἱ ἄλλοι*); Homer uses the Crasis seldom, namely, only in *ῶριστος*, *ῶνιός*, *τᾶλλα*, *οἶμός* instead of *ὁ ἑμός*, *τοῦ νεκα*, *οὔνεκα* instead of *οὐ ἔνεκα*; *κᾶγώ* is doubtful.

2. Instances of Crasis in Doric are, *τῶλγτος*, *τῶντρφ* instead of *τοῦ ἄλγτος*, *τῶ ἄντρφ*; so *ο* and *ε* = *ω*; *αι* and *ε* = *η*, e. g. *ὁ ἔλαφος* = *ἔλασφος*, *ὁ ἔξ* = *ἔξ*, *καὶ ἐκ* = *κῆκ*, *καὶ εἶπε* = *κῆπε*, *καὶ ἐάν* or *ἦν* = *κῆν*, which last is also Ion.

3. Ionic writers admit the common Crasis in *ου*, in the Masc. and Neut. of the Art. and in *εἶτερος*, e. g. *οὔτερος*, *τοῦτερον*.

4. The use of Synizesis, § 12, is very frequent in the Homeric poems,

(a) In the middle of words, it is oftener found in the following connected vowels, *εα*, *εη*, *εαι*, *εας*; *εο*, *τοι*, *τον*; *εω*, *εφ*; e. g. *στήθεα*, *ἡμί-ας*, *θεοί*, *χρησίοις*, *τεθνεῶτε*; much rarer in *αι*, *ια*, *ιαι*, *ιη*, *ις*, *ω*, e. g. *ἀεθλίεων*, *πόλιας*, *πόλιος*; *οο* only in *ὄγδοον*; *τοι* only in *δακρυῖσι*; *ηι* in *δηίοιο*, *δηίων*, *δηίοισι*, *ῆια*;

(b) Between two words in the following connected vowels, *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; The first word is either

ἦ, ἦ, δῆ, μῆ and ἐπέε, or a word with the inflexion-endings, η, φ, ε. g.
ἦ, οὐ, δῆ ἀφνειότατος, μῆ ἄλλοι, εἰλαπίνῃ ἦδ' γάμος, ἀσβέστω οὐδ' νίον.

5. Elision, §§ 13 and 14, is found very often in Homer; namely,

- (a) The α in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending -σα, e. g. ἄλειψ' ἐμέ Od. μ, 200; commonly in the particle ἄρα;
- (b) The ε in the personal-endings, -έμε -με -σέ, etc., in the Voc. of the third Dec., in the Dual of the third Dec., in verb-endings and in particles, e. g. δέ, τέ, τότε, etc.—but never in ἰδέ;
- (c) The ι in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc. e. g. χαῖρε δέ τῳ ὄρνιθ' Ὀδυσσεύς, Il. κ, 277; in ἄμμι, ἔμμι, and σφι; in adverbs of place in -θι, except those derived from substantives; in εἰκοσι; finally in all verb-endings;
- (d) The ο in ἀπό, ὑπό, but never in πρό, in δύο, in the Neut. of pronouns, except those in -τό, and in all verb-endings;
- (e) The αι in the verb-endings -μαι, -ται, -σθαι,—σαι only in ἦσ' ὀλιγοπείλων Il. ο,*245, and αι in the Nom. of the first Dec. in ὤξεϊ' ὑδύναι Il. λ, 272;
- (f) The οι in μοι, to me, and in the particle, τοι.

6. The ν ἐφελκυστικόν, § 15, is commonly rejected in Ion. prose, e. g. παῖσι ἔλεξα.

7. The Hiatus, § 8, is admitted by Homer in the following cases,

- (a) In long vowels or diphthongs either in the Arsis* of the verse, e. g. ἀντιθί | φ' Ὀδυ | σῆϊ; or in the Thesis, in which case the long vowel or diphthong is short, e. g. οἴκοι ἔ | σαν;
- (b) When the vowel does not admit Elision, or but rarely, e. g. παιδί ἄμυ-
νον;
- (c) When two words are separated by a punctuation-mark, e. g. ἀλλ' ἄνα,
εἰ μέμονάς γε;
- (d) In the Fem. Caesura, (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot of the verse, e. g.
κρινή | δέ τρυφά | λεια || ἄμ' | ἔσπειτο | χειρὶ πα | χεῖν Il. γ, 376.
τῶν οἱ | ἐξ ἐγεί | νοντο || ἐ | νὶ μεγάρ | ροισι γε | νείθλη Il. ε, 270.
- (e) In the Diaeresis (i. e. the division of the verse which is occasioned by a foot ending with a word) after the first and fourth foot of the verse, e. g.

* Arsis is that part of a foot on which the weight or stress of the voice falls. The rest of the foot is called Thesis. The Arsis is on the long syllable of a foot. E. g. the Arsis of the Iambus μένω is on ω; the Arsis of the Dactyle νίνομεν is on πι.—TR.

ἔγχεῖ Ἰδομενεὺς ἀγαιοῦ Δευκαλίδας II. μ, 117.

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οἶλον Ὀρμηρον II. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. δι᾽ ὅρῃ ἔθαλλον;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus, § 203. 3, e. g.

οἱ δὲ οὐκ παῖδας ἔσκειν (= οἶδι Φούς).

§ 207. Lengthening and Shortening of the Vowels.

1. The following vowels are lengthened:

A in Homer is sometimes lengthened into *αι*: this occurs in αἰετός, αἰε, ἀγαιόμαι, instead of αἰετός, etc.; so also παραι (also παταιθιται), in the Tragedians διαί, and the analogous form ἑται instead of παρὰ, διαί, ἑπό.

ā into *η* in Homer in ἡγρέθονται, ἡγρέθονται, ἡγρέθονται in the *Arctia*, consequently on account of the metre.

ā into *αι* before *σ*, Æol., in the Acc. Pl. of the first Dec. as also in μέλας and ταλαίς instead of μέλας, τάλας, ταῖς instead of τὰς, ἡλαῖς instead of καλὰς; in Pindar in the first Aor. Act. Part., e. g. τύψαις, -αῖσα instead of -αῖς, -αῖσα; but always πᾶς.

Av into *ω*, Ion., in τραῦμα, θαῦμα, and its derivatives, e. g. in τρωῖμα, θωῖμα, θωῖμα, and in pronouns compounded with αἰτός, e. g. τωῖτοῖ, στωῖτοῖ, ἐμωῖτόν instead of ταυτοῖ, etc.; so also τωῖτό instead of ταῖτό.

E into *η* in the Ion. writers before a Liq. in a number of words, e. g. εἴηκα—also in Attic prose—χειρός, ῥήϊρος, σπειρός, εἰρωτά. Homer uses this lengthened syllable according to the necessities of the verse in other words also, which in Ionic prose have *ε*, e. g. εἶν, ἑπείρ, πείρας, end, φρεῖα, from φρεῖα, a well: also before vowels in adjectives in -εος, e. g. χρεῖος, in substantives and pronouns, e. g. σπειός, ἐμείο, in verbs in -εω, e. g. πλείω, πρεῖω, also in εἶω instead of εἶω, unto, sometimes also in the Augment and Reduplication, e. g. εἰλήλοισα, εἰοικίμαι, δεῖδια, δεδιχάται.

I into *η*, in Hom. and in the Dor. dialect, in the Dec. of substantives in -εῖς, e. g. βουσιεῖς, Gen. -ῆς, etc.; further, also, Ion., in adjectives in -εος, e. g. βουσιεῖος, regius: finally, in single words, e. g. κλέης, κλέης, etc., instead of κλέης, Ion., in very many substantives, e. g. ἀλγέθρη instead of ἀλγέθρη.

II sometimes into *αι*, Æol., e. g. θναῖσχω instead of θνήσχω.

O into *οι*, Ion. and Hom., before a vowel in several words, e. g. ποιή, ποιή, χοοί, χοοί, etc.; in Homer in the Gen. of the second Dec., e. g. θειοῖο instead of θειοῖ, and in φοῖριος, χοροειπή, ὁδοπόριον, ἀγχοίρη and ἡγχοίρη.

O is changed into ou, Ion. and Hom., before a Liq. or Sigma, still only in a certain number of words, and, in the Dor., before a Liq. into ω, e. g.

κόρος Ion. κοῦρος Dor. κῶρος μόνος Ion. μοῦτος
ὄνομα “ οὔνομα “ ὠνομα Ὀλύμπος “ Οὔλυμπος;

also the oblique cases of δόρυ and γόνυ. But substantives, which have the vowel of variation o, cannot be thus lengthened, e. g. πόνος from πένομαι, δόμος from δέμω.

O into ω in Homer, on account of the verse, in Διώνυσος, πητώεις, τροχάω, πωτάομαι, and also τροχάω, ποτάομαι.

T into ou often, Dor., e. g. θουγάτηρ instead of θυγάτηρ. In Homer in εἰλήλουθα.

2. The Epic dialect resolves the contracted sounds, namely, *ā* into *αα*, *ē* into *αε*; *η* into *ειη*, *ηη*; *ω* into *οω*, *ωο*, *ωω*; particularly in declining verbs, e. g. ὄραας instead of ὄραῖς, κρήνηον instead of κρήνον, ὕρώω instead of ὕρῳ, γελῶντες instead of γελῶντες, ἡβώωσιν instead of ἡβώσα; also φύως instead of φύς, *highl.* from φάος, and proper names in -φών, e. g. Δημοφών.

3. The Epic dialect has a different lengthening of the vowel, which arises from the resolution of an original Digamma or a Spiritus Asper into a vowel, e. g. εὔκηλος and ἔκηλος (*Fέκηλος*) οὔρος instead of ὄρος, *bound*, οὐλος instead of ὄλος, ἡέλιος instead of ἥλιος, εἶσος instead of ἴσος, εἰλίσσω instead of ἔλίσσω, comp. volvo, ἡώς instead of ἔως. In the Ionic, and sometimes in the Epic dialect, the ω, contracted from *ao* and *aw*, is resolved by *a*, e. g. ἰκέτω instead of ἰκέτω, πυλίων instead of πυλάων.

4. The following vowels are abridged,

Αι into *ᾱ* before a vowel often in the *Æol.* dialect, e. g. ἀρχᾱος, Ἀλκᾱός, instead of ἀρχαῖος, Ἀλκαῖος; in Homer in ξιᾱρος, ἐταᾱρη, ἐταᾱρίζεσθαι.

Ει into *ε* before liquids in the Ion., and in Hom., in the forms χερός, χερή, from χεῖρ, *hand*, so also Att. χερσίν, χερσί; also Ion. and Dor. before a vowel, in a Proparoxytone in -ειος, and in Properispomena in -εῖα; in Homer only in a few Fem. adjectives in -υς, e. g.

ἐπιτήδεος, -έη, -εον Ion. instead of -ειος ὠκεία instead of ὠκεία from ὠκίς
τέλειος, -έη, -εον “ “ -ειος βυθίη “ βαθειᾱ “ βαθύς
εὐρέη from εὐρύς “ “ -εῖα δασή “ δασεῖα “ δασύς;

so also in Hom. Ἐρμείη instead of Ἐρμείη; also *ει* in Ion. is abridged into *ε*, when two consonants follow which make the vowel long by position, e. g. ἀπόδεξις instead of ἀπόδειξις, μεζών instead of μεζών, πρέσσω instead of πρέσσω; finally in the Dor. verb-forms, e. g. αἰδεις instead of αἰίδεις.

REMARK 1. In the *Æol.* dialect, *ει* before a liquid is very often shortened into *ε*, and the Liq. is doubled, e. g. κτείνω, σπείρω, ὠτελλά, instead of κτείνω, σπείρω, ὠτειλή.

Η is changed into *ε* in Hom. in ἄργεῖτε, ἄργετα, from ἀργής, -ῆτος, *skining*, and in the Subj. ending -εῖτε instead of -ῆτε, so also -ομεν instead of -ομεν, e. g. εἴδετε, θωρήσομεν.

Οι into *ο* often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποῖᾱ.

Ου into *ο* in Hom. in the compounds of ποῖς, e. g. ἀελλόπος, ἀρτίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τοῖς λίπος instead of τοῖς λίχους; also Æol. βόλλα instead of βουλή, and so also in Hom. βόλειται, βόλισθε from βούλομαι.

5. On the Ionic-Attic change of the vowels, see § 16, 5.

6. Homer often uses Syncope, § 16, 8, namely, in verb-forms, as will be seen below; he also has τίπτε instead of τίποιτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope—ἀποκοπή—is the rejection of a short ultimate vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs in the prepositions, e. g. ἀνά, κατά, παρά, rarely in ἀπό and ὑπό, and in the Epic conjunction ἄρα. The accent is then thrown back; ἄν before β, π, φ, μ, is changed into ἄμ, § 19, 3, e. g. ἄμ βωμοῖσι, ἄμ βαίνειν, ἄμ πύλας, ἄμ φόρον, ἄμ μῖνον; the τ in καί is always assimilated to the following consonants, except that the corresponding smooth mute stands before the aspirate, § 17, 4, e. g. καὶ δύνανται, καὶ φάλαρα, καὶ κεφαλῆς, καὶ γόνυ; examples of ἀπό and ὑπό are, ἀππίμψαι, ὑββάλλειν, Hom.; examples from Attic prose, ἀμβάτης, ἀμβολάς, X. Cy. 4. 5, 46. 7. 5, 12, ἄμπωις.

REM. 2. In the concurrence of *three* consonants, assimilation is omitted, and one consonant is rejected, e. g. κάττανε, κάσχηθε, ἀμνάσει, instead of κάκτανε, κάσχηθε, ἀμνάσει.

8. The Prothesis, § 16, 10, occurs in Homer in ἀστειροπή and στεροπή, ἐθέλω and θέλω, ἐκείνος and κείνος, ἐρύομαι and ὕρομαι; Homer also often resolves the *F* into the vowel *ε*, namely, ἐίρση, ἐίδνα, ἐίκοσι, ἐίως, ἐίπων, ἐίδομαι, ἐίρμένος.

9. Sometimes, for the sake of the metre, Homer inserts *ε*, e. g. ἀδελφεός, κενός, instead of ἄδελφός, κενός; so also in the Gen. Pl. Fem. αἰτίων, πρωτίων. To prevent the accumulation of short syllables, he inserts in several compound words an *η* in place of a short vowel, e. g. τανηλεγίος, ἐπήβολος, ἐπητανός, ὀλιγηπελῶ, ἐλαφηβόλος, instead of τανυλ., ἐπίβ., ἐπιετ., ὀλιγον., ἐλαφοβόλος. An *ε* is found in Homer after *οι* in ὁμοίος instead of ὁμιος, and in the Dual -οιιν instead of -οιν.

10. The Later Ionic, also, sometimes inserts an *ε* before a long vowel, namely, (a) in the Gen. of some substantives, in Fem. pronouns before *α*, and in οὔτος, τοιούτος; and αὐτός before long inflection-endings, e. g. ἑσ-

δρέων, χηνέων, κεινέων, τουτέων, αὐτέων, αὐτέω; (b) in some verb-forms before a long vowel, e. g. ἰστιάσαι, δυνέωμαι, δυνέωνται; (c) some verbs in -ω have forms as if from -έω, e. g. βάλλω συμβαλλόμενος, ὑπερβαλλέειν; πίεζω πιεζέμενος (also in Hom. πιέζειν instead of ἐπιέζειν); also ἔψετε, ἐνέχετε, ὠφλετε, from ἔψω, ἐνέχω, ὠφλον; finally the three forms of the Perf. in -εσ instead of -ε, οἰχώκεε, ὀπώπει, ἐώθεε.

§ 208. *Changes of the Consonants.* (25, 36, 37.)

1. In the Ion. dialect, the rough Breathing has no effect on the preceding smooth mute, e. g. ἀπ' οὔ, ἐπήμερος, οὔκ ὁσίως, etc.

2. In the Hom., Ion. and Dor. dialects, a δ or θ remains before μ in certain words and phrases, contrary to § 19, 1, e. g. ὀδμή instead of ὀσμή, ἰθμιν ἔρχηθμός, ἐπέπιθμεν, κεκορυθμένος; also in the Hom. dialect, the ν remains before σ, contrary to § 20, 2, in ἀνσιάς, ἀνσχεθῆιν, πανσυδίη instead of πασσυδίη; finally χ before μ, contrary to § 19, Rem. 1, in ἀναχμένος, acute.

3. The Metathesis, § 22, of ρ often occurs in Hom. and in other poets, e. g. καρδίη instead of καρδία, heart, κάρτερος and κράτερος, strong, κάρτιστος, βάρδιστος, from βραδύς, slow, also in the second Aorists ἐπραθον, ἔδραθον, ἔδρακον, from πέρθω, perdo, θαρθάνω, to sleep, δέρχομαι, to see; here belong also ἡμβροτον instead of ἡμαρτον = ἡμαρτον, according to § 24, 2.

4. Homer doubles a consonant, comp. § 23, Rem., after a short vowel, according to the necessities of the verse, namely, in the following cases:

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. ἔλλαβον, ἔμμαθον, ἔννεον, ἔσσευα;
- (b) In compounds, also, the liquids and Sigma are doubled, e. g. νιόλ-λουτος, from νίος and λούω; ἄμμορος, φιλομμείδης; ἀννέφλος, ἐννηγτος; βαθύφύοος; εὔσσελμος;
- (c) In the inflection of the Dat. in -σι, and of the Fut. and Aor., e. g. ἰέκυσσι, δώμασσι; κάλεσσα, ὀμόσσα, φράσσομαι, ἐξείνισσα;
- (d) In the middle of several words, e. g. ὕσσον, τόσσον, ὀπίσσω, πρόσσω, μέσσοις, νιμέσσα, νειμεσηθείς, θυσσανόεις.

Homer doubles the mute π in Interrogative pronouns which begin with ὅπ, e. g. ὅπως, etc.; — κ in πέλεκκον, πελεκκάω; — τ in ὅττι, ὅττεο, ὅττεν; — δ in ἔδδεις, περιδδείσασα, ἄδδεις, ἄδδην.

REMARK. The doubling of ρ, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. ἔρεζον from ῥέζω, χρυσόρρυτος. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though rarely, e. g. Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος.

5. Homer often places a consonant before a syllable, so as to make a

short syllable long by position, namely, *ν* in *νώτιμος*, *ἀνάλαμος*, *ἰδρίνθη*, *ἀμύνθη*, *ἐπιμύμναι*; a *τ* after *π* in *πτόλιμος*, *πτόλις*, *πτολίεθρον*; a *θ* after *χ* in *χθάμαιος*, *διχθα*, *τριχθα*, *τετραχθα*, and after *λ* or *ρ* in *μάλισσας*, *ἐγγεγόμθασιν*; or he places a *γ* before *δ* in *ἐρίγδονπος*, *ἐγδοίπχαι*, and a *σ* before *μ* and *κ* in *σμικρός* (also Att., § 24, 4), *σπεδάννμι*, comp. *κίδνμι*, *σμογεῶς*, comp. *μογεῶς*, *σμερδάλειος*. Here belongs the Epic prefix of *ρ* (= *ν*, according to § 24, 3), before words compounded with *-φροτός*, so as to strengthen the long syllable, e. g. *ῥμφροτος*, *τερφίμβροτος*, and in *ῥμφασίη* instead of *ἀφασίη*.

§ 209. Quantity.

(α.)

1. In Epic poetry, a mute with a liquid, § 27, 4, commonly makes a syllable long by position; a shortening of the vowel occurs, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τυχεσπλήντα*.

2. The final syllable of a word in verse, is uniformly long by position, (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάθι·σὸν Τρῶ·ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἀδμή·την, ἦν· οὐπω ἔ· ποδ' ἔγδον ἥ·γαγεν ἀνῆρ* Il. x, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short, according to the necessities of the verse: e. g. *μή μοι· δῶρ' ἐρα·τὰ πρόφαρ ῥέ· χθον·σίης Ἀφρο·δίτης* Il. γ, 64; on the contrary, in the Thesis, *αἰτάρ' ὁ· πλεσιόν· ἐστι· καὶ* Il. δ, 329; but *ἄνδρα· θνητὸν ἐ· λντα, πά·λαι πῆ· προ· μινον αἶσῃ* Il. π, 441.

REMARK 1. In the names *Σάμανδρος*, *Ζάκυνθος*, *Ζέλεα*, *σχ*, and *ζ* even, do not make a syllable long by position in Homer; *ἔπ' ἐντὰ σκί· παφρον* Od. ε, 237, also occurs.

3. A long vowel, or a diphthong at the end of a word, in Homer commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἰ·μένῃ· ἐν βί·ν· θισσιν* Il. α, 352. *τίς, ὁ· μὲν Κτιά· τοῦ, ὁ δ' ἄρ'· Εὐρύτοῦ· Ἀκτορί· ωρος* Il. β, 621. *αἰτάρ' ὁ· ἔγρῳ· ἔ· σιν ἐ· νὸ φρεσὶ· φώνη· σίν τε ἔ· σιν = Fῆ· σιν*. Exceptions sometimes occur of the shortening of a long vowel in the Thesis before words which have not the digamma, namely, in the fourth foot of an Hexameter, e. g. *τῷ· μή μοι πατέ· ρας ποδ' ὁ· μοί· ῃ· ἔνθιο· τιμῷ* Il. δ, 410, and before a punctuation-mark, e. g. *κτίσθαι, ἀλλ' ἐπ' αὖ· μινον* Il. ε, 625.

4. A long vowel or a diphthong before a following vowel is shortened by

the poets in the middle of a word, yet seldom, and, for the most part, in certain words and forms; thus, e. g. in Homer, $\acute{\epsilon}\pi\epsilon\iota\eta$ ($\cup \cup -$), $\tilde{\epsilon}\mu\pi\alpha\iota\omicron\varsigma$ ($-\cup \cup$), $\omicron\iota\omicron\varsigma$ ($\cup \cup$), $\beta\acute{\epsilon}\beta\lambda\eta\alpha\iota$ ($\cup \cup -$), and often in the Iambuses of the Attic dramatists, e. g. $\omicron\iota\omicron\varsigma$, $\pi\omicron\iota\omicron\varsigma$, $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$, $\tau\omicron\iota\omicron\varsigma\delta\epsilon$, $\omicron\iota\epsilon\iota$ (from $\omicron\iota\omicron\mu\alpha\iota$), $\pi\omicron\iota\iota\nu$; and always before the demonstrative ι in pronouns, e. g. $\tau\omicron\upsilon\tau\omicron\upsilon\iota$, $\alpha\iota\tau\alpha\iota\iota$.

5. A short syllable, which is in the Arsis, and which is regarded in Epic poetry as long, may stand at the beginning of a word, e. g. $\acute{\alpha}\sigma\pi\acute{\iota}\delta\omicron\varsigma$ | $\acute{\alpha}\chi\acute{\alpha}\mu\alpha$ | $\tau\omicron\nu$ $\pi\tilde{\upsilon}\rho$ Il. ϵ , 4; or at the end, in which case it is followed either by a liquid, λ , μ , ν , ρ , or a σ or a δ , the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. $\kappa\alpha\iota$ $\pi\epsilon\delta\iota$ | $\tilde{\alpha}$ $\lambda\omega$ | $\tau\epsilon\iota\nu\tau\alpha$ Il. μ , 283. $\Theta\nu\gamma\alpha\tau\acute{\epsilon}$ | $\rho\tilde{\alpha}$ $\tilde{\eta}\nu$ (= $F\tilde{\eta}\nu$) Il. λ , 226.

REM. 2. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. $\acute{\Lambda}\rho\epsilon\varsigma$ $\acute{\Lambda}$ | $\rho\epsilon\varsigma$ $\beta\rho\omicron\tau\omicron$ | $\lambda\omicron\iota\gamma\acute{\epsilon}$; — $\acute{\alpha}\nu\delta\rho\epsilon\varsigma$ $\tilde{\iota}$ | $\sigma\alpha\sigma\iota\nu$ and $\pi\lambda\epsilon\iota\omicron\nu\alpha$ | $\tilde{\iota}\sigma\alpha\sigma\iota\nu$.

6. Not unfrequently in Homer a short vowel is measured as long in the Thesis, when a short vowel stands between two long vowels, from the mere necessities of the verse. This occurs in the middle of a word, and oftenest in ι , e. g. $\acute{\upsilon}\pi\omicron$ | $\delta\acute{\epsilon}\tilde{\iota}$ | η Il. ι , 73. $\tilde{\eta}\sigma\iota$ $\pi\rho\omicron$ | $\Theta\nu\mu\acute{\iota}$ | $\eta\sigma\iota$ Il. β , 588; this is rarely the case at the end of a word, e. g. $\nu\kappa\nu\tilde{\alpha}$ | $\phi\omega\gamma\alpha\lambda\acute{\epsilon}$ | $\eta\nu$ Od. ρ , 198. $\tau\tilde{\eta}$ δ' $\acute{\epsilon}\pi\iota$ | $\mu\acute{\epsilon}\nu$ $\Gamma\omicron\rho$ | $\gamma\tilde{\omega}$ $\beta\lambda\omicron\sigma\upsilon$ | $\rho\tilde{\omega}\pi\tilde{\iota}\varsigma$ | $\acute{\epsilon}\sigma\tau\epsilon\phi\acute{\alpha}$ | $\nu\omega\tau\omicron$ Il. λ , 36.

B. DIALECTIC FORMS.

§ 210. Homeric Suffix $\varphi\iota$ ($\varphi\iota\nu$).

(326.)

1. In the Homeric dialect there is, together with the marks for the Cases, a Suffix, $\varphi\iota$ (ν), which properly and originally denotes the indefinite *where*, like the *local* Dat., see the Syntax, but which is, also, used to express other relations of the Dat., namely, the Dat. of the instrument, and which may also be used in connection with prepositions, (that in the Lat. govern the Abl.) instead of the Gen.

2. The Suffix $\varphi\iota$ is found in substantives of the three declensions, and is always annexed to the unchanged stem of the word;

I. *Declension* only in the Singular: (a) Dat. $\acute{\alpha}\gamma\acute{\epsilon}\lambda\eta\text{-}\varphi\iota$, $\acute{\alpha}\gamma\lambda\acute{\alpha}\eta\varphi\iota$, $\Theta\acute{\upsilon}\rho\eta\varphi\iota$ (in several ancient editions $\eta\varphi\iota$ is incorrectly written with an Iota Subs. $\eta\varphi\iota$); (b) Gen. (Lat. Abl.) $\acute{\alpha}\pi\omicron$ $\nu\epsilon\nu\rho\tilde{\eta}\varphi\iota\nu$ $\iota\acute{\alpha}\lambda\lambda\epsilon\iota\nu$, $\acute{\epsilon}\xi$ $\epsilon\iota\nu\tilde{\eta}\varphi\iota$ $\Theta\omicron\rho\epsilon\tilde{\iota}\nu$.

II. *Declension* both Singular and Plural. All these forms, without respect to the accentuation of the Nom., are paroxytone ($-\acute{\omicron}\varphi\iota\nu$), (a) Dat. $\delta\alpha\kappa\rho\upsilon\acute{\omicron}\varphi\iota\nu$, $\Theta\epsilon\acute{\omicron}\varphi\iota\nu$, *before* the gods;—(b) Genitive (Abl.) $\acute{\alpha}\pi\omicron$ $\sigma\tau$ $\acute{\epsilon}\kappa$ $\pi\alpha\sigma\sigma\alpha\lambda\acute{\omicron}\varphi\iota\nu$, $\acute{\epsilon}\kappa$ $\Theta\epsilon\acute{\omicron}\varphi\iota\nu$, $\acute{\alpha}\pi'$ $\acute{\iota}\sigma\tau\acute{\epsilon}\omicron}\varphi\iota\nu$.

III. *Declension* almost exclusively in the PL *Φιν* is here used in a small number of neuter substantives in *-ος*, (Gen. *-εος*), also in *πορτληθών* and *ραῖς*, e. g. *πορτληθόνων* (with the union vowel *ο*), *ραῖς*; in words in *-ος*, the ending *-ος*, must always be restored to its original form *-ος*, since *φ* is always annexed to the pure stem, thus *ὄχρεσφ(ν)*, *ὄν ὄχρεσφ*, *καὶ ὄρεσφ*, *ἀπὸ, διὰ, ἐκ στήθεσφιν*.

§ 211. First Declension.

(211.)

1. (a) The Epic and Ionic writers use *η* instead of the original long *α*, (which the Dorians use) through all the Cases of the Sing. e. g. *τιμῇ, -ῆς, -ῇ, -ᾶν* Dor.; *σοφίῃ, -ῆς, -ῇ, -ᾶν*, *θύρῃ, -ῆς, -ῇ, -ᾶν* Epic and Ion.; so *Πηγελοπιῆς, Πηγελοπιῆν*, from *Πηγελόπεια, φρήτρῃ, Βορέῃς, Βορέῃς, Βορέῃν*.

Exceptions in Homer are *Θιᾶ*, goddess, *-ᾶς, -ῇ, -ᾶν*, *Ναυσιπύᾶ, Φειᾶ*, also *Αἰριτιάς, Αἰγυῖας, Ἑρμιῶς*, and some other proper names in *-ας* pure. The Voc. of *τίμῃ* is *τίμῃα* instead of *τίμῃη* Il. γ, 130. Od. δ, 743.

(b) In substantives in *-ια* and *-οια*, derived from adjectives in *-ης* and *-ους*, as also in certain other feminines, the short *-α* in the Epic and Attic dialects is changed into *-η*, e. g. *ἀληθείῃ, ἀναιδείῃ, εἰπλοίῃ, κρίσει* instead of *ἀλήθειᾶ, ἀναιδείᾶ, εἰπλοιά, κρίσᾶ*.

(c) The Æol. and some other dialects have *-ᾶ* instead of *-ης*, as the Masc. ending Nom. Sing., like the Latin. The Epic also uses this form, according to the necessities of the verse, in a great number of words, particularly in *-ταῖ*, e. g. *ἱπποῖᾶ, αἰχμηῖᾶ, κναροχαῖτα, τεφειληγῖᾶ, ἱππλοῖᾶ, μητιῖτα, εἰρῖοπα*. The Voc. retains the ending *-ᾶ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾶο*; *-ᾶο* was then contracted into *-ω* (Dor. into *-ᾶ*). In Hom. both the uncontracted and contracted form is found; besides, Hom. resolves the *-ας*, originating from *-αο*, by means of *ε*, comp. § 207, 3; it is further to be remarked, that the *-ω* in respect to accent is considered short, § 29, Rem. 5, and the *ε* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Αἰριέω* Il. ε, 534). Thus there occur in Homer *Ἑρμῖας*, Gen. *Ἑρμιᾶο* and *Ἑρμιέω*; *Βορέης*, Gen. *Βορέᾶο* and *Βορέω*; *Ἀτρεΐδης* *Ἀτρεΐδᾶο* and *Ἀτρεΐδεω*, *ἰκίταο* and *ἰκίτεω*; *ἑὺμμελίω, Ἀσία*. The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολλέω, Ἀτρεΐδεω*.

3. The Acc. Sing. and PL of masculines in *-ης* is commonly found in the Ion. dialect like the third Dec., e. g. *τὸν δισπότῃα, τοὺς δισπότῃας* from *δισπότῃς, -οι, Μιλτιάδεα* from *Μιλτιάδῃς, -οι*.

4. The Gen. PL of all the endings was originally in *-ᾶων*; *-ᾶων* was afterwards contracted into *-ῶν* (Dor. into *-ᾶν*). Homer uses both the uncontracted and contracted forms, e. g. *Θεῶων* and *Θεῶν*, *παρμῶων* and *παρμῶν*.

He also, in the Gen. Sing., again resolves the $\bar{\omega}\nu$ originating from $\bar{\alpha}\omega\nu$, by means of ϵ ; thus $\bar{\epsilon}\omega\nu$, which is commonly pronounced with the Synizesis, e. g. $\pi\upsilon\lambda\bar{\epsilon}\omega\nu$, $\theta\upsilon\rho\bar{\epsilon}\omega\nu$, $\acute{\alpha}\gamma\omicron\rho\bar{\epsilon}\omega\nu$. The Gen. ending $\bar{\epsilon}\omega\nu$ becomes in the Ion. writers, the common form, e. g. $\mu\omicron\nu\sigma\bar{\epsilon}\omega\nu$, $\tau\iota\mu\bar{\epsilon}\omega\nu$.

5. The Dat. Pl. originally ended in $\bar{\alpha}\iota\sigma\iota(\nu)$; the same ending is found, also, in Homer, in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, $\bar{\alpha}\iota\sigma\iota$ was changed into $\bar{\eta}\sigma\iota(\nu)$ and $\bar{\eta}\varsigma$; and in the Att. and Common Language, $\bar{\alpha}\iota\sigma\iota$ was shortened into $\bar{\alpha}\iota\varsigma$. These three endings are, also, found in Homer, yet the last only in $\theta\iota\alpha\iota\varsigma$ and $\acute{\alpha}\kappa\tau\alpha\iota\varsigma$.

6. The Acc. Pl., in the Æol., ends in $\bar{\alpha}\iota\varsigma$, (as in the second Dec. in $\bar{\omega}\iota\varsigma$ instead of $\bar{\omega}\nu\varsigma$), and Dor. in $\bar{\alpha}\check{\varsigma}$, as in the second Dec. in $\bar{\omega}\check{\varsigma}$ instead of $\bar{\omega}\nu\varsigma$, e. g. $\tau\alpha\iota\varsigma$ $\tau\iota\mu\alpha\iota\varsigma$ Æol., instead of $\tau\alpha\varsigma$ $\tau\iota\mu\acute{\alpha}\varsigma$, but Dat. Pl. $\tau\iota\mu\alpha\iota\sigma\iota$; $\pi\acute{\alpha}\sigma\alpha\varsigma$ $\kappa\omicron\upsilon\rho\alpha\varsigma$ Dor., instead of $\pi\acute{\alpha}\sigma\bar{\alpha}\varsigma$ $\kappa\omicron\upsilon\rho\bar{\alpha}\varsigma$.

§ 212. *Second Declension.*

(243.)

1. Nominative Sing. Proper names in $\bar{\lambda}\alpha\omicron\varsigma$ are changed in the Dor. dialect into $\bar{\lambda}\bar{\alpha}\varsigma$, (Gen. $\bar{\alpha}$, Dat. $\bar{\alpha}$), e. g. $\mu\epsilon\tau\bar{\epsilon}\lambda\bar{\alpha}\varsigma$ instead of $\mu\epsilon\tau\bar{\epsilon}\lambda\alpha\omicron\varsigma$, $\nu\iota\kappa\bar{\omicron}\bar{\alpha}\varsigma$ instead of $\nu\iota\kappa\omicron\alpha\omicron\varsigma$.

2. Genitive Sing. Homer uses both the common form in $\bar{\omega}\nu$, and that in $\bar{\omega}\iota\omicron$; the tragedians, also, in the lyric passages, use the ending $\bar{\omega}\iota\omicron$. Theocritus has the Dor. ending $\bar{\omega}$.

3. Genitive Sing. and Pl. There are some forms of the genitive analogous to the first Dec. (a) Herodotus has some Masc. proper names in $\bar{\omega}\varsigma$ with the ending $\bar{\epsilon}\omega$ of the Gen. Sing., e. g. $\beta\acute{\alpha}\tau\tau\bar{\epsilon}\omega$ instead of $\beta\acute{\alpha}\tau\tau\omicron\nu$, $\kappa\rho\omicron\iota\sigma\bar{\epsilon}\omega$, $\kappa\lambda\epsilon\omicron\mu\beta\rho\acute{\omicron}\tau\bar{\epsilon}\omega$, $\mu\epsilon\mu\beta\lambda\acute{\iota}\alpha\rho\bar{\epsilon}\omega$, and some Masc. common nouns with the ending of the Gen. Pl. $\bar{\epsilon}\omega\nu$, e. g. $\pi\epsilon\sigma\sigma\bar{\epsilon}\omega\nu$; (b) The ending $\bar{\alpha}\omega\nu$ instead of the Ion. $\bar{\epsilon}\omega\nu$ belongs to the Dor. (comp. $\alpha\iota\gamma\bar{\alpha}\nu$ instead of $\alpha\iota\gamma\acute{\alpha}\omega\nu$ from $\alpha\lambda\grave{\varsigma}$, § 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in $\bar{\omega}\iota\nu$ instead of $\bar{\omega}\iota\nu$, e. g. $\acute{\omega}\mu\omicron\iota\nu$ instead of $\acute{\omega}\mu\omicron\iota\nu$, § 207, 9.

5. The Dat. Pl. originally ended in $\bar{\omega}\iota\sigma\iota(\nu)$. This form is found, together with the abridged form in $\bar{\omega}\iota\varsigma$, in Homer and in all the poets, and in the Ion. prose.

6. The Acc. Pl. ends, in the Dor. writers, except Pindar, in $\bar{\omega}\varsigma$, and in $\bar{\omega}\check{\varsigma}$, like $\bar{\alpha}\check{\varsigma}$ in the first Dec., § 211, 6, e. g. $\tau\acute{\omega}\varsigma$ $\nu\acute{\omicron}\mu\omega\varsigma$, $\nu\acute{\omicron}\mu\omicron\varsigma$, so also $\tau\acute{\omega}\varsigma$ $\lambda\alpha\gamma\acute{\omicron}\varsigma$, the hare; Æol. in $\bar{\omega}\iota\varsigma$, e. g. $\pi\alpha\sigma\sigma\acute{\alpha}\lambda\omicron\iota\varsigma$ instead of $\bar{\omega}\nu\varsigma$.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in $\bar{\omega}\bar{\omega}$ instead of $\bar{\omega}$ in $\Pi\eta\eta\epsilon\lambda\bar{\epsilon}\omega$ Il. ξ , 489; still, most Codd. have $\Pi\eta\eta\epsilon\lambda\bar{\epsilon}\omega\iota\omicron$ from $\Pi\eta\eta\epsilon\lambda\bar{\epsilon}\omega\varsigma$, and $\Pi\epsilon\tau\bar{\epsilon}\omega$ from $\Pi\acute{\epsilon}\tau\bar{\epsilon}\omega\varsigma$. In $\gamma\acute{\alpha}\lambda\omega\varsigma$, sister-in-law, $\acute{\alpha}\theta\omega\varsigma$ and $\kappa\bar{\omega}\varsigma$, the ω originating by contraction, is resolved, in the Epic dialect, by means

of ο, γαλιώης, Ἀθώης, Κόως, Gen. -όω. On the words γέλως, ἰδρώς, ἱερὺς, see § 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, *ροῦς* only Od. x, 240, (elsewhere *ρόος*), *χειμάρροις* Il. λ, 493, yet *ν*, 138. *χειμάρροος* and *χειμαρροί* Il. δ, 452, also *Πάνθους*, *Πάνθου*, *Πάνθω*. Homer does not contract other words; in words in -ιος, -ιον, he lengthens either the *ι* into *ει*, § 207, 1, or employs Synizesis, as the measure requires.

§ 213. *Third Declension.*

(365, 366.)

1. In the Dor. dialect the long *α* here takes the place of *η*, e. g. *μαῖν*, *μαῖνός*, etc., Ἑλλᾶν, Ἑλλᾶνις, ποιμᾶν instead of ποιμήν, Gen. -ῖνος, νεώτας, -ᾠτος instead of νεότης, -ητος.

Excepted from this usage of the Dor. are αἰθήρ, θῆρ, θῆρες and all names of persons in -τήρ.

2. In the Epic and Ion. dialects, on the contrary, *η* commonly takes the place of the long *α*, as, also, elsewhere, e. g. *θώρηξ*, *οἷηξ*, *ἱρήξ* instead of *ἰέραξ*:

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σ(ν), -σσ(ν), -εσ(ν) and -εσσ(ν). The ground-form is -εσ(ν) and the strengthened form is -εσσ(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. *κίον*-σσι from *κίων*, Gen. *κίονός*, *ρεκίον*-σσι from *ρεκίον*, -νός. The ending -σσι is found in Homer only in *ἔτισιν*, *οἷσιν*, *χείρσιν* and *ὑράκτι*-σιν from *ἄραξ*, *ἄρακτι*-σσι. In Neuters, which have a radical *σ* in the Nom., the *σ* is omitted when it stands between two vowels, § 25, 1, e. g. *ἐπί*-σσι instead of *ἐπίσ*-σσι from *τὸ ἔπος*, *δεπᾶ*-σσι from *τὸ δέπας*. In stems in -αν, -εν, -ον (αF, εF, οF) the *ν* (F) must be omitted, according to § 25, 2, thus *βό*-σσι instead of *βόF*-σσι, *ἱππῆ*-σσι instead of *ἱππῆF*-σσι. The ending -σσι is annexed almost exclusively to the stems which end in a vowel, e. g. *ρέκν*-σσι from *ρέκν*, -νός; but also *ἱρ*-σσι from *ἱρίς* (-ιδος) and commonly *ποσσί* from *ποιός* (ποδ-ός). The Dat. form in -ᾠσι does not admit this doubling of *σ*. The ground-form -σσι is exclusively used by the Dor. poets and prose-writers; also the Ion. prose has this form frequently in stems ending in -ν, e. g. *μῆν*-σσι.

4. The Gen. and Dat. Dual ends in -οιιν (as in the second Dec., § 212, 4), in the Epic dialect, e. g. *ποδοῖιν*, *Σιερῆροιιν*.

5. The Gen. Pl. in the Ion. dialect often ends in -έων, e. g. *χηρῶν*, *ἄνδρῶν*, § 207, 10. In Theocrit. occur *τᾶν αἰγῶν* instead of *τᾶν αἰγῶν* from *ἡ αἰς*, a *goat*, after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of nouns in -ης (stem *ν*) in *α* instead of *ν*, e. g. *εἰρία πόριον*, *ἰχθία*, *ρία* from *ραις*.

7. The words *γέλως*, *laughter*, *ιδρώς*, *sweat*, *ἔρως*, *love*, which are properly like the third Dec., follow in Homer, in particular instances, the Attic second Dec., e. g. *ιδρῶ*, *ιδρῶ* instead of *ιδρῶτα* and *ιδρῶτι*, *γέλω* and *γέλων*, *γίλω* instead of *γέλωτα* and *γέλωτι*, *ἔρω* instead of *ἔρωτι*.

8. To § 54,* (c) belong *-ις*, Gen. *-ιδος*. The Hom., Ion. and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήνιος* Hom., *Θέμιος* Herod., *Θέτιος*, Dat. *Θέτι* Hom. Of those ending in *-ις*, *-ιδος*, the Epic dialect has the Dat. only in *-ι* instead of *-δι*. The substantives in *-ητις*, *-ητιδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρητιδος*, *Νηρητις*, *Νηρητιδος*.

9. § 54, (c). The Neut. *οὐς*, *ὠτός*, *εἰς*, is in Dor. *ὦς*, *ὠτός*, etc., and in Homer *οὔας*, Gen. *οὔατος*, Pl. *οὔατα*; the Neuters, *στίαρ*, *fat*, *οὔθαρ*, *udder*, and *πείραρ*, *end*, have *-ατος* in the Gen., namely, *στίατος*, *οὔθατα*, *πείρατα*, *πείρασι*. In the words *τέρας*, *κίρας*, *κρίας*, the Epic writers reject *τ*, e. g. *τέραα*, *-άων*, *-άεσσι*; *κίρα* Dat.; Pl. *κίρα*, *κίράων*, *-άεσσι* and *-ασι*; Pl. *κρία*, *κρίάων*, *κρίων* and *κρειών*, *κρίασιν*. Among the Ion. writers these words are like *βρέτας*, etc., § 61, Rem. 1. The *α* is often changed into *ε*, e. g. *κίριος*, *βίρεα*, *κρίων*, *τά τέρεα*, *κρίεσιν*.

10. § 55, 2, *πατήρ*, etc. In words of this kind, Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *άνιρος* and *άνδρός*, *άνιρι* and *άνδρι*, etc., but only *άνδρῶν*, *άνδράσι* and *-ίσσι*; *γαστήρ*, *γαστήρος*, *-ίρι* and *γαστήρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ίρος* and *-ητρος*, *Δημητέρα*; *Θυγάτηρ*, *-τέρος* and *-τρός*, etc., *Θυγατήρ* *τίρ*, but *Θυγατῶν*; *μήτηρ* and *πατήρ*, *-τέρος* and *-τρός*, etc.

11. § 56. In Homer, the word *ἰχώρ*, *blood of the gods*, has in the Acc. *ἰχῶ* instead of *ἰχώρα*, and *κυνεών*, *δ*, *mixed drink*, has in the Acc. *κυνεῶ* or *κυνειῶ*. Comp. § 56, Rem. 1.

12. § 57, *-αυς*, *-ευσ*, *-ους*. From *γραῦς* in Homer, there occur only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῖ*. In the Ion. dialect, also, the long *α* is changed to *η*, thus, Gen. *γρηός*, Pl. *γρηῖς*; this, also, appears in *ναῦς*, *navis*, see the Anomalies. The word *βούς*, does not admit contraction in the Epic and Ion. dialects. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*. This form of the Acc., also, occurs in the Il. η, 238, in the sense of *bull's hide*, a *shield made of a bull's hide*.

13. In common nouns in *-εύς*, and in the proper name *Αχιλλεύς*, *η* is used instead of *ε* in the Epic dialect in all the forms in which *υ* (*F*) of the stem is omitted, in order, by the length of the vowel, to compensate for the omitted *υ* (*F*), thus, *βασιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήεσσι* from

* These references are to the sections in the first part of the Gram.—Ta.

ἀριστέες), but $-\tilde{\eta}\sigma$, $-\tilde{\eta}\tilde{\iota}$, $-\tilde{\eta}\tilde{\alpha}$, $-\tilde{\eta}\epsilon$, $-\tilde{\eta}\omega$, $-\tilde{\eta}\upsilon$. Yet in the Att. dialect the long α in the Acc. $-\tilde{\epsilon}\tilde{\alpha}$, $-\tilde{\epsilon}\tilde{\alpha}\varsigma$, again becomes short. Of proper names, the following are to be specially noted, e. g. Ὀδισσεύς, Gen. Ὀδισσηός or Ὀδισσηός and Ὀδισσεός, also Ὀδισσεύς Od. ω, 318, Dat. Ὀδισσῆι and Ὀδισσῇ, Acc. Ὀδισσηά and Ὀδισσεά, also Ὀδισσῇ Od. τ, 136; Πηλεΐς, Πηληός and Πηλεός, Πηληΐ and Πηλεΐ, Πηληίας; the remainder, as Ἀργεΐς, Τρδείς, retain the $-\epsilon$ for the most part, and contract $-\epsilon\sigma$ in the Gen., by Synizesis, and sometimes $-\epsilon\alpha$ in the Acc., into $-\eta$, thus Τρδείος, $-\tilde{\epsilon}\tilde{\iota}$, $-\tilde{\epsilon}\tilde{\alpha}$ and $-\tilde{\eta}$. The inflection with η in common nouns in the Ion. of Herodotus, is very doubtful; in proper names, the ϵ is regular, e. g. Περσείος, Δωριεΐς, Φωκίων, Αἰολέας.

14. § 59, $-\eta\varsigma$, and $-\epsilon\varsigma$, Gen. $-\epsilon\sigma\varsigma$. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form $-\epsilon\epsilon\varsigma$, and the contracted form $-\epsilon\iota\varsigma$ is used for the Nom. Pl. The Gen. and Dat. remain uncontracted (except when a vowel precedes the ending $-\iota\omega$: contraction then takes place, e. g. ζαχρηῶν from ζαχρηέων); also the Acc. Pl. ending $-\epsilon\alpha\varsigma$ for $-\epsilon\iota\varsigma$. Ἀργεΐς has in Homer Ἀργεός and Ἀργεός, Ἀργεὶ or Ἀργεῖ, Ἀργη and Ἀργη Pl. ε, 909, Ἀργεΐς and Ἀργεΐς, § 209, Rem. 2.

15. In proper names in $-\kappa\lambda\eta\varsigma$, the Epic dialect contracts $\epsilon\epsilon$ into η , e. g. Ἡρακλῆς, $-\kappa\lambda\eta\sigma$, $-\tilde{\eta}\tilde{\iota}$, $-\tilde{\eta}\tilde{\alpha}$, Voc. Ἡράκλεις; but in adjectives in $-\epsilon\iota\varsigma$ it varies between $-\epsilon\iota$ and $-\eta$, e. g. ἀγακλῆς, Gen. ἀγακλήος, but εἰκλῆς (Acc. Pl.) from εἰκλῆς, εἰρήνης, Gen. εἰρήνιος. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an ϵ in these words, e. g. Ἡρακλῆος, $-\tilde{\epsilon}\tilde{\iota}$, etc.; so also in Homer, διςκλῆ Pl. β, 115, and εἰρεφῆ Pl. ς, 330.

16. § 60, (a) $-\omega\varsigma$, $-\omega\sigma\varsigma$. In Homer, the contracted forms, ἤρω Dat. and Μίω Acc. occur. (b) $-\acute{\omega}\varsigma$ and $-\acute{\omega}\sigma$, Gen. $-\acute{\omega}\sigma\varsigma$. Words of this kind have, also, in the Epic and Ion. writers, as well as in the Attic, always the uncontracted form, except χρώς and its compounds, e. g. χροός, χροῖ, χροῖα. The Ion. dialect forms the Acc. Sing. in $-\acute{\omega}\iota\tau$ instead of $-\acute{\omega}$, e. g. ἴω, ἴοιτ, ἡώς, ἡοῖτ. The Eol. Gen. ends in $-\acute{\omega}\varsigma$, e. g. αἰδώς, Σάπφωος instead of $\acute{\omega}\delta\acute{\omega}\iota\varsigma$, Σαπφοῖς, thus in Moschus, τῷς Ἀχῶς.

17. § 61, (a) $-\alpha\varsigma$, Gen. $-\alpha\sigma\varsigma$. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. γῆραι and γήρη, δία, σίλα. But the Nom. and Acc. Pl. is always contracted, e. g. δέτα. On those in $-\alpha\varsigma$, Gen. $-\epsilon\sigma\varsigma$, see above § 61, Rem. 1.

(b) $-\omicron\varsigma$, Gen. $-\epsilon\sigma\varsigma$. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contracted forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract $-\acute{\omega}\sigma$, as in the Dor., into $-\epsilon\iota\varsigma$, thus Ἐρεβός, Θύρπος, γένος, Θάμβος, Θίβος; Dat. Sing. Θίρεϊ and Θίρεϊ, κάλλει and κάλλει. Nom. and Acc. Plurals in $-\acute{\omega}\sigma$, commonly remain uncontracted, but they must be pronounced with Syni-

zesis, i. e. as one syllable, e. g. *νείκεα*, *βέλεα*. The Ion. dialect is like the Epic. In *σπείος*, *κλέος*, *δέος*, *χρέος*, the Epic dialect lengthens *ε*, sometimes into *ει*, sometimes into *η*, e. g. Gen. *σπείονος*, Dat. *σπῆϊ*, Acc. *σπείος* and *σπειός*, Gen. Pl. *σπείων*, Dat. *σπέεσι* and *σπήεσι*; *χρέος* and *χρεός*; *κλέω* and *κλεία*.

18. § 62. -ίς, Gen. -ίος; -ῦς, Gen. -ῦος. The Epic dialect contracts those in -ῦς, in the Dat. Sing., e. g. *οἴζυϊ*, *πληθῦϊ*, *νέκυϊ*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, although more usually contracted, e. g. *ἰχθύς* instead of *ἰχθύας*, *δρυς*; *νέκυας* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in -ύσσι and -έσσι (disyllable), e. g. *ἰχθύσσι* and *ἰχθύεσσι*.

19. § 63. -ίς and -ι, Gen. -ίος, Att. -εως; -ῦς and -ῦ, Gen. -ῦος, Att. -εως.

(a) The words in -ίς, Att. Gen. -εως, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer, viz. -ιι = -ι, -ιας = -ις, e. g. *πόλις*, -ιος, -ι, -ιν, -ιες, -ίων, -ισι, -ιας and -ις. In the Dat. Sing., however, the ending -εῖ and -ει is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλλεις* instead of *ἐπάλξις*, *ἐπάλλεσιν*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*, thus, Gen. *πόλιος*, *πόλειος* and *πόληος*, Dat. *πόλει*, *πόλει* and *πόληϊ*, Nom. Pl. *πόλεις* and *πόληες*, Gen. *πολλών*, Dat. *πολλεσσι*, Acc. *πύλις*, *πόλεις*, *πόληας*; from *οῖς*, *οῖς*, Dat. Pl. *οἰεσιν*, *οἰεσιν*, *οἰεσιν*.

(b) The words in -ῦς, whose Gen. in the Attic ends in -εως, in the Ionic make the Gen. in -ιος, e. g. *πήγιος*, except *ἐγγεῖλος*, Gen. -υός; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *ἐγγεῖ*, *πήγει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in -εας is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελίκεας* (trissyllable).

§ 214. *Anomalous and Defective Words.*—*Me-
taplasts.* (970.)

1. *Γόνυ*, τὸ, *knee*, and *δόρυ*, τὸ, *spear*, § 54, are declined in Homer as follows:

Sing.	<i>γούνατος</i> and <i>γουνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρί</i>
Pl. Nom.	<i>γούνατα</i> “ <i>γούνα</i>	<i>δούρατα</i> “ <i>δούρα</i> —	Dual <i>δούρε</i>
Gen.	<i>γούνων</i>	<i>δούρων</i>	
Dat.	<i>γούνασι</i> and <i>γούνεσι</i>	<i>δούρασι</i> and <i>δούρεσσι</i> .	

The form *γούνασσι* Il. i, 488. ρ, 451, 569, has little authority.

2. The following forms of κεφαλή, *head*, § 68, 6, are found in the Homeric dialect,

Sing. Nom. κεφαλή	Gen. κεφαλήτος κεφαλήτος κρατός κρατέος
	Dat. κεφαλῇ κεφαλῇ κρατί κρατέε
	Acc. κεφαλή, τὸν κρατήρα Od. θ, 92, and ἐπὶ κεφαλῇ Il. π, 392.
Pl. Nom. κεφαλῶν	καρησῆται; secondary form κεφαλήνα
Gen. κεφαλών	“ κεφαλήνων
Dat. κεφαλῇ	“
Acc. κρατάτα	“ κεφαλήνα.

3. λίθος, *stone*, Hom., instead of λίς, Gen. λίως, Dat. λίω, Acc. λίω, Gen. Pl. λίων, Dat. λίεσσι.

4. Μῆσις, *month*, Gen. μηνός, Ion., instead of μῆν, -ός, but also in Phae.

5. Νῆπις, *ship*, is inflected in the Epic, Ionic and Doric dialects as follows:

Sing. Nom. Ep. and Ion.	νηῦς	νηῦς	Dor. νηῦς
Gen.	νηός (also Tragic)	νηός	νηός (also Trag.)
Dat.	νηῇ	νηῇ	νηῇ
Acc.	νηῆα	νηῆα	νηῆν and νῆν
Dual Nom. Acc. Voc.	νηε		νηε
Gen. and Dat.	νηοῖν		νηοῖν
Pl. Nom.	νηεις	νηεις	νηεις
Gen.	νηῶν (νηῶφι only Ep.)	νηῶν	νηῶν
Dat.	νηοῖσι “	“ νηίσσι, νηέσσι	νηοῖσι
Acc.	νηῆας	νηῆας	νηῆας.

6. ὄρνις, *bird*, Gen. ὄρνιθ-ος, Doric ὄρνιχ-ος, etc., § 203.

7. Χεῖρ, *hand*, Ion. χερός, χερή, χέρα, Dual χεῖρε, χεροῖν, Poet. also χεροῖν, Pl. χεῖρες, χερῶν (χερσί, χεῖρεσιν and -εσσιν in Homer), χήρας.

REMARK 1. Metaplastism, § 72, occurs in Homer in the following words: ἀλκή, *strength*, Dat. ἀλκί from Nom. Ἀλῆ; Ἀΐδης, -ον, *Gen. αἰδός*, Dat. αἰδί, Ἀῖς; Ἀντιφάτης, -ας, *Acc. Αντιφατήα, ἈΝΤΙΦΑΤΕΥΣ*; ἰατή, *he pursues*, Acc. ἰώκα, Ἰώξ; ἰσμήνη, *battle*, Dat. ἰσμήνι (ἰσμή); — Πάτριος, Gen. Πατρώιον and -κλῆος, Acc. -κλον and -κλῆα, Voc. -κλεις, ΠΑΤΡΟΚΛΗΣ; ἀνδράποδον, *to steal*, Dat. Pl. ἀνδραπέδεσσι; πρόσωπον, *face*, Pl. προσώπατα, προσώπασσι; τίς, *son*, has from ΤΙΕΥΣ and ΤΙΣ the following forms, Gen. τίος and τίος, Dat. τίω and τίω, Acc. τίια and τίια; Dual τίω; Nom. Pl. τίεις and τίεις and τίεις, Dat. τίωσι, Acc. τίιας and τίιας; — Οἰδιπός, Gen. Οἰδιπόδαο, ΟἰΔΙΠΟΔΗΣ.

REM. 2. The following are defective in Homer, λίτι Dat. and τίεσσα, *linen*: λίς and λίν = λίων and λίοντα; μάστι and μάστιν = μάστιγι and -σι; στήθος, στήχες, στήχας, στήχε; ὄσσε, τῶ, Nom. and Acc. Dual, *both eyes*; ὄφθαλμος, *advantage*, and ἡδός, *pleasure*, in the Nom. only: ἡδρα, *something pleasing*, and δέμας, *form*, in the Acc. only: ἡλιεύς, *befooling*, Voc. ἡλίε and ἡλίε, *be-fooled*: finally, δῶ, κρη, ἄλφι, as Nom. and Acc. Sing., from which come the forms δοῦμα, *house*, κρηθῆ, *barley*, ἄλφιτον, *dried barley*.

§ 215. ADJECTIVES.

(279, 282.)

1. Some adjectives in *-us*, *-eia*, *-u*, have sometimes in the Homeric dialect, the feminine form *-eia* or *-eh*, viz. βαθείης and βαθείης, βαθέην, ὠκία; so also in Herodotus, *-eia*, seldom *-eia*, e. g. βαθεία, *-éh* and *-eia*, βαρεία, εὐρεία, ἰθύς, *-eia* and *-eia*, θήλεα from θήλυς, ἡμίσεια.

REMARK. In the Epic and Doric poetry, some adjectives of this kind, and also some in *-όεις* and *-ήεις*, are of the common gender, e. g. Ἥρη θήλυς τοῦσα Il. τ. 97; so ἥδ' αὖτις Od. μ. 309, and the irregular πολὺς, πολλὴν ἐφ' ὑγρὴν Il. κ. 27; so ἡμαθόεις, ἀνθεμόεις, ἀργινόεις, ποιήεις, agreeing with feminine substantives. The Epic εὔς or ἥς, Neut. ἥ—εὔ and ἥ only in an adverbial sense—wants the feminine form; in Il. ω. 528, is found δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ εἰώων (sc. δώρων), therefore εἰώων as the Gen. Pl. Neut., unless perhaps from δώρων the cognate δόσεων is to be supplied for εἰώων to agree with, as in δωτήρες εἰώων sc. δόσεων; Gen. Sing. is εἴης.

2. Adjectives in *-ήεις*, *-ήισσα*, *-ῆεν*, are often found in Homer in the contracted form *-ῆς*, *-ῆσσα*, *-ῆν*, e. g. τιμῆς and τιμήεις, τιμῆντα; those in *-όεις*, *-όισσα*, *-όεν*, contract *-ος* into *-εν*, e. g. πεδία λωπεύντα.

3. In the Epic dialect, πολὺς is regularly inflected in the masculine and neuter, viz. Nom. πολὺς and πολὺς, Neut. πολὺ, with the secondary forms πολλός, πολλόν, Gen. πολίος, Acc. πολύν and πολύν, πολὺ and πολλόν; Nom. Pl. πολίεις and πολεῖς, Gen. πολίων, Dat. πολέσιν, πολέσιν and πολέσσι, Acc. πολίας and πολεῖς. The Ionic dialect inflects πολλός, *-ή*, *-όν*, regularly throughout.

4. Compound adjectives in *-ος* often have in Homer a feminine ending, viz. *-η*, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀριζήλη (but also ἀριζήλοι αὐγαί Il. χ. 27), ἀμφιβρότη, ἀγχιᾶλη, ἀργυροπέζα, ἀμφιρύτη; on the contrary, κλυτός as a feminine is found in Il. β. 742. Od. ε. 422, from the simple κλυτός, *-ή*, *-όν*. Also the ending *-ος* of the superlative is sometimes found as feminine, e. g. ὀλοώτατος ὁδμή Od. δ. 442. κατὰ πρῶτιστον ὁπωπὴν H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in *-πους*, *-πουν*, Gen. ποδος, in the Epic dialect, can shorten *-πους* into *-πος*, e. g. Ἴρις αἰλλόπος Il. θ. 409. τρίπος Il. χ. 443.

6. Ἐρήρης from ἐρήρος, ἐρυσάρματες and *-ας* from ἐρυσάρματος, are examples of Metaplastic forms of adjectives in Homer.

§ 216. Comparison.

(294, 296.)

1. In the Epic dialect, the endings *-ώτερος* and *-ώτατος* are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. οὐκ ὑρώτερος, οὐκ ὑρώτατος, κακοξενώτερος, λᾶρώτατος. Ἀνιήρός, troublesome, has the Comparative ἀνιηρέστερον Od. β. 190, and ἄχαρις, disagreeable,

ἀχαρίστερος Od. v. 392. Comp. § 82, Rem. 6. Adjectives in -ης and -ρος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχίς, little, ἐλάχιστος, γλυκίς γλυκίων, βαθύς βάθειστος, κυδρός κύδιστος, οἰκρός οἰκτιστος and οἰκτερότατος, παχίς πάχιστος, πρέσβης πρέσβιστος, ὥκνς ὥκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed,

ἀγαθός, Com. ἀρείων, λωίων, λωύτερος, (Ion. κρείσσων, Dor. κάρφρων,) Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χειρίων, χειριώτερος (Dor. χειρῶν, Ion. ἔσσων), Sup. ἥκιστος, (Il. ψ, 531, with the variation ἥκιστος, which Spitzner prefers).

ὀλίγος, ὀλίζονες ἦσαν, populi suberant statura minores, Il. σ, 519; μέγας Bion, 5, 10.

φῆτιδος Ion., Com. φήντερος (Ion. φήτων), Sup. φήντατος and φήνιστος.

βραδύς, slow, Com. βράσσων, Sup. βάρδιστος (by Metathesis).

μακρός, long, μάσσων; — παχύς, thick, πάσσων.

REMARK 1. The positive XEPILS (χείρη, χέρηα, χέρηες, χέρηα) found in Homer, and belonging to χερῶν, always has the signification of the Comparative, *less, baser, weaker*. The Pl. πλείς and Acc. πλείας are found in Homer from the Com. πλείων.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the common language: ὁ βασιλεύς βασιλείτερος; τὸ κέρδος, gain, κέρδιον, more lucrative, κέρδιστος; τὸ ἄλγος, pain, ἄλγιστον, more painful, ἄλγιστος; τὸ ῥῆγος, cold, ῥήγιον, colder, more dreadful, ῥήγιωτος; τὸ κῆδος, care, κήδιστος, most dear; ὁ ἡκύων, dog, κύντερος, more shameless, κύντατος.

§ 217. PRONOUNS.

(301. 306.)

1. S.N.	ἐγώ and (before a vowel) ἐγών Epic; ἔγω Ἄeol.; ἐγὼ Epic and ἔγω Ἄeolic	σύ Epic; τὺ Dor. and ἔγω Ἄeol.; ἐγὼ Epic	
G.	ἐμέο, ἐμεῦ, μεῦ (μεν) Epic and Ion. ἐμῖο Epic ἐμέθεν Epic ἐμεῖς, ἐμοῖς Doric	τεῦ Dor.; σῖο (στο), σέυ (σεν), Ep. and Ion. σῖο and τοῖο Epic σῖθεν Epic τεῦς, τοῦς Dor.	ἔο (έο), εὔ (εῦ) Epic and Ion. έο Ep.; ἐέο later Ep. ἔθεν (έθεν) Epic έοῖς Dor.
D.	ἐμοί, μοῖ μοι, ἐμοι Ἄeol. ἐμῖν Doric	σοί Epic τῖν Dor.; εῖν Dor. et Ep. (usually Orthot.). τοί (τοι) Ep. and Ion.	ἔν Dor. (usually orthotone) έοῖ, οἰ (οἰ) Ep. (Reflex.) ἔν Dor. (usually orthotone)
A.	ἐμέ, μέ (με) Epic	σέ (σε) Ep.; τέ Dor. τύ (τυ) Dor. τίν in Theocritus	έέ, έ (έ) (as Neut. Il. σ, 236.) νίν (νιν) Dor. (and Att. Poet.) (him, her, it) μῖν (μιν) Ion. (him, her, it; seldom Pl.) σφε Dor. et Att. Poet.

D. N.	ἡμεῖς	} Epic	σφωῖν (σφωῖν)	} σφωῖν, σφωῖν	} σφωῖν, σφωῖν
G. D.	ἡμῶν		σφωῖν, σφωῖν		
A.	ἡμῶν, ἡμῶν		σφωῖν, σφωῖν		σφωῖν, σφωῖν
P. N.	ἡμεῖς Epic; ἡμεῖς Ion. ἡμεῖς Dor.; ἡμεῖς Ep.		ἡμεῖς Ep.; ἡμεῖς Ion. ἡμεῖς Dor.; ἡμεῖς Ep.		σφωῖν, σφωῖν
G.	ἡμεῶν Ion. and Epic		ἡμεῶν Ion. and Epic		σφωῖν, σφωῖν Ion. and Epic
	ἡμεῶν Epic ἡμεῶν Æol.; ἡμῶν Dor.		ἡμεῶν Epic ἡμεῶν Æol.		σφωῖν Epic σφωῖν Epic
D.	ἡμῖν, ἡμῖν, ἡμῖν Epic		ἡμῖν, ἡμῖν, ἡμῖν Epic		σφωῖν, σφωῖν Ion.; σφωῖν, σφωῖν, σφωῖν, σφωῖν, σφωῖν, σφωῖν Ep.; ἡσφωῖν Æol.
	ἡμῖν(ν) Æol. and Ep.; ἡμῖν and ἡμῖν Dor.		ἡμῖν(ν) Epic		σφωῖν, σφωῖν Ion. and Epic
A.	ἡμῖν Æol. ἡμῖν Ion. and Epic		ἡμῖν Epic and Ion.		σφωῖν, σφωῖν Epic σφωῖν, σφωῖν Epic σφωῖν (Il. τ, 265.) ἡσφωῖν Æol.
	ἡμῖν, ἡμῖν Epic ἡμῖν Epic; ἡμῖν Dor.		ἡμῖν Epic; ἡμῖν Dor.		

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμᾶντοῦ*, *σεῶντοῦ*, etc. are never found in Homer; instead of them, he uses the personal pronouns and the pronoun *αὐτός* together, e. g. *ἐμ' αὐτόν*, *ἐμοὶ αὐτῷ*, *ἐμεῦ αὐτῆς*, *ἐαυτήν*, *οἱ αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐμεῶντοῦ*, *σεῶντοῦ*, etc., Comp. § 207, 1.

3. Possessive pronouns; *τέός*, -ή, -όν Dor. and Epic, instead of *σός*; *έός*, -ή, -όν and *ός*, ἡ, ὃν, *suus*, Epic; *ἄμός*, -ή, -όν Dor. and Epic, *ἄμμος*, *ἄμμετερος* Æol., instead of *ἡμέτερος*; *νωῖτερος*, *of us both*, Epic; *ὑμός*, -ή, -όν Dor. and Epic, *ὑμμος* Æol., instead of *ὑμέτερος*; *σφωῖτερος*, *of you both*, Il. α, 216; *σφός*, -ή, -όν Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns; (a) *ὅ ἡ τό*; Dor. *ᾗ* instead of *ῆ*; Gen. *τῷ* Dor., *τοῖο* and *τεῦ* Epic, *τᾶς* Dor.; Dat. *τῷ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τάων* Epic, *τᾶν* Dor.; Dat. *ταῖσι*, *ταῖσι*, *τῇσι* and *τῇσι* Epic; Acc. *τούς*, *τούς* Dor.

(b) *ὅδε*; Epic Dat. Pl. *τοῖςδεσι* and *τοῖςδεσι* instead of *τοῖςδε*; Epic Dat. *τοισιδε* instead of *τοῖςδε* is found also in the tragedians.

(c) *οὗτος* and *αὐτός*; an *ε* stands before the long inflection-endings

in the Ion. dialect, § 207, 10, e. g. *τουτίου, ταυτίης, τουτίη, τουτίους, αὐτίη, αὐτίων*.

(d) *ἐκείνος* is written in Ion. and also in Att. poetry *κεῖνος*, Æol. *κῆρος*, Dor. *τῆρος*.

(e) On the Ion. forms *αὐτός, τωυτό* instead of *ὁ αὐτός, τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns; *ὃ* Dor. and Hom., instead of *ὅς*; *ὃ* Ion. and Epic; *ὅον* Epic seldom, *ἕης* Il. π, 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὃς, ῆ*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὃ*, *τοῦ* instead of *οὗ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns; (a) *τίς, τί*; Gen. *τίο* (*τιο*) Epic and Ion., *τεῦ* (*τεν*) Epic, Ion. and Dor., Dat. *τίῳ* (*τιῳ*), *τῷ* (*τιῷ*) Epic and Ion.; Pl. *ἄσσα* Neut., *ὅπποῦ* *ἄσσα* Od. τ, 218, Gen. *τέων* (*τεων*) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι* S. Tracht. 984).

(b) *τίς, τί*; Gen. *τίο* Epic and Ion., *τεῦ* Epic, Ion. and Dor. *τίῳ* Ion.

(c) *ὅστις*, Nom. *ὅτις*, Neut. *ὅτι, ὅτι* Epic. Neut. Pl. *ὅτινα* Iliad.

Gen. *ὅτιεν* Epic and Ion. *ὅτιο*, *ὅτιων* Epic and Ion.

ὅτιτεο, ὅτιτεν Epic.

Dat. *ὅτιῳ, ὅτιῳ* Epic and Ion.

Acc. *ὅτινα* Epic, Neut. *ὅτι*, *ὅτι* Epic.

ὀτίοισι Epic and Ion., *ὀτίησι* Her.
ὀτινας Epic, Neut. *ἄτινα* and *ἄσσα*
Epic.

§ 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ῖα, ῖης, ῖη, ῖαν*; also *ῖῳ* Il. ζ, 422, is instead of *ῖνι*. *Δύο*, and *δίω* are indeclinable in Homer; the secondary forms are *δοιῶ, δοιοί, δοιαί, δοιά*, Dat. *δοοῖς, δοοῖσι*, Acc. *δοιῶ, δοιεύς, -ές, -ά*. *Πίστρες*, -α Æol. and Epic, instead of *τίσσαρες*, -α. *Δινώδεκα* and *δωδεκά* Epic, and *δώδεκα*. *Ἐίκοσι* Epic, instead of *εἴκοσι*. *Ὀγδώκοντα* and *ἐννήκοντα* Epic, instead of *ὀγδοήκ.*, *ἐννῆκ.* *Ἐννᾶχιλοι* and *δεκάχιλοι* Epic, instead of *ἐννακισχιλιοι* and *μύριοι*. The endings -*άκοντα* and -*ακόςιοι* in the Epic and Ion. become -*ήκοντα*, -*ηκόσιοι*. The Epic forms of the ordinals are *τρίτατος, τέτατος, ἐξδόματος, ὀγδόατος, ἑνατος* and *εἰνατος*.

THE VERB.

§ 219. I. Augment.—Reduplication. (77, 80, 83, 85, 86.)

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λῦσι, στείλαντο, θέσαν, ὀράτω, ἔλε*. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it

may also omit it in the Perf., e. g. ἄμμαι, ἔργασμαι, οἰκῆμαι, which is done by the Epic writers only in the case of ἄνωγα and ἐρχαται from εἶργω.

2. On the omission of the Epic dialect to double the ρ when the augment is prefixed, e. g. ἔρεξας, and on the doubling the semi-vowels, e. g. ἔσσυνα, see § 208, 4, and Rem.

3. ᾱ in the Dor. writers is changed into ā by the augment, and αι suffers no change, e. g. ἄγον instead of ᾗγον, αἶρεον instead of ᾗρεον.

4. Verbs which have the Digamma, always take, in Homer, the syllabic augment, according to the rule, e. g. ἀνδάνω, *to please*, Impf. ἐάνδανον, Aor. ἔαδον; — εἶδομαι, *videor*, εἰσάμην, also in the participle εἰσάμενος. On account of the verse, the *s* seems to be lengthened in εἰοικυῖα, εὐαδε (ἔFαδε) from ἀνδάνω.

5. In Homer, the verbs οἰνοχοέω and ἀνδάνω, take the syllabic and temporal augment, at the same time, viz. ἐωροχόετ, Il. δ, 3, yet more frequently ὦροχόετ; ἐήνδανε and ἦνδανε.

6. The reduplication of ρ is found in Homer, in φερυπωμένος, from φυνπώω, *to make dirty*. On the contrary, the Epic and poetic Perfects, ἔμμορα from μείρομαι and ἔσσυμαι from στεύω, are formed according to the analogy of those beginning with ρ. The Epic and Ion. Perf. of κτάομαι is ἐκτῆμαι. A strengthened reduplication is found in the Hom. forms δειδέχεται and δειδέκτο.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment *s* is commonly omitted, thus, e. g. κᾰ́μνω, *to grow weary*, Subj. Aor. κεκάμω; κᾰ́λομαι, *to command*, ἐκεκλόμην; κᾰ́λύω, *to hear*, Aor. Imp. κᾰ́λυθι, κᾰ́λυτε; λαγχάνω, *to obtain*, λᾰ́λαχον, λαμβάνω, *to receive*, λᾰ́λαβίσθαι; λανθάνω, *lateo*, λᾰ́λαθον; πείθω, *to persuade*, πέπιθον, πέπιθόμην; τέρω, *to delight*, τετραπόμην; τυγχάνω, *to obtain*, τετικᾰ́ιν, -ίσθαι; ΦΕΝΩ, *to murder*, ἔπεφρον, πέφρον; φράζω, *to say*, *to show*, πέφραδον, ἐπέφραδον. Aorists with the Att. reduplication, comp. § 124, Rem. 2, commonly take the augment, e. g. ᾿ΑΡΩ, *to fit*, ἤρ-αρον; ᾿ΑΧΩ, *to grieve*, ἤκ-αχον; ἀλέξω, *to ward off*, ἤλ-αλκον, ἀλαλκᾰ́ιν; ὀρνυμι, *to excite*, ὤρ-ορον; ἐνίπτω, *to chide*, ἐν-ἐνίπον. Two verbs in the Aor. take the reduplication in the middle of the word, viz. ἐνίπτω, ἦν-ῖπαπεν, and ἐρύκω, *to restrain*, ἦρύ-κακον, ἐρυκακᾰ́ειν. Comp. the Presents, ὀνίνημι, αἰτιάλλω, ὀπιπιτεύω.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication, § 124; thus, e. g. αἶρω, *to take*, Ion. ἀρ-αίρηκα, ἀρ-αίρημαι; ἀλάομαι, *to wander*, Epic Perf. with a Pres. signification ἀλ-ύλμαι; ᾿ΑΡΩ (ἀραρίσκω), *to fit*, Poet. ἄρ-ᾰρα, *I fit*, (Intrans.) Ion. ἄρ-ηρα; ᾿ΑΧΩ (ἀκαχέω), *to grieve*, Epic and Ion. ἀκ-ήχημαι, ἀκ-άχημαι;

ἔνεκΩ (φέρω), to carry, Ion. ἐν-ήνευγμαι; ἐρεῖπω, to demolish, Poet. ἐρ-ήριπα, Epic ἐρ-έριπτο; ἐρεῖζω, to contend, Epic ἐρ-ήρισμαι.

§ 220. *Personal-endings and Mode-vowels.* (102.)

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. *πιένωμι, ἀγάγωμι, τύχωμι, ἴκωμι, ἐθέλωμι, ἴδωμι.*

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Epic dialect, the lengthened form -σθα is found, § 116, 2. In the Ind., this is retained almost exclusively in the conjugation in -μι, e. g. *τίθησθα, φῆσθα, δίδοισθα, παρῆσθα.* In Homer this ending is frequent in the Subj., e. g. *ἐθέλῃσθα, εἴπῃσθα*, more seldom in the Opt., e. g. *κλαίοισθα, βάλοισθα.*

3. Instead of the ending -εις, the Dor. frequently has the old form -εις, e. g. *τύπεις* instead of *τύπτεις*; so in Theocritus *σπρίσθεις = σπρίλεις.*

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι formed from -τι, e. g. *ἐθέλῃσ(ν), ἄγῃσι, ἀλάλῃσι*; the Opt. only in *παραφθαίησι.*

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. *διδάκη* instead of *διδάσκει.* In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. *πεπόνθης, ὀπώη* instead of *πέπονθας, ὀπώει.*

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μεν, e. g. *τύπομεν* instead of *τύπτομεν*, § 204.

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. *τύπνντι* (instead of *τύπτοιντι*), *τύφνντι, τύπννντι* (instead of *τύπνωσι*), *τετύφνντι, ἐπαιννντι, ἐξαπατννντι.* In the Æol. and Dor., this ending in the Pres. and Fut. is -οισι instead of -ουσι, e. g. *παριπννν-οισ(ν), ραλννν-οισ(ν).*

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:

First Pers. Sing., -σα the only Epic and Ion. form (-η old Att., § 116, 6),
e. g. *ἔτεθ' ἡπέσα, ἦδεα, πεπολ' ἰθεα* instead of
ἔτεθήπειν, etc.

Second " " -εας, e. g. *ἔτεθήπεις* Od. ω, 90, instead of *ἔτεθήπειν.*

Third " " -ε(ν), e. g. *ἐγγρόνεις, καταλειπόεις, ἐβιβρώμεν.*

Second " Pl. -ιατε, e. g. *συνηδίατε* Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -ει, as well as the same Pers. of the Impf. in -ει, is found in Homer before a vowel with the ν *ἐφελ-κυστικόν*, thus, *ἔστηκειν* Il. ψ, 691. *βέβληκειν* Il. ε, 661. *ᾶ, 270. ἔ, 412. δε-δουκνήκειν* Od. φ, 359;—*ἦσκειν* Il. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes

exchanged for each other. Thus in Homer, the forms $-τον$ and $-σθον$ stand instead of $-την$ and $-σθην$, e. g. $διώκτον$ Il. x, 364. $λαφύσστον$ Il. σ, 583. $θωρήσσωτον$ Il. τ, 301. On the Att. exchange, see § 116, Rem. 1.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., appear to be uncontracted in the Ion. and often in the Epic dialect, after σ is dropped, e. g. $\epsilon\pi\iota\tau\acute{\epsilon}\lambda\lambda\epsilon\iota$; Homer uses either these forms, e. g. $\lambda\acute{\iota}\lambda\epsilon\iota$, $\lambda\acute{\iota}\lambda\upsilon\epsilon\iota$, $\acute{\alpha}\phi\acute{\iota}\kappa\eta\alpha\iota$, $\acute{\epsilon}\rho\acute{\upsilon}\sigma\sigma\epsilon\iota$, $\acute{\epsilon}\pi\alpha\upsilon\rho\eta\alpha\iota$, $\acute{\upsilon}\pi\epsilon\lambda\acute{\upsilon}\sigma\sigma\alpha\sigma\iota$, $\acute{\epsilon}\gamma\epsilon\acute{\iota}\nu\alpha\sigma\iota$; or the contract forms, $-\eta$ (from $-\epsilon\alpha\iota$), $-\epsilon\upsilon$ (from $-\epsilon\sigma\iota$), $-\omega$ (from $-\omega\sigma\iota$), e. g. $\acute{\epsilon}\pi\lambda\epsilon\upsilon$, $\acute{\epsilon}\rho\chi\epsilon\upsilon$, $\varphi\varphi\acute{\alpha}\zeta\epsilon\upsilon$, $\acute{\epsilon}\kappa\epsilon\acute{\rho}\epsilon\omega$. When the characteristic of the verb is ϵ , it is very frequently omitted in the Ion. dialect, before $-\epsilon\alpha\iota$ and $-\epsilon\sigma\iota$, e. g. $\varphi\acute{\iota}\lambda\acute{\iota}\alpha\iota$ instead of $\varphi\acute{\iota}\lambda\acute{\iota}\epsilon\alpha\iota$, $\varphi\acute{\iota}\lambda\acute{\epsilon}\sigma\iota$ instead of $\varphi\acute{\iota}\lambda\acute{\iota}\epsilon\sigma\iota$; so in Homer, $\acute{\epsilon}\kappa\lambda\acute{\epsilon}$ Il. ω, 202, yet with the variation $\acute{\epsilon}\kappa\lambda\acute{\epsilon}$ from $\kappa\lambda\acute{\epsilon}\sigma\alpha\iota$. Comp. § 222, B, (3). The ending $-\epsilon\sigma\iota$ in Homer is lengthened into $-\epsilon\iota\sigma\iota$, e. g. $\acute{\epsilon}\rho\epsilon\sigma\iota$, $\sigma\pi\acute{\iota}\sigma\iota$, and the ending $-\epsilon\alpha\iota$ is contracted into $-\epsilon\iota\alpha\iota$, in verbs in $-\acute{\iota}\omega$, e. g. $\mu\upsilon\theta\acute{\iota}\epsilon\iota\alpha\iota$, $\nu\acute{\epsilon}\iota\alpha\iota$. Homer sometimes drops σ in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. $\mu\acute{\iota}\mu\eta\alpha\iota$ and $\mu\acute{\iota}\mu\eta\eta$, $\beta\acute{\epsilon}\beta\eta\lambda\eta\alpha\iota$, $\acute{\epsilon}\sigma\sigma\upsilon\sigma\iota$.

11. The Dual endings $-την$, $-\sigmaθην$, and first Pers. Sing. $-\μην$, in the Doric are, $-\tau\acute{\alpha}\nu$, $-\sigma\theta\acute{\alpha}\nu$, $-\mu\acute{\alpha}\nu$, § 201, 2, e. g. $\acute{\alpha}\varphi\rho\alpha\sigma\acute{\alpha}\mu\acute{\alpha}\nu$. In the later Doric, the change of η into $\acute{\alpha}$ is found, though seldom, even in the Aor. Pass., e. g. $\acute{\epsilon}\tau\upsilon\pi\acute{\alpha}\nu$ instead of $\acute{\epsilon}\tau\upsilon\pi\eta\nu$.

12. The Dual and Pl. endings $-\muεθον$, $-\μεθα$, in Epic, as well as in Doric, Ionic and Attic poetry, often have the original forms $-\μεσθον$, $-\μεσθα$, e. g. $\tau\upsilon\pi\acute{\iota}\sigma\muεσθον$, $\tau\upsilon\pi\acute{\iota}\sigma\muεσθα$.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in $-\alpha\tau\alpha\iota$, $-\alpha\tau\sigma\iota$, instead of $-\νται$, $-\ντο$, e. g. $\pi\alpha\pi\acute{\iota}\delta\alpha\tau\alpha\iota$, $\pi\epsilon\pi\acute{\alpha}\nu\alpha\tau\alpha\iota$, $\acute{\epsilon}\beta\epsilon\beta\upsilon\lambda\epsilon\acute{\iota}\nu\alpha\tau\sigma\iota$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\alpha\tau\sigma\iota$; very often also the third Pers. Pl. Opt. Mid. or Pass. $-\ο\acute{\iota}\alpha\tau\sigma\iota$, $-\α\acute{\iota}\alpha\tau\sigma\iota$, instead of $-\ο\acute{\iota}\ντο$, $-\α\acute{\iota}\ντο$, e. g. $\tau\upsilon\pi\acute{\iota}\sigma\alpha\tau\sigma\iota$ instead of $\tau\acute{\upsilon}\pi\tau\ο\acute{\iota}\ντο$, $\acute{\alpha}\rho\eta\sigma\alpha\iota\alpha\tau\sigma\iota$ (Homeric), instead of $\acute{\alpha}\rho\eta\sigma\alpha\iota\ντο$. Also the ending $-\οντο$, in the Ionic dialect, has this change, yet the σ passes into ϵ , e. g. $\acute{\epsilon}\beta\upsilon\lambda\epsilon\acute{\iota}\alpha\tau\sigma\iota$ instead of $\acute{\epsilon}\beta\upsilon\lambda\epsilon\acute{\iota}\οντο$. In verbs in $-\acute{\alpha}\omega$ and $-\acute{\iota}\omega$, the η in the ending of the Perf. and Plup. $-\ηνται$, $-\ηντο$, is shortened in the Ionic into ϵ , e. g. $\ο\acute{\iota}\acute{\iota}\alpha\tau\alpha\iota$ instead of $\acute{\omega}\kappa\eta\eta\tau\alpha\iota$ from $\ο\acute{\iota}\acute{\omega}$, $\acute{\epsilon}\tau\epsilon\tau\acute{\iota}\mu\acute{\iota}\alpha\tau\sigma\iota$ instead of $\acute{\epsilon}\tau\epsilon\tau\acute{\iota}\mu\eta\eta\tau\sigma\iota$ from $\tau\epsilon\mu\acute{\alpha}\omega$. Also instead of $-\ανται$, the Ionic dialect has $-\acute{\iota}\alpha\tau\alpha\iota$ instead of $-\acute{\alpha}\alpha\tau\alpha\iota$, e. g. $\pi\epsilon\pi\acute{\iota}\alpha\tau\alpha\iota$ instead of $\pi\acute{\epsilon}\pi\alpha\tau\alpha\iota$. $\acute{\Delta}\eta\lambda\alpha\tau\alpha\iota$, in Herodotus, from the Perf. $\acute{\alpha}\varphi\acute{\iota}\gamma\mu\alpha\iota$, Pres. $\acute{\alpha}\varphi\acute{\iota}\kappa\acute{\nu}\omicron\mu\alpha\iota$, is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending $-\delta\alpha\tau\alpha\iota$, $-\delta\alpha\tau\sigma\iota$, from verbs whose characteristic is not δ , viz. $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$ ($\acute{\epsilon}\lambda\acute{\alpha}\omega$) $\acute{\epsilon}\lambda\acute{\gamma}\lambda\alpha\mu\alpha\iota$ $\acute{\epsilon}\lambda\eta\lambda\acute{\alpha}\delta\alpha\tau\sigma\iota$ Od. η, 86, and $\acute{\alpha}\kappa\alpha\chi\acute{\iota}\zeta\omega$ $\acute{\alpha}\kappa\acute{\iota}\chi\epsilon\mu\alpha\iota$ $\acute{\alpha}\kappa\acute{\chi}\acute{\iota}\delta\alpha\tau\alpha\iota$ Il. ρ, 637; yet it is to be noted, that the reading is not wholly settled; the forms $\acute{\epsilon}\phi\acute{\alpha}\delta\alpha\tau\alpha\iota$ and $\acute{\epsilon}\phi\acute{\alpha}\delta\alpha\tau\sigma\iota$, from $\phi\acute{\alpha}\acute{\iota}\nu\omega$, must be derived from the stem $\phi\acute{\alpha}\zeta\omega$, comp. $\phi\acute{\alpha}\sigma\sigma\alpha\iota\sigma\iota$ Od. υ, 150.

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *τράφεν* instead of *ἐτράφησαν*. In the Opt. this abridged form is regular in the Common language, § 116, 7, e. g. *τυφθεῖεν* instead of *τυφθείησαν*.

15. The third Pers. Pl. Imp. Act. in *-ωσαν*, and Mid. or Pass. in *σθωσαν*, is abridged in the Ionic and Doric dialect, and always in Homer, into *-των* and *-σθων*, § 116, 12, e. g. *τυπτότων* instead of *τυπτεύωσαν*, *πειποιθόντων* instead of *πειποιθέωσαν*, *τυπτίσθων* instead of *τυπτίσθωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἴομεν* instead of *ἰώμεν*; *φθιόμεσθα* instead of *-ώμεσθα*; *στρέφεται* instead of *-ηται*, § 207, 4.

17. The first Aor. Opt. Act., in the Æolic dialect, ends in *-ια*, *-ιας*, *-ει*, etc., third Pers. Pl. *-ιαν* instead of *-αيمي*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-ίμεναι*, which is found in the Epic, Doric and Æolic dialects. This form is sometimes shortened into *-μεν* (*-ίμεν*), sometimes into *-ναι*. But in the Epic dialect, the ending *-εν* also is found, formed from *-ίμεν*, and in contract verbs, and in the second Aor., also the endings *-έιν* and *-εῖν*. The Pres., Fut. and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-ίμεν*, e. g. *τυπτ-ί-μεν*, *τυφόμεν*, *ἰσπόμεν*. Verbs in *-άω* and *-ίω*, as they contract the characteristic-vowel *α* and *ι* with the Inf. ending *-ίμεναι*, have the form *-ήμεναι*, e. g. *γαστήμεναι* (*γασάω*), *φιλήμεναι* (*φιλήω*), *φορήμεναι* (*φορέω*). With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπήναι*, *ἀλλήσθήμεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ῆμεν*, e. g. *τυπήμεν*. In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιθί-μεν*, *τιθί-μεναι*, *ἰστιά-μεν*, *ἰστιά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *θί-μεν*, *θί-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνάμεν*, *βεβάμεν*. The following are exceptions, viz. *τιθήμεναι* Il. ψ, 83—with which the forms of the Pres. Part. Mid. *τιθήμενος*, *κιχήμενος*, correspond—*διδόιναι* Il. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-ν*, which also here retain the long vowel, § 191, 2, e. g. *στή-μεναι*, *βή-μεναι*, *δύ-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-ίμεναι* and *-ίμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἄγεν* instead of *ἄγειν*; Fut. *ἀρμόσεν*; second Aor. *ἰδέν* instead of *ἰδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æolic ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ῆμεν*, is abridged into *-ην* in the Doric writers, yet only after a preceding long syllable, e. g. *μεθίσθην* instead of *-θήναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεθωρήκην*, *γεγόνειν*, instead of *τεθωρηκέναι*, *γεγονέναι*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *ᾱ*, e. g. *τύπτων*, *τύπτοισα*, *τύπτον*, *λαβοῖσα*, *λιποῖσα* instead of *-οῦσα*; *τύψαις*, *-αισα*, instead of *τίψᾱς*, *-ᾱσα*, §§ 201, 2, and 207, 1. The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μεμαῶτος*, *πεφυῶτας*. The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρικότες*.

§ 221. *Epic and Ionic Iterative-form.* (103.)

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated in time or space. This is called the *Iterative-form*. It is usually without the augment.

2. But it is generally found only in the Sing. and in the third Pers. Pl. Ind. of the above named tenses, and is inflected like the Impf., since in the Impf. and second Aor. Act. and Mid., the endings *-σκον*, *-σκες*, *-σκε(ν)*, *-σκόμην*, *-σκού(σο, εν)*, *-σκετο* instead of *-ον*, *-όμην*, are commonly preceded by *ε* (which is a union-vowel), and in the first Aor. Act. and Mid., the endings *-ασκον*, *-ασκόμην* are used instead of *-α*, *-άμην*, e. g.,

(a) Impf. *διενύ-εσκον*, *θίλ-εσκες*, *ἔπ-εσκε(ν)*, *πείλ-εσκετο*, *βοσκή-εσκοντο*. In verbs in *-άω*, *-άεσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-άασκον*, e. g. *νικύσκειμεν*, *ναιετάασκον*. Verbs in *-έω* have *-έεσκον* and *-εσκον*, e. g. *καλέ-εσκε*, *βουκολέεσκες*; *οἷχε-εσκον*, *πωλείεσκετο*, *καλείεσκετο*; when the verse requires, *-εεσκον* can be lengthened into *-ειεσκον*, e. g. *νεικέεσκον*; verbs in *-όω* do not have this Iterative-form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίθε-σκον*, *δίδο-σκον*, *δείκνυ-σκον*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *φύπτ-ασκον*, *κρύπτ-ασκον*, from *φύπτω*, *κρύπτω*;

(b) Second Aor. *ἔλ-εσκε*, *βάλλ-εσκε*, *φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-σκε* = *ἔστη*, *παρεβάσκε* = *παρέβη*, *δόσκε*, *δύσκε*; also an Iterative-form of the second Aor. Pass. is found, viz. *φάνεσκε*, instead of *ἔφάνη* Il. λ, 64. Od. μ, 241, 242;

(c) First Aor. *ἔλασ-ασκεν*, *αὐδήσ-ασκεν*, *ᾠσ-ασκε*, *μνησ-άσκετο*, *ἀγνάσ-ασκε*, instead of *ἀγνοήσασκε* from *ἀγνοῖω*.

§ 222. *Contraction and Resolution in Verbs.*

(122—125.)

I. The Epic dialect. In the Epic dialect, verbs in *-άω, -έω, -όω*, are subject to contraction, but not to so great an extent as in the Attic. The contraction is made according to the general rules, with few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in single words and forms, e. g. *πίραον, κατεσπίαον, ναυτιάουσι*; always in *ἰλάω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *διψάων, πυνάων, ἔχραε, ἐχράετο* from *χρᾶε*, to attack.

(2) In some words, *α* is changed into *ε*, viz. *μενολιέον* from *μενοινάα*, *ἤντεον* from *ἄντιάω*, *ὁμόκλιον* from *ὁμοκλάω*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, as often as the versification requires it, since a vowel similar to that formed by contraction, commonly shorter, more seldom longer, is placed before that vowel; in this way, *ᾱ* is resolved into *ᾱᾱ* or *ᾱᾱ*, and *ω* into *ωω* or *ωω*, § 207, 2. The short vowel is used here, when the syllable preceding that contracted is short, e. g. (*ὀρᾶω*) *ὀρόω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβῶωσα*. The resolution does not take place with the vowel *ᾱ* before a personal-ending beginning with *τ*, e. g. *ὀρᾶ-ται, ὀρᾶ-το*. Thus,

(ὀράεις)	ὀρᾷς	ὀρᾶᾷς	(ὀράω)	ὀρῶ	ὀρῶω
(ὀράεσθαι)	ὀρεῖσθαι	ὀρεῖσθαι	(ὀράουσα)	ὀρώσα	ὀρώωσα
(μενοινάει)	μενοινᾷ	μενοινᾷ	(βοάουσι)	βῶωσι	βῶωωσι
(έῳς)	έῳς	έῳς	(ὀράοιμι)	ὀρῶμι	ὀρῶωμι
(μνάεσθαι)	μνάσθαι	μνάσθαι	(δράουσι)	δρώσι	δρώωσι

REMARK 1. In the following Dual forms, *αι* is contracted into *η*, *πρῶς-αυδήτην, συλήτην, σιναγήτην, φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω, ὁμαρήτην, ἀπειλήτην* instead of *-έτην*.

4. When *τι* comes after a contracted vowel, a short vowel may follow such a contracted syllable, e. g. *ἡβῶοντα* instead of *ἡβῶντα, γελῶοντες, μνώοντο*; in the Opt. also, the protracted *-ωοι* instead of *-φ* is found in *ἡβῶοιμι* instead of *ἡβῶμι = ἡβῶμι*. The following are anomalous forms, *ναυτιάωσα* instead of *-ώωσα, σάωω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from *ΣΑΩ, to save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic and Ionic contraction of *ση* into *ω*, see § 205, 5.

B. Verbs in *-ίω*. The conjugation of these verbs includes also all Futures in *-ίω* and *-ίωμα*, all second Persons in *-εις, -εαι* and *-ηαι*, second Aor. Inf. Act. in *-ιέν, and the Aor. Pass. Subj. in -ίω and -ίωω*.

(1) Contraction does not take place in all forms in which *s* is followed by the vowels *α*, *φ*, *η*, *η*, *οι* and *ου*, e. g. *φιλείμεν*, *φιλοίμι*, etc.; yet such forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλείς*, *έρως* Fut., *ότρυνόουσα* Fut., *βαλείν* second Aor. Act., *πείσσεισθαι* Fut. Mid., *μυγίσσι* second Aor. Subj. Pass.; or contraction takes place, in which case it is also to be noted, that when *so* is contracted it becomes *ευ*, § 205, 1, e. g. *αἰετῖμην*, *αὐτευν*, *γίνευ*; except *ἀντιθέπτουν* and *ἐπόρθουν*.

(2) Sometimes *s* is lengthened into *υ*, § 207, 1, e. g. *τελείωτο*, *εἰμίλιον*, *πλείειν*, *ὀκνείω*;—*δαμείω* instead of *δαμῶ*, *μυγεῖη* instead of *μυγῇ*, second Aor. Subj. Pass.

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., either two Epsilons coming together are contracted, as in the third Pers., e. g. *μυθῆ-σαι* = *μυθεῖται*, like *μυθεῖται*, *νῆται*, like *νῆται*, or one *s* is elided, e. g. *μυθεῖται*, *πωλείται*. This Elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. *φοβεό*, *ἀπείο*, *αἰείο*, *ἐξηγείο*. In such cases, the accent is on the penult, whether the word ends with *-σαι* or *-σο*, § 220, 10.

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in *-ήμεναι*, see § 220, 18.

C. Verbs in *-όω*. These verbs follow either the common rules of contraction, e. g. *γοννοῦμαι*, *γοννοῦσθαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-όω* resemble those of verbs in *-άω*, e. g. *ιδρώοντα*, *ιδρώουσα*, *ὑπνώοντας* (comp. *ἡβώοντα*), or they become wholly analogous to verbs in *-άω*, since they resolve *-οῦσι*—third Pers. Pl. Pres.—into *-όωσι*, *-οῦντο* into *-όωντο*, and *-οῖεν* into *-όφειν*, and consequently a contraction like that of verbs in *-άω* is supposed, (*ἀρόουσι*) *ἀροῦσι* *ἀρόωσι* (comp. *ὀρέωσι*), (*δηϊόντο*) *δηϊόντο* *δηϊόωντο* (comp. *ὀρέωντο*) (*δηϊοῖεν*) *δηϊοῖεν* *δηϊόφειν* (comp. *ὀρέφειν*). But this resolution into *-όω* or *-ωο* is confined to such forms as admit it in verbs in *-άω*; hence, e. g. the Pres. *ἀροῖς*, *ἀροῖ*, *ἀροῦτε*, and the Inf. *ἀροῦν* do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in *-άω* and *-όω* suffer contraction; verbs in *-ιω* commonly omit it, except the contraction of *-σο* and *-εον* into *-εν*, which frequently occurs, § 205, 1, e. g. *φιλείμεν* instead of *φιλείμεν* = *φιλοῦμεν*, *ἐφίλλεν* instead of *ἐφίλλεν* = *ἐφίλλον*, *φιλεῖν* instead of *φιλείου* = *φιλοῦ*.

(2) The uncontracted forms exhibited in the table, § 135, of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in *-ειη*, *-ειη*, *-ειη*, *-ειου*, *-ειου*, *-όου*, e. g. *φιλεῖη*, *τιμάη*, *μισθόη*, *φιλείου*, *τιμάου*, *μισθόου*, etc., are found in no dialect, and are presented merely to explain the contraction. The Ionic writers also use here the contracted forms of verbs in *-άω* and *-όω*, e. g.

τιμᾶ, μισθοῖ, τιμῶ, μισθοῦ, etc.; but of verbs in -ίω, as also in barytone verbs they do not use the endings -η, -ου, but -εται, -εο, e. g. τύπτ-εται, ἐτίπτ-εο, φιλέ-εται, ἐφιλέ-εο.—On the elision of ε in the ending -έω, see above No. 1, B, (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. ὀρέω, ὀρόμεν instead of ὀρέα, χρέεται, χρέομαι instead of χράεται, etc. Comp. § 201, 1.

(4) *Ao* in the uncontracted forms is frequently lengthened into *ίω*, § 207, 3, e. g. χρέωνται, ἐκτίωντο, ὀρίωντες, περιεώμενος instead of (χράονται) χρεών-ται, etc.

(5) From the change of the α into ε, as in ὀρέω, it is evident, that the Ionic writers sometimes contracted *ao* and *αου*, and also *εο* and *εου* in verbs in -έω, into -εϵ, § 205, 1, e. g. εἰρώτεϵν instead of εἰρώτῃσιν, γιλέϵσα instead of γιλάουσα, ἀγαπεϵντες instead of ἀγαπάουτες. So also in the Doric dialect, e. g. γιλέϵντε instead of γιλάουσι. This contraction into *εϵ* instead of *ου* is often found even in verbs in -όω, e. g. δικαιοϵῖσι instead of (δικαίουσι) δικαιοῖσι, δικαιοϵῖν instead of δικαιοῦν, ἐδικαίεϵν, στεφανεῖνται from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομόωσι, ἡγορόωντο, Herod.

III. Doric dialect. (1) Contrary to the common usage of the Doric, α α and α ε ε are contracted into η and η, § 205, 3, e. g. τιμήτε instead of τιμάστε = τιμάτε, φοιτῆς instead of φοιτᾶς, ὀρήν instead of ὀρᾶν. The Inf. is written without an ε subscript, as the uncontracted form originally ended in -αϵν. Comp. also II, 5.

(2) The Inf. in verbs in -ίω has a double form, either the abridged form in -ίϵν instead of -ίῃν, e. g. ποίϵν instead of ποιῃν, or according to the analogy of verbs in -άω, a form in -ήν from -ίην, e. g. φιλήν instead of φιλείω = φιλεῖν, κοσμήν instead of κοσμεῖν, φρονήν instead of φρονεῖν.

(3) In the Doric and Æolic dialect, -αο, -αου and -αω are contracted into *ᾶ*, § 205, 2, e. g. πεινᾶμες instead of πεινώμεν (πεινάομεν), πεινᾶντε instead of πεινᾶ(α-ου)σσι, γιλᾶν instead of γιλᾶ(α-ω)ων, φυνᾶντες instead of φυνᾶ(α-ε)ωντες.

REM. 4. On the contraction into -εϵ instead of -ου, see § 205, 1.—A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long α even in the inflection of verbs in -ίω, e. g. ἐπόρασα instead of ἐπόρησα from πορίω, ἐφίλασα instead of ἐφίλησα from φιλέω.

§ 223. Formation of the Tenses.

(131.)

1. Besides the verbs mentioned § 130, in the Homeric dialect, the following also retain the short characteristic-vowel in forming the tenses, viz.

κοιῶ, to have a grudge, *νεικίω*, to quarrel, *τανύω*, to stretch, *ἐρῶ*, to draw. On the contrary, *ἐπαινέω*, to approve, has *ἐπήνησα*.

2. In the first Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in *-ζω*, *-σσω* (*-τιω*), the *σ* can be doubled in the ending, in Homer and other poets not Attic, § 208, 4, e. g. *ἐγέλασσε*, *κοιτῶσάμενος*, *ὀμόμυσαι*, *εἰάνυσσε*, *δικάσσαι*, *κόμισσε*.

3. The Attic Fut., as it is called, § 117, occurs in the Homeric dialect in verbs in *-ίζω*, e. g. *περιούσι*, *ἀγλαῖῃσθαι*, also *ὀρμίσσομεν*, *κοπρίσσοντες*, *κορίσσοισιν*. From verbs in *-έω*, *-άω*, *-ύω*, Hom. forms Futures which are similar to those in *-ίζω*, viz. in verbs in *-έω*, he often uses the ending *-έω* instead of *-ίσω*, e. g. *κορέει* Il. θ, 379. *κορέεις* Il. ν, 831. *μαχίονται* Il. β, 366; — in verbs in *-άω*, after dropping *σ*, he places before the vowel formed by contraction, a corresponding short vowel, e. g. *ἀντιόω*, *ἐλώωσι*, *δαμάα*; — in verbs in *-ύω*, *ἐρύουσι* and *τανύουσι* are found.

4. In the Doric dialect, all verbs in *-ζω* take *ξ* instead of *σ* in those tenses, whose characteristic is *σ*, i. e. in the Fut. and Aor., e. g. *δικάζω*, *δικαξῶ*, *ἐδικαξα*, instead of *δικάσω*, *ἐδικασα*. But the other tenses of verbs with the pure characteristic *δ*, follow the regular formation, e. g. *ἐδικάσθην*, not *ἐδικάθην*. This peculiarity of the Doric appears also in single verbs in *-άω*, which, in forming the tenses, retain the short *α*, and in this respect are analogous to those in *-ζω*, which likewise have a short vowel, e. g. *γελίω*, *ἐγέλαξα* instead of *ἐγέλασα*, yet not *νικάω*, *νικᾶξῶ*, but *νικᾶσῶ* (Att. *νικίσω*). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in *-ζω* have, in Homer and the Ionic dialect, *ξ* instead of *σ*, through the whole formation, viz. *ἄβροτάζω*, to wander; *ἄλαπάζω*, to empty, Fut. *ἄλαπάξω*, etc., also Xenoph.; *δνοπαλίζω*, to shake; *δαΐζω*, to divide, to put to death; *ἐγγυαλίζω*, to give; *ἐναρίζω*, to spoil a dead enemy; *θρυλλίζω*, to break in pieces; *μερμηρίζω*, to reflect; *πελεμίζω*, to shake; *πολεμίζω*, to contend; *στυφελίζω*, to beat.

6. Liquid verbs in *-αίνω*, which in the Attic dialect form the Aor. with the ending *-ᾠνα* instead of *-ηνα*, § 149, Rem. 2, have *ᾠ* in the Doric, and *η* in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect, of all periods, form the Fut. and first Aor. with the ending *-σω* and *-σα*, viz. *κίλλω*, to land, *κίλσαι*, comp. *κίνσαι* from *κεντέω*, to goad; *εἰλω*, to crowd together, *ἔλσαι*; *κίρω*, to meet, to fall upon; *ἀραρίσκω*, ἈΡ-Ω, to fil, *ἤρσαι*, *ἄρσαι*; *ῥ-ννμι*, to excite, *ὄρσω*, *ὠρσαι*; *διαφθίρω*, to destroy, *διαφθίρσαι* in Homer; *κείρω*, to shave, *ἔκρσαι* in Homer, but first Aor. Mid. *ἐκείραμην*; *φύρω*, to mix, *κνέω*, *φύρσαι*, *ἐφύρσαι*, *πεφύρσομαι*, Epic and older poetic; second Aor. Pass. *ἐφύρην* in Lucian, who also has the

poetic Perf. *πέφυγμαί*, while in prose the verb *φυράω, ἐφύρασα, πεφύγαμαι*, etc., is used. The Opt. *ὀφείλλειεν* Od. β, 334. Il. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic *σ*, § 154, 4, belong the following forms of the Epic dialect, viz. *βίομαι* or *βίομαι*, second Pers. *βίῃ*, *I shall live*, perhaps from *βαίω*, *to go, to live*, also from *ΛΑΩ*, *to know, to learn*, and *ΚΕΙΩ*, *κείμαι, to lie down, δῆω, δῆις, δῆμεν, δῆετε, I shall view, find*, and *κίω* or *κίω, κειέμεν, κίων, κίων*.

8. To verbs which form the first Aor. without the tense-characteristic *σ*, § 154, 7, belong the following forms of the Epic and poetic dialect, viz. *χίω*, *to pour out*, *ἔχεα* Homer; Att. *ἔχια*; *σειώ*, *to shake*, *ἔσσεια* and *ἔσσειναι* Homer., *ἀλείομαι* and *ἀλείομαι, to avoid, ἡλείυτο*, etc., § 230; *καίω*, *to burn*, *ἔκηα*, *ἔκωα* Epic, *ἔκωα* Tragic, § 230.

9. To verbs which have an active form for the Fut. Perf., § 154, 6, belongs also the Epic *παραρήσω* (and *παραρήσομαι*), *I shall be joyful*, from *χαίρω*.

10. The exchange of the endings of the second Aor. with those of the first Aor., § 154, 8, is somewhat frequent in the Epic dialect, e. g. *βαίω*, *to go*, *ἐβήσετο*, Imp. *βήσο*; *δύομαι*, *to plunge*, *ἐδύσετο*, Imp. *δίω*, Part. *δυσόμενος*; *ἄγω*, *to lead*, *ἄξετε*, *ἄξιμεν*; *ἰκνίομαι*, *to come*, *ἰξον*; *ἐλέγμην*, *I laid myself down to sleep*, Imp. *λέξο*, *λέξο*; *ὄρνυμι*, *excite*, Imp. *ὄρσεο*, *ὄρσευ*; *φέρω*, *to bear*, *οἴσε*, *οἴσετε*, *οἴσιναι*, *οἴσονται*, *οἴσιναι*, *οἴσαι* is also Att.; *αἶδω*, *to sing*, Imp. *αἶλσεο*.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants, § 156, in order to make a dactyle, e. g. *ἰδραρον* instead of *ἰδραρον* from *δέρκομαι*, *ἔπραδον* from *πέρδω*, *ἰδραδον* from *δραδάω*, *ἡμβεσται* instead of *ἡμαρτον* from *ἀμαρτάνω*. For the same reason, Homer syncopates the stem, § 155, e. g. *ἀγρόμενος* from *ἀγρεύσθαι* (*ἀγρεύω, to collect*); *ἔγρετο*, *ἔγρει* Imp., *ἔγρειτο*, *ἔγρεσθαι* with the accent of the Pres., *ἐγρόμενος* from *ἐγρεύσθαι* (*ἐγρεύω, to wake*); *πτόμην*, *ἐπτόμην*, *πτόσθαι*, *πτόμενος*, *πτόμαι*, *to fly*; *ἐκίλετο*, *κίλετο*, *κίλούμενος*, *κίλομαι*, *to awake*; *κίφρον*, *ΦΕΝΩ*, *to kill*.

12. In the first Aor. Pass. Homer inserts a *ν*, according to the necessities of the verse, not only as other poets, § 149, Rem. 4, in *κρίνω* and *κλίνω*, e. g. *διακρινθήητε*, *κρινθείς*, *ἐκλίνθη*, but also in *ιδρύω*, *to establish*, and *πνέω*, *to blow*, e. g. *ιδρύνθην* and *ιδρύθην*, *ἀμπνύνθη*.

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an *σ*, § 166, or are subject to Metathesis, § 156, 2, e. g. *χαίρω* *πεχάριμα* from *ΧΑΙΡΕ-Ω*, *βάλλω* *βέβηκα* from *ΒΑΛΛ*. Moreover, he forms only second Perfects which belong commonly to intransitive verbs, or have an intransitive signification; but also in pure verbs and in the impure verbs mentioned above, he rejects the *σ* in single

persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen α and ϵ into η , e. g. *βεβαρηώς*, *burdened*, from *ΒΑΡΕΩ*, *κεκορηώς* from *κορέ-ννυμι*, *κεκοτηώς* from *κοτέω*, *τετιηώς*, *troubled*, from *ΤΙΕΩ*, *τετληώς* from *ΤΛΑΩ*, *κεκαφηώς*, *to gasp for breath*, from *ΚΑΦΕΩ*, *κεκμηώς* from *κάμ-νω*, *πεπιτηώς* from *πιτίσσω*, *to shrink through fear*, *τεθνηώς*, *κεκτηότι*, *κexαρηώς* from *χαίρω*; or they retain, though more seldom, the stem-vowel without change, e. g. *βεβᾶώς* from *βαίρω*, *ΒΑΩ*, *ἐκγεγύῖα* from *γίγνομαι*, *ΓΑΩ*, *διδᾶώς* from *διδάσκω*, *ΔΑΩ*, *πεφύῖα* from *φύω*, *ἰσταῶς* from *ἵστημι*, *ΣΤΑΩ*, *μμεᾶώς* and *μμεᾶώς* and *μμεᾶότες* from *ΜΑΩ*. The accented σ of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into ω , hence *τεθνηότος* and *-ώτος*, *τεθνηότα* and *-ῶτα*, *κεκμηότα* and *-ῶτα*; but when the Nom. has a short penult, ω is always used, e. g. *βεβᾶῶτος*. The ending *-ώς*, formed by contraction, is resolved by ϵ into *πειπειῶτα* from *πίπτω*, *τεθνεῶτι*, and according to the necessities of the verse, ϵ can be lengthened into $\epsilon\iota$, e. g. *τεθνεῶτος*. The feminine form *-ῶσα* is found only in *βεβῶσα* Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. *ἀραῤῥῖα* Fem. of *ἀρηρῶς*, from *ἀραρίσκω*, *μεμᾶνῖα* of *μμεᾶώς* from *μμηῶμαι*, *τεθαῤῥῖα* of *τεθῥῶς* from *θάλλω*, *λελαῤῥῖα* of *λελη-κῶς* from *λάσκω*, *πεπαῤῥῖα* from *πάσχω*.

REMARK 1. The form resolved by ϵ , in the Ionic dialect, belongs to some participles, e. g. *ἰστέως*, *standing firm*; so *τεθνεῶς* (never *τεθνῶς*) and *τεθνηκῶς* from *τέθνηκα*, remains even in the Attic dialect. In these forms, the ω remains through all the cases, e. g.

ἰστέως, *ἰστέωσα*, *ἰστέως*, Gen. *ἰστέωτος*, *-ώσης*

τεθνεῶς, *τεθνεῶσα*, *τεθνεῶς*, Gen. *τεθνεῶτος*, *-ώσης*.

Βέβηκα and *τέτληκα* never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong *ευ*, shorten it in the Epic and poetic dialect into *ϋ*, in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πεύθομαι, *to ask*, *πέπυσμαι*; *σεύω*, *to shake*, Mid. and Pass. *to hasten*, *ἔσσυμαι*, first Aor. Pass. *ἔσσυθην*; *τεύχω* Poet., paro, Perf. *τέτυγα-μαι*, Aor. *ἔτύχθην*; *φεύγω*, *to flee*, Perf. *πεφυγμένος*.

REM. 2. *Χέω* (formed from *χέFω*, *χεύω*), *to pour out*, follows the analogy of these verbs, in the forms *κέχυκα*, *πέχυμαι*, *έχθην*; these forms have been transferred to the Common language also, § 154, Rem. 1. Contrary to the analogy just stated, the *υ* is long in the Homeric form *πέπνυμαι* from *πνέω* (*πνέFω*), *to blow*.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. *λέλυτο* instead of *λελυίτο* is found, according to the analogy of *πήγγυτο*, *δαινυτο*.

REM. 4. The Homeric Perfects *ἀκαχήμενος*, *ἀλαλήμενος*, *ἀρηρέμενος*, *Ἀληλάμενος*, *ἀκάχησθαι*, *ἀλάλησθαι*, have the accentuation of the Pres.

§ 224. *Conjugation in -μι.*

(182.)

1. On the lengthened form of the second Pers. *τιθησθα*, *διδούσθα*, see § 220, 2; on the *Iterative* forms in *-σσο*, see § 220; on the *Inf.* forms in *-μεναι*, *-μεν*, see § 221, 18.

2. In the Epic, Ion. and Dor. writers, forms of *-ίω* and *-όω*, § 172, Rem. 8, are frequent in the second and third Pers. Sing. Pres. and Impf., e. g. *τιθείς*, *τιθεῖ*, *διδούς*, *διδού*, *εἰθεῖ*, *εἰδούς*, *εἰδίδον*, *ῥι*;—contracted forms of *ῖστημι* are very rare, e. g. *ῖσσι* instead of *ῖσσι* Her. 4, 103. Resolution takes place in the Ion. second Aor. Opt. Mid. *θιόλιμην*, as if from *ΘΕΩ*, e. g. *προςθίοιτο*, *προςθίοισθι*.

3. Verbs in *-ῖμι* form, in the Epic dialect, an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαίνυτο* Il. ω, 665. (comp. *λάλυτο*, § 223, Rem. 3), from *δαίνυμαι*, but also in the Act., e. g. *ἐκδῖμεν* (instead of *ἐκδαιόμεν*) from *ἐκδίω*, *φάτη* instead of *φάτη* from *φάω*; so *φθῖω*, *φθῖτο* Opt. of *ἐφθίμην* from *φθίω*.

4. The third Pers. Pl. Impf. and second Aor. in *-εσαν*, *-ησαν*, *-οσαν*, *-ωσαν*, *-υσαν*, are abridged in the Epic and Dor. dialects into *-εν*, *-ῶν*, *-ον*, *-ῦν*, e. g. *εἰθεν* instead of *εἰδισαν*, *ἔθεν*, *θῖν* instead of *ἔδισαν*; *ῖσιν* instead of *ῖστησαν*, *φθῦν* instead of *ἐφθισαν*, *ῖβαν*, *βῖν* instead of *ῖβισαν*; *ἔιδον*, *δίδον* instead of *εἰδισαν*, *ἔδον*, *δύν* instead of *ἔδισαν*; *ἔγω* instead of *ἐφῖσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *ῖστη*, but Il. ι, 202. *καθίστα*; *ποτίθι* in Theoc. instead of *ποτίθης* or *πρόθις* from *ΤΙΘΕΩ*. In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the *σ* and admits the uncontracted form even when it could be contracted, e. g. *δαίνο*, *μάγναι*, *φάο*, *σύνθη*, *ἔρθη*. In the Ion. dialect, the first *α* of the ending *-ασαι*, second Pers. Mid. or Pass. is changed into *ι*, after the rejection of the *σ*, e. g. *ἐπίσται*, *δύναι*, instead of *ἐπίστασαι*, *δύνασαι*, § 172, 2; hence the contracted forms *ἐπίστη* in the Ion. poets, and also *δύνη* in the Tragedians.

6. The short stem-vowel is sometimes used as long before personal-endings beginning with *μ* and *ν*, according to the demand of the measure, e. g. *τιθήμενος*; *διδούμαι*; so also *διδώθι*, *ἔλθι* instead of *ἔλθθι*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending *-σι*, § 220, 4, e. g. *δῶσι* and *δῶσι* (instead of *δῶ*), *μεθίσι*.

8. The contracted Subj. of verbs with the characteristic *α* and *ε* is sometimes resolved in the second Aor., Epic dialect, and regularly in the Ion. by means of *ι*,

(a) Verbs in *-α* (*ῖστημι*):

(*ιστά-*) *ιστάω* Ion. *ιστί-ω*, *ιστί-ης*, *ιστί-ομεν*, *-ί-ητε*, *-ί-οσι*
(*στά-*) *στάω* “ *στί-ω*, *στί-ης*, *στί-ομεν*, etc.

REMARK 1. So also in Herod., προστείετε and ἰστέασι, ἰστεώς, instead of -άσαι, -αώς, Gen. ἰστεῶτος, Neut. ἰστεώς, Fem. ἰστεῶσα. So also in the Aeol., τεθνεώς and τεθνηκώς, τεθνεῶσα, τεθνεώς, Gen. τεθνεῶτος.

(b) Verbs in ε (τίθημι),

τιθῶ Ion. τιθί-ω, τιθί-ης, τιθί-ωμεν, -ί-ητε, -ί-ωσι
 τιθῶμαι " τιθί-ωμαι, τιθί-η, etc.
 θῶ " θί-ω, θί-ης, θί-ωμεν, etc.
 θῶμαι " θί-ωμαι, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb τίθημι, e. g.

τυπῶ, -ῆς Ion. τυπίω, -έης, -έωμεν, -έητε
 δαμά, -ῆς " δαμίω, -έης, -έωμεν, -έητε
 εἰρεθῶ, -ῆς " εἰρεθίω, -έης, etc.

(c) Verbs in ο (δίδομι); the contracted second Aor. Subj. is resolved in Homer by means of ω, e. g. δώωσι instead of δῶσι.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:

	Contracted,	Resolved and lengthened forms,
Σ. 1.	στώ	στέω, στείω, βέλομαι
2.	στής	στήης
3.	στή	στήη, ἐμβήη, φήη, φθήη
D.	στήτον	παρστήετον
P. 1.	σῶμεν	στέωμεν dissyllabic, στείομεν, καταβέλομεν
2.	στήτε	στήητε
3.	σῶσιν(ν)	στέωσιν(ν), περιστήωσι Il. ρ, 95.
Σ. 1.	θῶ	θίω, θρίω, δαυίω
2.	θής	θίης, θήης and θείης
3.	θή	θίη, θήη, ἀνήη and μεθήη
D.	θήτον	θίετον
P. 1.	θῶμεν	θίωμεν, θείομεν
2.	θήτε	θίηητε
3.	θῶσιν(ν)	θίωσιν(ν), θείωσιν(ν)
Σ. 1.	δῶ	
2.	δῶς	
3.	δῶ	δῶησι and δῶη
P. 1.	δῶμεν	δῶομεν
2.	δῶτε	
3.	δῶσιν(ν)	δῶωσιν(ν).

REM. 3. The resolution by means of ε is found in verbs with the stem-vowels α or ε; the ε is commonly lengthened, (a) into ει before a Pi-mute; (b) into η before η in verbs with the stem-vowel α; (c) sometimes into ει, sometimes into η before η, in verbs with the stem-vowel ε. Verbs with the stem-vowel ο are resolved by ω.

10. The Impf. εἰθην, or commonly εἰθουν, has in the Ion. the form εἰθίθ ε α (like εἰσφύεα Ion. instead of εἰσφύειν, § 220, 8), εἰθίθ ε ε ε, -εα, etc.

11. In Homer a shortened form of ἵστησαν, first Aor., is found, namely ἵστασαν, *they placed*, Il. μ, 56. Od. γ, 182, σ, 307; also ἵστητε (with another form ἵστητε) Il. δ, 243, 246, instead of ἵστατε (ἵστηκατε).

12. In the third Pl. Mid. or Pass. the ν before the personal-endings -αι and -το is regularly changed, by the Ion. writers, into α, § 220, 13, e. g.

τιθίσαι, διδύσαι, εἰκνύατο Ion., instead of τίθενται, etc.

But when an α precedes the ν, the τ is changed into ε, and ν into α, e. g. ἰστιάται Ion., instead of ἰστανται, ἰστιάτο Ion., instead of ἰσταντο.

13. The third Pers. Sing. is like the Dor. -τι, e. g. ἰσάτι, τίθητι, δίδου, δεικνύτι, and the third Pers. Pl. ends in -ντι, e. g. ἰσάντι, τιθάντι, δίδοντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἐθηκάμεν and ἰθακάμεν and the Part. θηκάμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here, the forms of the second Aor. Mid. The remaining Modes, as also the Part. θακάμενος, are not found.

15. From δίδωμι Homer has a reduplicated Fut. διδώσωμεν and διδώσω.

§ 225. Εἰμί (ΕΣ-), to be.

(198.)

PRESENT.			
	Indicative.		Subjunctive.
S. 1.	εἰμί Æol., instead of ἐσ-μι	1.	ἴω Ep. and Ion. μέτω Ep.
2.	ἑσσί Epic, also Eur. Hel. 1250.	2.	ἔης Ion.
	εἷς Ion.	3.	ἔῃ, ἔῃσι, ῃσι, εἴῃ Epic, εἷ Ep. and Ion.
3.	ἐντί Dor.	Pl.	ἴωμεν, ἔῃτε, ἔωσι Ep. and Ion.
P. 1.	εἰμίν Epic and Ion.		Imperative.
2.	ἑστί regular	S. 2.	ἴσσο Æol. and Epic
3.	ἔωσι(ν) Epic and Ion., ἐντί Dor.	P. 3.	ἑόντων Ion.
Inf.	ἔμηναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ἦμεν or ἦμις, εἰμεν or εἰμις Dor.		Participle.
			έών, έούσα, έόν Ep. and Ion.
IMPERFECT.			
	Indicative.		Optative.
S. 1.	ἔα (comp. ἐτίθει), ἦα, ἔον, ἔσxon Ep. and Ion.		
2.	ἔηθα Epic, ἔας Ion.		ἔοις
3.	ἔην Ep. and Ion. ἦην, ἦεν, ἔσκε Ep., ἦς Dor.		ἔοι Epic and Ion.
D. 3.	ἔστην Epic		
P. 1.	ἦμεν or ἦμις, εἰμεν or εἰμις Dor.		εἴτε Epic
2.	ἔατε Ion.		εἴεν Epic
3.	ἔσαν (ἔλισαν) Epic and Ion.; ἔατο instead of ἔντο Od. v, 106.		
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσται, 3. ἔσεται, ἔσεται.			

§ 226. *Εἶμι* (I-), *to go*. (192.)

<i>Pres. Ind. S. 2.</i>	<i>εἶσα</i> Epic, <i>εἶς</i> Ion.	<i>Subj. S. 2.</i>	<i>ἦσθα</i> Epic
<i>Inf.</i>	<i>ἵμεναι, ἵμεν</i> Epic		
<i>Impf. Ind. S. 1.</i>	<i>ἦια</i> (and <i>ἦειν</i>) Epic and Ion., <i>ἦιον</i> Epic		
	2. <i>ἦεις</i> (and <i>ἦεις</i>), <i>ἦες</i> Epic		
	3. <i>ἦις</i> (and <i>ἦις</i>) Epic and Ion., <i>ἦιεν</i> Epic, <i>ἦειν</i> (v), <i>ἦειν</i> Epic		
P. 1.	<i>ἦομεν</i>		
	3. <i>ἦιον</i> Epic, <i>ἦισαν</i> and <i>ἦσαν</i> Epic and Ion., <i>ἦσαν</i> Epic		
D. 3.	<i>ἦτην</i> Epic		
<i>Opt. S. 3.</i>	<i>ἦοι</i> Epic, <i>ἦειν</i> Il. τ, 209. (<i>ἦην</i> and <i>ἦη</i> Il. ο, 83. ω, 139. Od. ξ, 496, come from <i>εἶμι</i>).		
<i>Fut. and Aor. Mid.</i>	<i>εἶσομαι, εἶσατο</i> , third Pers. Dual <i>εἶσάσθην</i> Il. ο, 544.		

VERBS IN -ω, WHICH IN THE PRES. AND PERF. AND IN THE SECOND AOR.

ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μ.

§ 227. (1) *Second Aor. Act. and Mid.* (204—210.)

In addition to the Aor. forms mentioned §§ 191, 192, the poetic and especially the Epic dialect has the following:

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel *α* (*ἔβην, ΒΑ-*):

βάλλω, to throw, Epic second Aor. Act. (*ΒΑΑ-*, *ἔβλην*) *ἐνυμβλήτην* Od. φ, 15, Inf. *ἐνυμβλήμεναι* instead of *-ῆναι* Il. φ, 578; Epic second Aor. Mid. (*ἐβλήμεν*) *ἔβλητο, ἐνυμβλήτο* Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ἐνυμβλήται, βλήται* instead of *βλήηται*, Od. ρ, 472, Opt. *βλήω* (from *ΒΑΕ-*, comp. *πέμπλημι*) Il. τ, 288. Hence the Fut. *βλήσομαι*.

γηράω, or γηράσκω, to grow old, second Aor. third Pers. Sing. *ἐγήρῃ* Il. ρ, 197, *κατεγήρῃ* Herod. 6, 72, Inf. (Att.) *γηράναι*, Part. (Epic) *γηράς*. The *ῃ* is used instead of *η* on account of the preceding *ρ*. See *διδράσκω*, § 192, 1.

κτείνω, to kill, Epic and Poet. second Aor. Act. (*ΚΤΑ-*); *ἔκταν* retains the short vowel, thus *ἔκταμεν, ἔκτατε*, third Pers. Pl. also *ἔκταν* instead of *ἔκτασαν*, Subj. *κτώ*, (first Pers. Pl. *κτίομεν* Epic), Opt. *κταίην*, Inf. *κτάναι*, Epic *κτάμεν, κτάμεναι*, Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ἀπέκτατο, κτάσθαι, κατακτάμενος*.

οὐτάω, to wound, Epic second Aor. Act. *οὐτα* third Pers. Sing., Inf. *οὐτάμεναι, οὐτάμεν* (the *α* remains short as in *ἔκταν*); Epic second Aor. Mid. *οὐτάμενος, wounded*.

πλάζω, to approach, Epic second Aor. Mid. *ἐπλήμην*, (Att. *ἐπλάμην*), *πλήτο, πλήντο*.

πλήθω (πέμπλημι), to fill, Epic second Aor. Mid. *ἔπλητο* and *πλήτο, ἔπληντο*, also in Aristoph., in the following forms also, Imp. *πλήσο*, Part. *ἐμπλή-*

μινος, Opt. ἐμπλήμην with the variation ἐμπλείμην, as χρείη from χρέ- (άω) and βλιτο from ἐβλήμην (ΒΛΑ-).

πιήσσω, *to shrink with fear*, Epic second Aor. Act. (ΠΤΑ-) (ἔπτην) καταπτήτην third Pers. Dual.

φθάνα, *to come before*, Epic second Aor. Mid. φθάμενος.

REMARK. From ἔβην (βυίω) are found in Homer the forms βᾶτην (third Pers. Dual) and ἐπέρβυσαν (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel ε (ἔσβην, ΣΒΕ-):

ΔΑΣ, Epic, stem of διδάσκει, *to teach*, second Aor. Act. (ΔΑΕ-) ἰδάην, *I learned*, Subj. δαῶ, Epic δαείω, Inf. δαῆναι, Epic δαίμεναι.

(c) Stem-Vowel ι:

φθί-νω, *to consume and to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι. φθίμενος, φθίσθω, φθίωμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel ο (ἔγων, ΓΝΟ-):

βιβρώσκει, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

πλώω (Epic and Ion. corresponding form of πλίσω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλώντος.

(e) Stem-Vowel υ (ἔδϋν):

κλύω, Poet., *to hear*, Epic Imp. second Aor. Act. κλῖθι, κλύε and κέλϋθι, κέλυτε, § 219, 7.

λύω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

πνέω, *to breathe*, Epic second Aor. Mid. (ΠΝΥ-, from πνέFω, πνένω) ἔμπνυτο instead of ἀνέπνυτο, *to breathe again*.

σειώ, *to shake*, Epic second Aor. Mid. ἐσσίμην, *I strove*, ἔσσυε, σύτο.

χέω, *to pour*, Epic second Aor. Mid. (ΧΥ-, from χέFω, χένω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, Epic second Aor. Mid. ἄλσο, ἄλιτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἄραρίσκω (ΑΡ), *to fil*, Epic ἄρμενος, *filled*.

γίγντο, *to take*, Epic, from Fίλτο, since the Digamma is changed into γ and the radical λ before τ is changed into ν, § 203, B.

γίγνομαι, *to become*, Poet. ἔγεγτο, γέντο.

δέχομαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. ἐδέγμην and the Part. δέγμενος have, like the Perf. δέδιγμαι, the sense *to expect*.

ἐλελίζω, *to whirl*, Epic ἐλέλικτο.

ἐκνέομαι, *to come*, Epic ἔκτο, ἔκμενος and ἔκμενος, *favorable*.

ΛΕΧΩ, *to lie down*, Epic ἐλέγμην, ἔλεκτο, (same sense as ἐλεξέμην), Imp. λίσθαι.

Λέγω, *to collect, to choose, to count*, Od. ι, 335. ἐλέγμην, Od. δ, 451. λέκτο ἀριθμόν, *he recounted the number*.

μυαίνω, *to soil*, Epic μιάνθη (third Dual, instead of ἐμιάν-σθην).

μίσγω (μίγνυμι), *to mix*, Epic μίκτο.

ὀρνύω (ὀρνυμι), *to excite*, Epic ὠρτο, Inf. ὄρθαι, Part. ὄρμενος, Imp. ὄρσο, ὄρσο.

πάλλω, *to brandish*, Epic πάλτο, *he struck*.

πέρθω, *to destroy*, perdo. Homer uses πέρθαι instead of πέρθ-σθαι.

ΠΕΓΩ (πήγνυμι), *to fix*, Epic πήκτο, κατέπηκτο.

§ 228. (2) Perf. and Plup. Act. (Comp. §§ 193, 194).

(a) The Stem ends in a Vowel.

γίγνομαι, *to become*; ΓΕΓΑΑ, Stem ΓΑ, Perf. (Sing. γέγονα, -ας, -ε) Epic and Poet. γέγαμεν, -ατε, ἀάσιν, Inf. Epic γεγάμεν, Perf. Part. γεγώς, γεγώσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐγγεγάτην.

βαίνω, *to go*, Perf. βέβηκα, ΒΕΒΑΑ, Epic and Poet. Pl. βέβημεν, -ατε, -ᾶσι and βεβᾶσι; third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaed. 252, e), Inf. βεβᾶναι, Part. Epic βεβαώς (also Attic prose βεβώς, Xen. Hell. 7. 2, 3), -νῆα (βεβῶσα Pl. Phaed. 254, b), Gen. βεβαῶτος (Att. βεβῶτος); — Plup. ἐβέβημεν, -ατε, -ᾶσαν.

δειδω, *to fear*; besides the forms mentioned § 193, the following Epic forms are to be noted, e. g. δείδιμεν, δείδιτε; Inf. δειδίμεν instead of δειδίεναι; Imp. δείδιθι, δείδιτε; — Plup. ἐδείδιμεν, ἐδείδισαν.

έρχομαι, *to come*, Perf. Epic εἰλήλουθα instead of ἐλήλυθα, Pl. εἰλήλουθμεν.

θνήσκω, *to die*, Perf. τέθνηκα, ΤΕΘΝΑΑ; Pl. τέθνημεν, τέθνητε, τέθνησι, Imp. τέθναθι, Part. τεθνηκώς, τεθνηῖα τεθνηκός or τεθνεώς (τεθνεῶσα. Demosth. 40, 24), τεθνεώς (Epic τεθνηώς, -ωτος, -ήτος), Inf. τεθνήσκει (Aesch. τεθνήσκει from τεθναίνει, Epic τεθνάμεν, -άμεναι); Plup. ἐτέθνησαν, Opt. τεθναίην.

ΤΑΑΣΩ, *to endure*, (second Aor. ἔτελην), Perf. τέτελκα, ΤΕΤΑΑΑ; Dual τέτλατον; Pl. τέτλαμεν, τέτλατε, τετλάσμεν, Imp. τέτλαθι, -άτω, etc., Subj. wanting, Inf. τετλάναι (Epic τετλάμεν), but Part. Epic τετληώς; Plup. Dual ἐτέτλατον, ἐτετλάτην, Pl. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Opt. τετλαίην.

ΜΑΣΩ, *to strive*, Perf. μέμονα; ΜΕΜΑΑ; Epic μέμαμεν, -ατον, -ατε, -ᾶσι, Imp. μεμᾶτω, Part. μεμαώς, Gen. μεμαῶτος and μεμαῶτος, third Pers. Pl. Plup. μέμασαν.

Here belong the two participles of

βιβρώσκω, *to eat*, (second Aor. ἔβρων), Perf. βέβρωκα, Poet. βεβρώς, Gen. -ώτος;

πίπτω, *to fall*, πέπτωκα, Epic πεπτεώς, Att. Poet. πιπτώς.

(b) The Stem ends in a Consonant.

The following is to be noted in respect to the formation: When the con-

sonant of the stem comes before the personal-ending beginning with τ , the τ is changed into θ , and thus these forms assume the appearance of a Mid. form, e. g.

$\pi\epsilon\iota\theta\omega$, to persuade, $\pi\epsilon\pi\omicron\iota\theta\alpha$, to trust, Epic Plup. $\acute{\epsilon}\pi\epsilon\pi\iota\theta\mu\epsilon\nu$, Imp. in Aeschyl.

Eum. 602, $\pi\acute{\epsilon}\tau\epsilon\iota\theta\iota$ instead of $\pi\acute{\epsilon}\pi\iota\sigma\theta\iota$.

REMARK. So the Epic form $\pi\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$, stem $\Pi\epsilon\nu\theta$ with σ the vowel of variation ($\Pi\omicron\nu\theta$), instead of $\pi\epsilon\lambda\omicron\nu\theta\alpha\tau\epsilon$ from $\pi\acute{\alpha}\sigma\chi\omega$; from $\pi\epsilon\lambda\omicron\nu\theta\alpha\tau\epsilon$ comes $\pi\acute{\epsilon}\lambda\omicron\nu\theta\iota\tau\epsilon$; and hence ($\pi\acute{\epsilon}\lambda\omicron\nu\sigma\iota\tau\epsilon$) $\pi\acute{\epsilon}\lambda\omicron\sigma\iota\tau\epsilon$, (comp. $\acute{\iota}\delta\text{-}\tau\epsilon = \acute{\iota}\sigma\tau\epsilon$); finally, this form, as has been seen, assumed the appearance of the Mid. form ($\theta\epsilon$) and so became $\pi\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$.

Perf. Ind. S.	$\acute{\kappa}\epsilon\kappa\rho\acute{\alpha}\gamma\alpha, -\alpha\varsigma, -\epsilon(\nu)$ ($\kappa\rho\acute{\alpha}\omega$, to bawl), Plup. $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\gamma\epsilon\iota\nu, -\epsilon\iota\varsigma, -\epsilon\iota$
D. 2.	$\acute{\kappa}\epsilon\kappa\rho\acute{\alpha}\gamma\alpha\tau\omicron\nu \acute{\kappa}\epsilon\kappa\rho\alpha\chi\theta\omicron\nu$ $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\gamma\epsilon\iota\tau\omicron\nu \acute{\epsilon}\kappa\rho\alpha\chi\theta\omicron\nu$
3.	$\acute{\kappa}\epsilon\kappa\rho\acute{\alpha}\gamma\iota\tau\omicron\nu \acute{\kappa}\epsilon\kappa\rho\alpha\chi\theta\omicron\nu$ $\acute{\epsilon}\kappa\epsilon\rho\alpha\gamma\epsilon\iota\tau\eta\tau \acute{\epsilon}\kappa\rho\alpha\chi\theta\eta\tau$
P. 1.	$\acute{\kappa}\epsilon\kappa\rho\acute{\alpha}\gamma\alpha\mu\epsilon\nu \acute{\kappa}\epsilon\kappa\rho\alpha\gamma\mu\epsilon\nu$ $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\gamma\epsilon\iota\mu\epsilon\nu \acute{\epsilon}\kappa\rho\alpha\gamma\mu\epsilon\nu$
2.	$\acute{\kappa}\epsilon\kappa\rho\acute{\alpha}\gamma\iota\tau\epsilon \acute{\kappa}\epsilon\kappa\rho\alpha\chi\theta\epsilon$ $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\gamma\epsilon\iota\tau\epsilon \acute{\epsilon}\kappa\rho\alpha\chi\theta\epsilon$
3.	$\acute{\kappa}\epsilon\kappa\rho\acute{\alpha}\gamma\alpha\sigma\iota(\nu)$ $\acute{\epsilon}\kappa\epsilon\rho\alpha\gamma\epsilon\iota\sigma\alpha\nu, -\epsilon\sigma\alpha\nu$

Imp. $\acute{\kappa}\epsilon\kappa\rho\alpha\chi\theta\iota, -\acute{\alpha}\chi\theta\omega, -\alpha\chi\theta\epsilon$, etc. Inf. $\kappa\epsilon\rho\alpha\gamma\acute{\epsilon}\nu\alpha\iota$. Part. $\kappa\epsilon\rho\alpha\gamma\acute{\omega}\varsigma$.

So the Epic Perf. $\acute{\alpha}\nu\omega\gamma\alpha$ with the sense of the Pres. *I command*, $\acute{\alpha}\nu\omega\gamma\alpha\varsigma$, $\acute{\alpha}\nu\omega\gamma\epsilon$, Pl. $\acute{\alpha}\nu\omega\gamma\mu\epsilon\nu$; Imp. $\acute{\alpha}\nu\omega\gamma\epsilon$ and $\acute{\alpha}\nu\omega\chi\theta\iota$, $\acute{\alpha}\nu\omega\gamma\acute{\iota}\tau\omega$ and $\acute{\alpha}\nu\acute{\omega}\chi\theta\omega$, $\acute{\alpha}\nu\omega\gamma\epsilon\tau\epsilon$ and $\acute{\alpha}\nu\omega\chi\theta\epsilon$; Subj. $\acute{\alpha}\nu\omega\gamma\eta$; Inf. $\acute{\alpha}\nu\omega\gamma\acute{\iota}\mu\epsilon\nu$; Plup. $\eta\nu\acute{\omega}\gamma\epsilon\alpha$, $\eta\nu\acute{\omega}\gamma\epsilon\iota$; Opt. $\acute{\alpha}\nu\omega\gamma\omicron\iota\varsigma$.

$\acute{\epsilon}\gamma\epsilon\iota\rho\omega$, to awaken, Perf. $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\alpha$ (stem $\acute{\epsilon}\tau\acute{\epsilon}\rho$ with the variable \omicron), to wake up; from this, Homer has the forms, Imp. $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\theta\iota$ instead of $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\alpha\tau\epsilon$, Inf. $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\theta\alpha\iota$ (as if from $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\mu\alpha\iota$) and $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\theta\alpha\sigma\iota\nu$ instead of $\acute{\epsilon}\gamma\rho\acute{\eta}\gamma\omicron\rho\alpha\sigma\iota\nu$ third Pers. Pl.

$\omicron\acute{\iota}\delta\alpha$, *I know*, the regular forms $\omicron\acute{\iota}\delta\alpha\mu\epsilon\nu$, $\omicron\acute{\iota}\delta\alpha\tau\epsilon$, $\omicron\acute{\iota}\delta\alpha\sigma\iota$ are found but rarely in the Ion. and Att. writers, § 195, 1), second Pers. $\omicron\acute{\iota}\delta\alpha\varsigma$ in Hom. and Ion. (rarely Att. § 195, 1). The form $\acute{\iota}\delta\text{-}\mu\epsilon\nu$ is Epic, Ion. and Doric. Inf. $\acute{\iota}\delta\mu\epsilon\nu\alpha\iota$ and $\acute{\iota}\delta\mu\epsilon\nu$ Epic, Subj. $\acute{\iota}\delta\acute{\epsilon}\omega$ Epic instead of $\acute{\epsilon}\acute{\iota}\delta\omega$ (Ion. $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\omega$), Part. $\acute{\iota}\delta\nu\acute{\iota}\alpha$ Epic and $\acute{\epsilon}\acute{\iota}\delta\nu\acute{\iota}\alpha$.

Plup. 1. Pers. Sing.	$\eta\delta\epsilon\alpha$ (hence the Att. $\eta\delta\eta$) Epic instead of $\eta\delta\epsilon\iota\nu$
2. " "	$\eta\acute{\epsilon}\acute{\iota}\delta\epsilon\iota\varsigma$ and $\eta\acute{\epsilon}\acute{\iota}\delta\eta\varsigma$ Epic instead of $\eta\delta\epsilon\iota\varsigma$ [Herod.]
3. " "	$\eta\acute{\epsilon}\acute{\iota}\delta\epsilon\iota$ and $\eta\acute{\epsilon}\acute{\iota}\delta\eta$, $\eta\delta\epsilon\epsilon$, $\eta\delta\epsilon\epsilon\nu$ Ep. instead of $\eta\delta\epsilon\iota$;— $\eta\acute{\epsilon}\acute{\iota}\delta\epsilon$
3. " Pl.	$\acute{\iota}\sigma\alpha\nu$ Epic instead of $\eta\delta\epsilon\sigma\alpha\nu$.

Fut. $\acute{\epsilon}\acute{\iota}\delta\acute{\eta}\sigma\omega$ Epic and $\acute{\epsilon}\acute{\iota}\sigma\omicron\mu\alpha\iota$.

$\acute{\epsilon}\omicron\iota\kappa\alpha$, *I am like*, Epic, $\acute{\epsilon}\acute{\iota}\kappa\tau\omicron\nu$, Dual, $\acute{\epsilon}\acute{\iota}\kappa\tau\eta\nu$ Plup. Dual; hence in Plup. Mid. or Pass. $\acute{\epsilon}\acute{\iota}\kappa\tau\omicron$.

§ 229. (3) *Present and Imperfect.* (212.)

Finally, there occur certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in $-\mu\iota$, take the personal-endings without the Mode-vowel. Thus,

ἀνύω to complete, in Theocritus Impf. *ἀνύ-μεν*, instead of *ἡνύομεν*, *ἀνύ-το*, instead of *ἡνύετο*.
τανύω, to stretch, to span, Il. ρ, 393. *τάνυ-ται*, instead of *τανύεται*.
ἐρύω, to draw, *ἐρύται*, *ἐρύτο*, *ἐρύσο*, *ἐρύσθαι*, § 230.
σεύω, to shake, Epic Pres. *σεῦται* and, by variation, *σοῦται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσθε*, *σοῦσθω*, to move one's self, to hasten. The Imp. has passed into the common language of conversation.
ἔδω, commonly *ἐσθίω*, to eat, Epic, Inf. *ἔδμεναι*.
φέρειω, to carry, Epic Imp. *φέρετε* instead of *φέρετε*.

§ 230. *Alphabetical List of Verbs in the Dialects to be specially noted.*

ἄλῶ (*ἄλῶω*), to hurt, to deceive; Hom. has the following forms, Aor. *ἄασα* and *ἄσα*; Pres. Mid. *ἄῖται*, Aor. *ἄσάμην*, Aor. Pass. *ἄσάσθην*. Verbal Adj. *ἄατός* (*ἄ-άτος*).
ἀγᾶλομαι, Ep. and Ion. prose, § 164, and *ἀγᾶομαι*, Ep., to wonder, and in the Pres. Ep. also to grudge, to envy, Fut. *ἀγᾶσομαι*; Aor. *ἡγασάμην*.
ἀγείρω, to collect, Ep. second Aor. Mid. *ἀγέροντο*, Part. *ἀγρόμενος*, § 223, 11; Plup. *ἀγνέγατο*; Aor. Pass. *ἀγίεσθην*, third Pers. Pl. *ἄγισθην*; Ep. Pres. *ἡγείσθωμαι*, § 162.
ἀγνοῖω, to be ignorant, Ep. Aor. *ἡγνολισε*, § 207, 1, *ἡγνώσασκε*, § 205, 5.
ἄγνυμι, to break, Aor. Ep. *ἡῖσα* instead of *ἔασα*; third Pers. Pl. Aor. Pass. *ἄγεν* Ep. instead of *ἔαγισαν*.
ἄγω, to lead, Ep. second Aor. Imp. *ἄξετε*, Inf. *ἄξέμεναι*, *ἄξέμεν*, § 223, 10; first Aor. Mid. *ἄξουσθε*, *ἄξαντο*.
αἰδῶ, prose *αἶδω*, to sing, Ep. second Aor. Imp. *αἰείσο*, § 223, 10.
αἰείρω, prose *αἶρω*, to raise, Ep. first Aor. Act. *αἶρα*, Mid. *αἰρούμην*, Pass. *αἶρεσθην*; Ep. second Aor. Mid. *ἀρέμην* from *αἶρω*; Ep. Plup. *ἄωρο* instead of *ἡρο* with the vowel of variation, and transposition of the augment; Ep. Pres. *ἡρέσθωμαι*, § 162.
ἄλῃμι, (*ἄλῃ-*), to blow; in Homer are the following forms, e. g. Part. *αἰεῖς*, *αἰετός*; third Pers. Sing. Impf. *ἄη*, *ἄει*, *διᾶει* (*ἄει*); in the remaining forms, the *η* remains, contrary to the analogy of *τίθημι*, § 224, 6, *ἄη-τον*, *ἄηται*, *ἄήμεναι*; Mid. and Pass. *ἄημαι*, to blow, *ύόμενος καὶ ἀήμενος*, wet through and cold with wind; Impf. Mid. *ἄητο*.
αἰδομαι and *αἰδέομαι* in Hom., to be ashamed, Ep. *αἰδήσομαι*, *ἡδέσθην* and *ἡδεσόμεν*.
αἰνυμι, Ep., to take, instead of *αἰρνυμαι*, § 169, Rem. 1, only Pres. and Impf.
αἰρέω, to take, Ion. Perf. *ἀραιρήκα*, *ἀραιρήμαι*, § 219, 8; Ep. second Aor. Mid. *γίντο* instead of *ἔλτο*, § 227, B.
αἰσσω, Ep. (*ᾱ*, but *ὑπᾶῖσι* Il. φ, 126; i) instead of *ἄσσω*, to rush, Ep. forms *ἡῖσα*, Subj. *αἶσω*, Part. *αἶσας*; Aor. Pass. *ἡῖσθην*, Inf. *αἶχθῆναι*; the Att. Tragedians use the following forms, *ἄσσω* and *ἄσσω*, commonly *ᾗτω*, *ᾗτωι*, *ᾗσα*, *ᾗσαι* and *ᾗσα*, *ᾗσαι*.
αἰώ, Ep., to hear, only Pres. and Impf. *αἰῶν*. Comp. *ἐπαῖω*.
ἀκαχίζω, Ep., to trouble, stem *ἄχλῶ*, second Aor. *ἡκαχον*; Fut. *ἀκαχήσω*, first Aor. *ἡκάχησα*; Mid. *ἀκαχίζομαι*, *ᾗχομαι* or *ᾗχνυμαι*, to be sad, Aor. *ἡκαχόμην*, § 219, 7; Perf. *ᾗκη-χεται* (§ 219, 8, comp. *ᾗρησθαι*, *ᾗρω-σθαι*) and *ἀκαχῆμαι*, third Pers. Pl. *ᾗκησθαι*, § 220, Rem. 2, and *ᾗκη-*

- χέεται, Part. ἀκηχέμενος and ἀκαχήμενος, Inf. ἀκάχησθαι, § 223, Rem. 4; Plup. Ep. ἀκαχίστατο.
- ἀκύνεμος, Ep., *sharpened, pointed*, from ἈΚΩ, *acuo*, instead of ἀκύνεμος, §§ 19, Rem. 1, and 208, 2. The χ comes from the Perf. Act. ἀκηδέω, *to neglect*, Aor. ἀκήδεσεν.
- ἀλίσσμαι, *to wander about*, Ep. Perf. ἀλάλημαι, § 219, 8, ἀλαλήμενος, ἀλάλησθαι, § 223, Rem. 4.
- ἀλδαίνω, *to make increase*, Ep. Aor. ἤλδανε.
- ἀλέξω, *to keep off*, Ep. second Aor. ἤλαλκον, § 219, 7, from ἈΛΑΚΩ, ἀλαλκῆν, ἀλαλκῶν; Fut. ἀλαλκήσω.
- ἀλέομαι and ἀλεύομαι, Ep., *to shun*, Aor. ἡλευάμην, Subj. ἀλέηται, Opt. ἀλέαιτο, Imp. ἀλέασθε, Inf. ἀλεύασθαι and ἀλέασθαι, § 223, 8.
- ἀλθίσκω, ἀλθίσκω, Ion. prose, *to heal*, Fut. ἀλθίσω, etc.
- ἀλιταίνω, Ep. and Poet., *to sin*, Fut. ἀλιτήσω; Aor. ἤλιτον, ἀλιτόμην, ἀλιτέσθαι; Perf. ἀλιτήμενος, *sinful*, § 223, Rem. 4.
- ἄλλομαι, *to spring*, Ep. second Aor. Mid. ἄλλο, etc., § 227, B.
- ἀλυκτίω, *to be greatly troubled*, Ep. Perf. ἀλαλκίτημαι, § 219, 8.
- ἀλύσκω, Ep., *to escape*, ἀλύξω, ἡλυξα.
- ἀλφαίνω, Ep., *to find*, Sec. Aor. ἀλφεῖν.
- ἀμαρτάνω, *to miss*, Ep. Aor. ἡμάρτορ, §§ 223, 11, and 208, 3.
- ἀμπλακίσκω, Ep. and Poet., *to err*, Fut. ἀμπλακήσω; Aor. ἡμπλακον.
- ἀνδάνω, Ep., Poet. and Ion., *to please*, Impf. ἐάνδανον Herod., ἐήνδ. and ἦνδ. (Ep.); Aor. ἔαδον Herod., ἄδον, (Ep.); Inf. ἀδεῖν; Perf. ἔαδα; Fut. ἀδήσω. Aug., § 219, 4, 5. In Theocritus εὔαδε; Ep. Aor. εὔαδον, §§ 219, 4, and 207, 3.
- ἀνήνοθε, *to spring up*, Ep. Perf. with Att. Reduplication, § 219, 8, from ἈΝΕΘΩ.
- ἀντάω, *to meet*, Ep. ἤντεον, § 222, A, (2); συναντήτην, § 222, Rem. 1.
- ἀνύω, *to complete*, Ep. Impf. in Theoc. ἀνύμε, ἀνύτο, § 229.
- ἄνωγα, Ep. and Poet. Perf. *to command*, ὄνωγμεν, Imp. ἄνωγε, etc., § 228; Plup. ἠνώγεα, § 220, 8. In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. ἄνώγει, Impf. ἠνώγων and ἄνωγον; Fut. ἀνώξω; Aor. ἤνωξα.
- ἀπαυράω, Ep., *to take away*, Impf. ἀπηύρων, -ας, -α; first Aor. Act. Part. ἀπούρας; first Aor. Mid. ἀπηύρωτο, Pass. ἀπουράμενος.
- ἀπαφίσκω, Ep., *to deceive*, Fut. ἀπαφήσω, second Aor. Act. ἡπαφον, Opt. Mid. ἀπάφοιτο.
- ἀπειλέω, Ep. ἀπειλήτην, § 222, Rem. 1. ἀπόερε, an Ep. Aor., *he carried along*, Subj. ἀποείρη, Opt. ἀποείρου.
- ἄπτω, *to join to*, Ep. Aor. Pass. ἐέφθη, *fell on*.
- ἄραρίσκω, Ep., *to fit*, stem ἈΡΩ, first Aor. ἤρσα, ἄρσαι, § 223, 6; first Aor. Pass. ἄρθεν instead of ἤρθησαν; second Aor. ἤραρον, § 219, 7; also Intrans. *to be adapted, to please*, more usual than the first Aor.; Perf. ἄρῃρα, Ion. ἄρηρα, § 219, 8, *I am fitted*, Intrans., Ep. ἀραρία, § 223, 13, Perf. Mid. or Pass. ἄρῃρεμαι, ἄρηρέμενος, § 223, Rem. 4; Aor. ἔρμενος, *adapted*, § 227, B.
- ἈΡΑΩ, ἄράσμαι, *to pray*, Ep. second Aor. ἄρήμεναι Od. γ, 322.
- ἄρνυμαι, *to gain*, § 188, 1.
- ἌΩ, Ep., (a) *to blow*, see ἄωμι; (b) *to sleep*, Aor. ἄωσα, ἄωμεν; (c) *to satisfy*, also Intrans. *to be satisfied*, Inf. ἄμεναι instead of ἀίμεναι; Fut. ἄσω; Aor. ἄσα, ἄσασθαι; verbal Adj. ἄτατος, ἄτιος.
- Βαίνω, *to walk, to go*, Ep. forms, Perf. βέβαμεν, etc., § 228; second Aor. Dual βάτην, third Pers. Pl. ὑπέβασαν, § 227, Rem., third Pers. Pl. ἔβαν, βαν, § 224, 4, Inf. βήμεναι, Subj. βείω, βήη, βείομεν, and βῶ. § 224, 9; first Aor. Act. and Mid. Trans., *to lead*, ἔβησα, ἔβησάμην; second Aor. Mid. ἐβήσετο, Imp. ἐπιβήσετο, § 223, 10. Ep. form, βι-

- βάσθων*, to stalk, strengthened corresponding form from *βαίνω*; also *βιβῆ*, *βιβῶντα*, *βιβῶσα* and *βιβᾶς* from *BIBHMI*; finally, Imp. *βάσκε*, and Inf. *ἐπιβασκέμεν*.
- βάλλω*, to throw, Ep. second Aor. *ἔβλην*, *ἐβλήμην*, § 227, A, (a), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι*, used of the mind; but *βέβλημαι*, of the body.
- βαρέω*, Ep., to be heavy, *βεβαρηώς*, § 223, 13.
- βεβρώθαις*, Ep., to eat, instead of *βιβρώσκεις*.
- βίομαι* and *βιόμαι*, to live, Ep. Fut. *βίη*, *βιόμεισθα*, § 223, 7.
- βιάομαι*, Ep., instead of *βιάζομαι*, to force, *έβιήσατο*, *βέβηκε*.
- βιβρώσκω*, to eat, Ep. Aor. *ἔβρωον*, § 227, A, (d); Perf. Part. *βεβρώς*, *-ῶτος*, § 228.
- βλώσκω*, Ep. and Poet., to go, instead of *μλώσκω*, § 18, 3, Aor. *ἔμολον*, *μολεῖν*, *μολών*; Perf. *μέμβλωκα* instead of *μεμέλωκα*; Fut. *μολοῦμαι*.
- βοάω*, to cry out, Ep. Aor. *ἔβωσα* instead of *έβόησα*, § 205, 5.
- βούλομαι*, to will, Ep. *βόλεται*, *βύλεσθε*, § 207, 4, *προβέβουλα*, to prefer.
- βρυχάομαι*, to roar, Ep. Perf. *βέβρυχα*, with the sense of the Pres.
- Γαμέω*, to marry, Ep. Fut. *γαμείω*; Ep. Fut. *γαμίσσεται* Il. i, 394, will give in marriage.
- γάννυμαι*, Ep., to be cheerful, *γάννυται*; Fut. *γανύσεται*.
- ΓΑΣΩ*, Ep. Perf., *γέγαμεν*, to have become, etc., § 228.
- γίγωνα*, Ep. and Poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. *γίγωνε*, also with the sense of the Aor., Part. *γεγώνως*, Inf. *γεγονέμεν*; Plup. *έγεγώνει*. From the Perf. a Pres. has been formed, of which there are in Hom. the forms, Inf. *γεγωνεῖν*, Impf. *έγεγώνεν*.
- γίγνομαι*, Ep., to be born, to be produced; Aor. Mid. to beget, to bear, Subj. *γείναι* instead of *γίγνηται*.
- γίγντο*, to seize, § 227, B.
- γηραίω*, to grow old, second Aor. *έγήρα*, etc., § 227, A, (a).
- γούω*, Poet., to wait, Ep. third Pers. Pl. Aor. *γούν*.
- Δαινῦμι*, Ep., to entertain, to feed, instead of *δαίτ-νυμι*, § 169, Rem. 1, Fut. *δαίσω*; Mid. *δαιννμαι*, to feast, to spend, second Pers. Sing. Impf. Ind. *δαινύ*, *δαιννο* instead of *έδαίνυσσο*, § 224, 5, third Pers. Sing. Opt. *δαινῦτο* instead of *-ῦιτο*, third Pers. Pl. *δαινῦατο*; Aor. *έδαισάμην*.
- δαίω*, Ep., (a) to divide, § 164, Fut. *δάσομαι*; Aor., also prose, *έδασάμην*; Perf. Pass. *διδαλσται*, to be divided, broken; (b) to burn, to inflame, Perf. *δίδηε*, he burnt; Mid. to blaze, Intrans., second Aor. Subj. *δάηται*.
- δαμνάω* and *δάμνημι*, Ep. secondary form from *δαμάω*, to subdue, from which comes third Pers. Sing. Pres. *δαμνᾷ*; third Pers. Sing. Impf. *έδάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνᾷ*; — *δάμνησι*, *δάμνασαι*, etc.
- δυσθάνω*, to sleep, Ep. Aor. *έδραθον*, § 223, 11.
- δαίτιομαι*, Ep. secondary form, used in the Pres. and Impf., from *δαίομαι*, to divide.
- ΔΑΣΩ*, Ep. and Poet., (a) to teach (= *διδάσκω*), (b) to learn (= *διδύσχομαι*; to (a) belong the Ep. second Aor. *δέδαιε* Hom., *έδαιε* Theoc. and Apoll.; to (b) belong *δεδαώς* Hom., *δεδάωσι* in other authors; Ep. second Aor. Act. *έδάην*, I learned, § 227, A, (b), from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαήμενος*. From the Perf. a new Ep. Pres. has been formed, *δεδάασθαι* Inf. Here belongs also the Ep. Fut. *δήω*, about to find, to meet with, *δήεις*, *δήομεν*, *δήετε*, § 223, 7.
- δέατο*, Ep., it seemed, Aor. *δοάσασατο*, third Pers. Sing. Subj. *δοάσεται* instead of *-ηται*.
- δείδω*, to fear, the Pres. occurs only in the first Pers., Fut. *δείσομαι*; Aor.

- ἔδισα, Ep. ἔδδισα (as is probable originally ἔδφισα), Perf. Ep. δειδοικα instead of δέδοικα, and δειδία Ep. instead of δέδία, § 228.
- δείκνυμι, to show, Ion. (ΔΕΚ) δέξω, ἔδεξα, etc.; Mid. δεικνύμαι, in the Ep. dialect it also has the sense, to greet, to welcome, to drink to; so also in the Perf. δειδέγμαι with the sense of the Pres., δειδέχεται third Pers. Pl.; Plup. δειδέκτο, to welcome, δειδέχαιο.
- δέχομαι, to see, Ep. second Aor. ἔδρακον, § 223, 11.
- δέχομαι, to receive, Ion. δέχομαι; in Hom. this verb signifies also, to take, excipere, to await, e. g. an attack, a wild beast, in the following forms, δέχεται instead of δέχονται, § 220, 13, Il. μ, 147; Perf. δέδεγμαι with the sense of the Pres., Fut. δειδέξομαι, excipiam, second Aor. Mid. ἔδεκτο, etc., § 227, B; Perf. Mid. δεδοκμήνους, awaiting, lurking, Il. ο, 730.
- δέω instead of δέφω, Ep. instead of δέω, to want, which comes from ἐδείησε, he wanted, δῆσεν, he was in want of; Mid. δειόμαι, to be wanting, Fut. δειήσομαι.
- ΔΙΔΗΜΙ (ΔΕ-) Ep. and older Ionic-Att., Xen., corresponding to δέω, to bind, διδάσι Xen.; Impf. διδῃ instead of ἐδίδῃ Il. λ, 105.
- δίζηναι, Ep. and Ion., to seek; it retains the η, (contrary to § 170, 1, comp. ΑΗΜΙ); ἐδίζητο, ἐδίζηντο, διζήσθαι, διζήμενος in Herod.; διζῆαι Hom., διζῆται Theoc.; Fut. διζήσομαι; Aor. ἐδιζήσμεν.
- ΔΙΗΜΙ, ΔΙΕ-, of the Act. only ἐνδύσαν, third Pers. Pl. Impf., Il. σ, 584, they drove away; Mid., to make one run, to make flee, oftener to scare, to chase (specially with the Inf.), διενταί Il. ψ, 475, διέσθαι Il. μ, 304, Subj. διήται, διώνται, Opt. διοίτο, comp. τίθοιτο.
- διώ, Ep., to flee, διέ, δειδύε, διόν, I fled.
- δοιπέω, Ep., to sound, Perf. δειδονπόντος; Aor. ἐδούνησα and ἐγδούνησα from ΓΔΟΠΗ-, comp. τύπτω and κτυπέω.
- δύναμαι, to be able, second Pers. Ion. δύναι; Aor. Ep. ἐδυνάσθην and ἐδυνήσμεν.
- δύω, to wrap up, Ep. δύνεμαι instead of δύναι from ἔδυν; Ep. second Aor. Mid. δύνιστο, δύνιστο, δυνύμενος, § 223, 10.
- ἔγειρω, to awake, Ep. Aor. ἔγρετο, I awoke, etc., § 223, 11; Ep. forms of Perf. ἐγρήγορα ἀρὲ ἐγρήγορθε, etc., § 228. From the Perf. has been formed the Pres. ἐγρηγορόων, watching, Od. v, 6, as if from ἐγρηγοράω.
- ἔδω and ἔσθω, Ep., to eat (= ἐσθίω), Inf. ἔδμεναι, § 229; Impf. ἔδον and ἔδισκον; Perf. ἐδήδως; Perf. Mid. or Pass. ἐδήδοται.
- ἔθω, from which comes the Ep. ἔθων, wont, accustomed, and the Perf. ἔωθα, § 140, Rem. 3.
- ΕΙΔΩ, ΊΔΩ, Aor. εἶδον, I saw, Ep. ἴδον, Inf. ἴδμεν, Subj. ἴδωμι; Ep. Pres. Mid. εἶδεται, it seems, εἰδόμενος, appearing, making like; Fut. εἴσομαι; first Aor. εἰσάμην and εἰσάμεν, εἰσάμενος and εἰσάμενος, § 219, 4; second Aor. ἰδόμην, I saw.
- ΕΙΚΩ, third Pers. Sing. Impf. εἶκε, it appeared, Il. σ, 520; Perf. εἶκα, I am like, Ep. third Pers. Dual εἶκτον and Plup. εἶκτην, § 228, Part. εἰκοίς and Il. φ, 254. εἰκώς, εἰκῆς and Il. σ, 418. εἰοικῆαι; Ep. Plup. Mid. ἤκτο and ἔκτο, it was like.
- ἐλίσσω, Ep., to cover over, ἐλίσσω, ἐλίσυμαι, third Pers. Pl. ἐλίσσεται; from ἐλίω comes Aor. Pass. ἐλύσθην.
- ἐλίσσω, to press, to drive, from which in Hom. only ἐλόμενος; in the same author, ἐλίσσω, ἐλίσκον; the rest are from ἘΛ, e. g. ἔλσαν, Inf. ἔλσαι and ἐλσαι, Part. ἔλσας, § 223, 6; ἔλμαι, ἐλόμενος; second Aor. Pass. ἐλύην from ἔλλω, third Pers. Pl. ἄλυν, ἄλυναι and ἄλόμεναι, ἄλεις.

εἶμι, *to be*, § 225.

εἶμι, *to go*, § 226.

εἶργω, *to shut out*, Ep. Impf. ἔργαθον, § 162. Comp. ἔργω.

εἶρωμαι, Ep. and Ion., *to ask*, Impf. εἰρόμην; Fut. εἰρήσομαι; second Aor. ἠρόμην, Subj. ἐρώμεθα, Opt. ἔροιτο, Inf. ἐρεσθαι in Hom. with the accent of the Pres.; — Ep. corresponding forms of the Pres. (a) ἐρέομαι, ἐρέεσθαι; Impf. ἐρέοιτο; (b) ἐρέω, Subj. ἐρέωμεν, Opt. ἐρέοιμεν, Part. ἐρέων.

ΕΙΡΕΜΙ, see ἐρίω.

εἶρω, Ep. and Ion., *sero, to string*, first Aor. ἐξείρας, exserens, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἔρμαι, ἐρμένος, in Herod. ἐρμένος, Plup. ἔριτο.

εἶρω, *to say*, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρέω.

εἶσα, Ep. Aor. *I placed*, from the stem ἔδ-, comp. sed-eo, Opt. ἀνέσαιμι, Imp. εἶσον, Part. ἔσας (ἀνέσαντες; ὑπέσας Her. 3, 126. 6, 103), Inf. ἐφέσσαι; Aor. Mid. ἐσάμην and ἐέσαστο, Part. ἐφισσάμενος (Her. 1, 66. ἰσάμενοι), Imp. ἐφέσσαι; Fut. ἐφισσισθαι.

εἰαίνω, *to drive*, Pres. ἐλάω, Ep. ἐλόω; Impf. Ep. ἔλων; Fut. Ep. ἐλόωσι instead of ἐλώσι; Ep. Perf. ἐηλάμενος, § 223, Rem. 4, third Pers. Sing. Plup. ἐηλάδατο, § 220, Rem. 2; Ion. Perf. ἐηλασμαι and Aor. Pass. ἠλάσθην.

εἰεἰλίζω, *to whirl*, Ep. second Aor. Mid. ἐέλεικτο, § 227, B.

ἐνέπω or ἐνέπρω, Ep., *to say, to tell*, Impf. with the sense of the Aor. ἔνεπον, ἔννεπον, Aor. ἐνισπον, (comp. ἐσπόμην from ἔπομαι), Imp. ἐρίσπες, Subj. ἐνίσπω, Opt. ἐνισποιμι, Inf. ἐνισπεῖν, Fut. ἐνίψω and ἐνισπήσω.

ἐνήνοθα, Ep. Perf. from ἔΝΘΩ with the sense of the Pres. and Impf., ἐπενήνοθε, *to sit on*, Il. β, 219. *to lie on*, Il. Cer. 280.

ἐνίπτω, Ep., *to chide*, second Aor. ἐνίπιπον, ἡν-ῖ παπεν, § 219, 7.

ἐννῦμι, *to clothe*, Ep. and Ion. εἴννυμι; Ep. Fut. ἔσω; Aor. ἔσσα and ἔσα, ἐσσάμην, ἐέσαστο, ἔσασθαι; Perf. εἶμαι, εἶσαι and ἔσσαι, εἶται, etc., εἰμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔεστο, third Pers. Dual ἔσθην, third Pers. Pl. εἶστο; — on ἐέσαστο, ἔεστο, comp. § 219, 4.

ἐοικα, *I am like*, § 228. Comp. ΕΙΚΩ. ἐπαῖω, *to understand*, Aor. ἐηῖσα (ῖ) Herod. and Apollon., § 130, Rem. 1; the Poet. αῖω is found only in Pres. and Impf.

ἐπαυρίσκομαι, Ep. and Poet., *to receive advantage or injury from a thing*, Aor. ἐπηυρόμην, ἐπαυρίσθαι, first Aor. ἐπηυράμην in Aeschyl. and in the later writers; Fut. ἐπανυρίσομαι. The Act. in the sense, *to touch, to injure*, is found in Homer, e. g. second Aor. Subj. ἐπαύρη, Inf. ἐπανυρεῖν, ἐπανυρέμεν.

ἐπίστυμαι, *to know*, second Pers. ἐπίστη Ion. Poet.

ἐπω, as a simple, in Act. only Ep. in the sense *tracto aliquid* Il. ζ, 321; generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπίσπον, ἐπισπεῖν, ἐπισπών; Fut. Ep. ἐφίψει; Mid. also as a simple, generally signifying, *to follow*; Impf. Ep. ἐπόμην instead of εἰπόμην; Fut. ἔφωμαι; second Aor. Mid. ἐσπόμην, σπείσθαι; Ep. forms, σπεῖο, ἐσπείσθω, Subj. ἐσπωμαι, Opt. ἐσποίμην, Inf. ἐσπείσθαι and σπείσθαι, Part. ἐσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιέψουσθαι instead of περιεφθῆσθαι.

ἐργω, commonly ἐέργω, Ep., instead of εἶργω, *to shut in and shut out*, with the corresponding ἐεργνῦμι, ἐεργάθω, ἐεργάθω, Aor. ἐρξα; Perf. Mid. or Pass. ἔργμαι, third Pers. Pl. ἐρχαται, third Pers. Pl. Plup. ἐέρχατο and ἐρχατο; Aor. Pass. ἐρχθεῖς.

ἐρδω and ῥέζω, Ep., *to do*, Fut. ῥέξω, Aor. ἐρῶξα and ῥεξα, or ἐρξω, ῥεξα;

- Perf. ἔοργα, Plup. ἐώργειν, § 140, Rem. 3, Perf. Mid. or Pass. ἐεργμένος, Aor. Pass. φεχθεῖς, φεχθῆναι. ἐρείδω, to prop, Ep. Perf. ἐρηρέδαται, § 219, 8.
- ἐρείπω, Poet. and prose, to throw down, Ep. Plup. ἐέριπτο, § 219, 8.
- ἐριδαίνω, Ep. to fight, Aor. Mid. ἐριδήσασθαι.
- ἐρίζω, to fight, Ep. ἐρίζομαι, Perf. Mid. ἐήρισμαι, § 219, 8.
- ἐρύω, to wander, Ep. Aor. ἔρσαι, hurry away! § 223, 6.
- ἐρυθαίνω, Poet., to redden, Fut. ἐρυθήσω.
- ἐρύκω, to keep off, Ep. second Aor. Act. ἥρύκαον, ἐρύκαίειν, § 219, 7.
- ἐρύω and εἰρύω, Ion. and Ep., to draw, Fut. ἐρύσω (σσ) and Ep. ἐρύουσι; Aor. ἐρύσα (σσ) and εἰρύσα; Fut. Mid. ἐρύσομαι and Ep. ἐρύσθαι; Aor. ἐρίσάμην (σσ) and εἰρυσάμην; Perf. Pass. third Pers. Pl. εἰρύεται Il. ξ, 75, and Plup. εἰρυντο Il. σ, 69. εἰρύατο Il. ο, 654, (of ships drawn to land, ὦ long in the Arsis); Plup. Mid. εἰρυντο (φάσγανον, had drawn the sword, ὦ long in the Arsis); Od. χ, 90. Secondly the Mid. in Hom. and Poet. takes the sense to save, to shelter (from danger); in this sense there are the following forms, ἐρύσο, εἰρύτο and ἐρύτο, which are to be regarded as syncopated forms of the Impf. The sense, to guard, has two Mid. corresponding forms, (a) Ep. ἘΙΡΥΜΙ, Inf. εἰρύνεμαι Hes. Opp. 816; Mid. εἰρυνται to guard, instead of εἰρυνται, Inf. ἐρυνθαι, εἰρυνσθαι;—(b) Ep., Poet. and, though very rare Att. prose ῥύομαι, Inf. ῥύσθαι instead of ῥύεσθαι; Impf. third Pers. Sing. ἐριτο, was watched, Hesiod. Th. 304, third Pers. Pl. ῥύατ' instead of ἐρίοντο (were protected); Aor. ἐρήυσάμην and Ep. ῥύσάμην, but Il. ο, 29, ῥύσάμην.
- ἐρχομαι, to go, Ep. Perf. ἐήλλουθα, first Pers. Pl. ἐήλλουθμεν; Ep. Aor. ἤλθον.
- ἔχω, to have, Ep. Aor. ἔσχεθον, σχεθον and ἔσχον, § 162; Ep. Perf. ὄχουα; Ep. Plup. ἐπώχατο, they were closed, Il. μ, 340.
- ἔμμαι, to sit, ἔαται, ἔατο Ion. and εἵαται, εἵατο Ep., instead of ἤνται, ἤντο.
- ἡμύω, Ep., to sink, Perf. ὑπεμνήμυκε, to let the head sink, Il. χ, 491. This form has the Att. reduplication ἐμ-ἡμύκε, § 219, 8, and strengthened by ν, § 208, 5.
- θεῖρομαι, Ep., to warm one's self, Fut. θείρομαι, § 223, 6; Aor. ἐθίρη, Subj. θείρω.
- θηλέω, Ep. and Poet. to sprout, Fut. θηλήσω, etc.; Perf. τέθηλα (τεθῆλυα Ep., § 223, 13; second Aor. ἔθαλον.
- ΘΗΠΩ, Ep., to stun, Perf. τέθηπα; Plup. ἐτεθήπεια; second Aor. (from ΤΑΦΩ) ἔταφον.
- θνήσκω, to die, Perf. τέθνηκα, Pl. τέθνηκαμεν, etc., § 228.
- θρώσκω, Ep., Ion. and Poet., to spring, Aor. ἐθορον; Fut. θοροῦμαι, Ep. θορίομαι; Perf. τέθορα.
- ἰδρώω, Ion., to sweat, ἰδρώω, ἰδρώωντες, ἰδρώσα, ἰδρώην, § 137, Rem. 1.
- ἰήμι, to send, Ep. and Ion., Aor. ἔψα; Fut. ἦσω, but Od. σ, 265, ἀρίσει; in the Ep. and Ion. dialects, there are several forms from the theme ἴΩ, e. g. ἀνίει instead of ἀνίει Her., ξύνιον instead of ξύνιων Hom., ἐμετίετο and μεμετιμένος Herod., instead of μεθίετο, μεθαμιμένος.
- ἰκνέομαι, to come, Ep. Pres. ἴκω and Impf. ἴκον; Ep. Aor. ἴξον, § 223, 10, and ἴκτο, etc., § 227, B.
- ἸΑΜΙΜΙ instead of ἸΑΑ, to be merciful. Of the Act. only the Ep. Imp. ἰαθι, be merciful (in addresses to the gods) instead of ἰᾶθι, § 224, 6, as in Theoc. 15, 143, Subj. Ep. ἰήκησι; Plup. Opt. Ep. ἰήκοι; Mid. Poet. ἰάμαι, to appease.
- ἰσᾶμι, Dor., to know, ἰσῆς, ἰσᾶτι, ἰσᾶμεν, Part. ἰσᾶς.
- Καῖρυνμαι, Ep., instead of καιδυνμαι,

- § 169, Rem. 1, from the theme *ΚΑΔ*,
to excel, Perf. *κέκασμαι*; Plup. *ἐκέ-
κασμην*.
- καίω*, to burn, Ep. Aor. *ἔκησ*, Trag.
ἔκτα, Subj. *κήσομεν* instead of *-οιμεν*,
Opt. third Pers. Sing. *κήμ*, third
Pers. Pl. *κήμιν*, Inf. *κήμ* (in the
Odys. also *κῆται*, *κείομεν*, *κείαντες*);
Aor. Mid. *ἐκῆσθην*, *κῆσμενος* (in the
Odys. *κεῖσμενος*, *κείαντο*); second
Aor. Act. *ἐκάην*, I burned, Intrans.,
Inf. *καήμεναι*.
- καμῶ*, to weary one's self, Ep. *κεκμη-
ώς*, *-ῶτος*, *-ότος*, § 223, 13, Ep. se-
cond Aor. Subj. *κεκάμω*, § 219, 7.
- κίμαι*, to lie, in Hom. *κίονται*, as if
from *κίομαι*; Ep. and Ion. *κίεται*,
κίσθαι; second Pers. Sing. *κίσαι*
and *κῖται*, third Pers. Pl. *κίονται* and
Ep. *κίεται*, and Ion. *κείται*, Subj.
κίωμαι, third Pers. Sing. *κῖται*; Impf.
κίειτο and *κίαιτο* Ep., instead of
ἔκειτο; *κίσκετο*; Ep. Fut. *κίω*,
κείων, *κίων*, *κειέμεν*.
- κίρω*, to shear, Ep. *κέρσω*, *ἔκρσα*, § 223,
6, but *ἐκτεράμην*.
- κίλλω*, to drive, Ep. *ἔκισα*, § 223, 6.
- κίλομαι*, Ep. and Poet., to urge, Fut.
κλήσομαι, first Aor. *ἐκλήσάμην*;
second Aor. *ἐκκλόμην*, etc., § 223,
11.
- κινέω*, Ep., to sting, stimulo, Aor.
κίνσαι, § 223, 6.
- κεράννυμι*, to mix, Ep. *κεράω* (*κερῶν-
τας*) and *κεραίω*, (Imp. *κέραιε*), *κερνάω*
(*κερνάς*, Impf. *ἐκίρνα*) and *κίρνημι*
(Impf. *ἐκίρνη*, *κερνάς*); Ep. Mid. *κέ-
ρωνται* (as if from *κίραμαι*); Impf.
κερώοντο Ep., instead of *ἐκερῶντο*
from *κεράω*.
- κερδαίνω*, to gain, in Ion. and later writ-
ters *ἐκέρδησα*; *κερδήσεισθαι* and *κέρ-
δανόμεν* in Herod.
- κρύθω*, Ep., to conceal, Fut. *κρύσω*, Aor.
ἐκρύστα; Perf. *κέκρυθα*; second Aor.
ἐκῦθον, *κῖθον*, Subj. *κρύθω*, § 219,
7; Mid. only Pres. and Impf.
- κηδύνω*, to make anxious, in the Act. only
Ep. Fut. *κηθήσω*; Perf. *κέκηδα*, I
am anxious; Ep. Fut. *κεκαθήσομαι*
Il. 9, 353.
- κιδναμαι*, Ep. corresponding form of
σπειράννυμαι, to scatter, only Pres.
and Impf.
- κίυννυμαι*, Ep., instead of *κινέομαι*, to
stir one's self, to be moved, Pass. *κι-
νύμενος*.
- κιρνάω* and *κίρνημι*, Ep. correspond-
ing form of *κεράννυμι*, to mix, from
which comes the Part. *κερνάς*, Impf.
ἐκίρνα and *κίρνη*
- κίχάνω* and *κίχάνομαι*, Ep. and Poet.,
to reach, Aor. *ἔκίχον*, Fut. *κίχῶσομαι*,
not found elsewhere in the Att.
poets; but Ep. Impf. *ἐκίχων*, se-
cond Pers. *ἐκίχης* (from *ΚΙΧΕ-*);
second Aor. Subj. *κίχῶ* and *κίχέω*,
Opt. *κίχῃην*, Inf. *κίχῆναι*, Part. *κίχης*
and Mid. *κίχήμενος*; Aor. Mid. *ἐκί-
χῆσατο*.
- κίω*, Ep., to go, only Pres. and Impf.
The Part. *κίωρ* is accented like *ῖωρ*;
Aor. *μετεκίαθον*, § 162,
- κλάζω*, to sound, Ep. Perf. with the
sense of the Pres. *κέκλῃσα*, *κεκληγώς*,
Pl. *κεκλήγοντες* (as if from *κεκλήγω*);
Aor. *ἔκλαγον*.
- κλίω*, to shut, Ep. and Ion., *κλήϊω*, Aor.
ἐκλήϊσα (i), *κλήϊσαι*; Perf. Mid. or
Pass. *κεκλήϊμαι*, third Pers. Pl. *κε-
κλήϊσται* instead of *κεκλήσται*; Aor.
Pass. *ἐκλήϊσθην*; from the Ion. *κλήϊω*
come the forms often found in the Att.
writers, viz. *κλήω*, *ἐκλῃσα*, *κέκλῃμαι*.
- κλέω*, Ep., to celebrate, of which only
κλέμαι, Impf. *ἐκλέο* instead of *ἐκλίο*,
§ 220, 10.
- κλύω*, Ep., to hear, Imp. *κλύε*, *κλύετε*;
second Aor. Imp. *κλύθι*, *κλύτε* and
κέλῃθι, *κέλῃτε*, § 227, A, (e); the
Impf. *ἔκλυον* is used instead of the
Ind. Pres.
- κόπτω*, to strike, second Perf. *κέκοπα*
in Hom., instead of *κέκοφα*.
- κορέννυμι*, to satisfy, Ep. Fut. *κορέω*
and *κορέσω*, Perf. *κεκόρημαι*, to which
the Part. *κεκορηώς*, § 223, 13, in re-
spect to its meaning belongs.

κοτιέω and κοτιέομαι, Ep., *to be angry*, first Aor. Part. κοτιέσας; Perf. Part. κεκοτιήσας, § 223, 13; Mid. Fut. κοτιέσομαι (σσ); Aor. ἐκοτιεσάμην (σσ). κράζω, *to bawl*, Poet. Perf. κέραζα, κέραγμα, etc., § 228.

κραίνω, Ep. and Poet., *to complete*, Ion. commonly κραταίνω, Impf. ἐκραταίνον; Ep. Fut. κρανέω; Aor. ἐκρηγα and Ep. ἐκρήγα, Imp. κρήγον and Ep. κρήγον, Inf. κρήναι and Ep. κρήναι; Ep. Perf. Pass. κερράνται (Eur. κερράνται); Ep. Fut. Mid. κραινέομαι.

κτείνω, *to kill*, Ep. Fut. κτενέω (Ep. Part. κτανέοντα, κατακτανέουσιν and κατακτανέσθαι with the variable α); Aor. Ep. and Poet. ἐκτάνω; Ep. second Aor. Act. ἐκτῶ, etc., § 227, A, (a); first Aor. Pass. third Pers. Pl. ἐκταθεν Ep., instead of ἐκτάθησαν.

κρέω, rarely κίρω, Ep. and Poet., *to find, to reach*, Aor. ἐκρῶσα, § 223, 6, and more rare ἐκίρῶσα, Fut. κίρσω and more rare κνρίσω; Perf. κενύρηκα.

Λαγχάνω, *to partake*, Ion. Fut. λάξομαι; Ep. Aor. Subj. λελάχω, § 219, 7, Trans. *to make partaker* in the phrase θανόντα πυρός; Perf. λελόγχα Ep., instead of εἰληχα, Od. λ, 304. λελόγχασι.

ΛΑΖΤΜΑΙ = λάζομαι, *to take*, Ep. ἐλάζντο.

λαμβάνω, *to receive*, Ion. λάμφομαι, λελάβηκα, λελάμμαι, λαμφοθαι, ἐλάμφθην, λαμπτός; also Dor. λελάβηκα, but λελάμμαι, λελᾶσθαι; in Dramatists λέλημαι; Ep. Aor. λελαβέσθαι, § 219, 7.

λανθάνω, Ep. often λήθω, *to be hidden*; Ep. second Aor. Act. Subj. λελάθω and Mid. λελασθόμην, § 219, 7; Perf. Mid. λελύσμαι; in Theoc. λασθῆμεν = λησθῆναι instead of λαθίσθαι; ἐπιλήθω and ἐκλήθω, *to cause to forget*, Ep. Aor. ἐπέλησα; ἐκλέλαθον.

λάσκω, Ep. and Poet., Aor. ἔλασκον; Ep. Perf. λέληκα (Poet. λέλυκα and

ἐκλέλακα even in Demos.) with the sense of the Pres.; Ep. Pass. λελήκως, λελάκνυα, § 223, 13; Fut. λακήσομαι; first Aor. Poet. ἐλάκησα, Ep. Aor. Mid. λελάκοντο, § 219, 7.

ΛΙΧΝΩ, Ep., *to cause to lie down*, ἔλεξα, ἐλεξάμην, *I laid myself down, I lay, I rested*, Ep. Aor. ἐλέγμην, etc., § 227, B. λοίω, *to wash*, Ep. λοίω, λοτίω, Impf. ελούεον, ἐλόεον; Aor. Inf. λοίσσαι, Part. λοίσσας; second Aor. Act. ἔλοον, third Pers. Sing. λόε Od. π, 361, λόνον; Mid. Pres. Inf. λούσθαι and λούσθαι; Fut. Mid. λοέσσομαι; Aor. Mid. Inf. λοέσσασθαι; Part. λοέσσάμενος; Perf. Mid. or Pass. λέλοιμαι.

λύω, *to loose*, Ep. second Aor. Mid. λύτο, λύντο, § 227, A, (e); Ep. Plup. Opt. λελύτο, § 224, 3.

Μαίνομαι, *to rave*, (ἐμαίνα, *to make raving*, also Aor. ἔμνηα Arist.); second Perf. μέμνηα, *I am raving*, (Theoc. 10, 31, μεμάνημα).

μαίνομαι, Ep., *to seek*, Fut. μάσομαι (ἐπιμάσσειται); Aor. ἐμσάμην.

μανθάνω, *to learn*, Fut. in Theoc. μαθεῖμαι, like μαχοῖμαι.

μάρναμαι, Ep., *to fight*, only Pres. and Impf., like δύνομαι, but Opt. μαρνόμην Od. λ, 513.

μάχομαι, *to contend*, Ep. μαχέοντα, μαχεῖται, μαχείοιτο, μαχείοντα, Part. μαχιόμηνος and μαχιούμηνος; Ep. Fut. μαχήσομαι and μαχίσομαι; Aor. ἐμαχισάμην.

ΜΑΣΩ, Ep., *to strive*, Perf. with the sense of the Pres. in Sing. μέμωσα, comp. γέγονα with ΓΕΓΩΑ, μέμωτο, μέμωται, etc., § 228.

μίσσομαι, Poet., *to obtain*, Ep. ἔμωσι third Pers. Sing. Perf. (and Il. α, 278) third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. ἀμαρται, *it is determined*, § 123, 4.

μέλω, commonly Impers. μέλει, *it concerns*, Ep. Perf. μέμηλε, Part. μεμηλώς; Ep. Perf. Mid. μέμβηται and Plup. μέμβλετο instead of μεμνήληται, ἐμεμνήλητο, comp. βλώσκα.

μενοιάω, μενοίνεον, § 222, I, A, (2).

μηκῶμαι, to bleat, Ep. Perf. μέμηκα with the sense of the Pres., μεμῶ-
κῆα, § 223, 13; Aor. μᾶκῶν; from the
Perf. the Impf. ἐμέμηκον is formed.

μυαίνω, to slay, Ep. second Aor. μυάν-
θην, § 227, B.

μύγνυμι, to mix, Ep. Aor. μύκτο, § 227, B.
μυκῶμαι, to roar, Ep. μέμῆκα, ἐμῆκον.

Ναίω, Ep. and Poet., to dwell, first
Aor. ἔνασσα, I caused to dwell; Mid.
together with Aor. Pass. to set-
tle down; νάσσομαι, ἀπενασσάμην,
ἐνάσθην.

νεκίω, Ep., Poet. and Ion. to quarrel,
Fut. νεκίσσω; Aor. ἐνέκισα, § 223, 1.

νίσσομαι, Ep., to go, Fut. νίσσομαι (the
form νείσσομαι is rejected).

ὀδύσσομαι, Ep., Aor. ὠδυσάμην,
to be angry, ὀδυσσάμενος; Perf. ὀδώ-
δυσμαι with the sense of the Pres.,
§ 219, 8.

οἶδα, to know, § 228.

οἶομαι, to think; Ep. οἶω, οἶω, οἶομαι,
οἶμην, οἶοιτο; Aor. Mid. οἶσάμην;
Aor. Pass. οἶσθην, οἶσθεις.

ὀνομαι, Ep. and Ion., to blame, ὀνοσαι,
third Pers. Pl. ὀνοῦνται, Imp. ὀνοσο;
Impf. ὀνόμην, Opt. ὀνοίμην, ὀνοίτο;
Fut. ὀνόσομαι; Aor. ὠνόσαμην and
ὠνόσθην; Ep. οὔνεσθε Il. ω, 241, in-
stead of ὄνεσθε and this instead of
ὄνοσθε (comp. οὐλόμενος) from ὄΝ-;
Ep. Aor. Mid. ὠνατο.

ὀράω, to see, Ion. ὄρέω, Impf. ὠρεον;
Ep. second Pers. Sing. Pres. Mid.
ὄρῃαι, third Pers. Sing. Impf. ὄρητο;
Ion. Perf. ὄρωπα.

ὀΡΕΙΝΤΜΙ, from which Ep. ὀρεγ-
νύς, stretching out; ὀρέγω, to stretch;
Mid. to stretch one's self, to reach after,
Ep. Perf. Mid. ὀρώρεγμαι, third Pers.
Pl. ὀρωρέχεται, § 219, 8, Plup. third
Pers. Pl. ὀρωρέχато.

ὀρνύμι, Poet., to excite, Fut. ὄρσω,
Aor. ὠρσα, § 223, 6; Ep. Perf. In-
trans. ὄρωρα, § 219, 8, Subj. ὄρώρη,
Plup. ὄρώρει and ὠρώρει; Ep. Aor.
ὠρορεν; Mid. ὀρνύμαι, to lift one's
self up, Ep. Fut. ὀρέται, Aor. ὠρό-

μην; Ep. Aor. Mid. ὠρτο, etc., § 227,
B; Ep. Perf. ὀρώρεται, Subj. ὀρώ-
ρηται, § 219, 8.

ὀσφραίνομαι, to smell, Ion. Aor. Mid.
ὄσφρατο.

οὔταω, to wound, Ep. Aor. οὔτα, etc.,
§ 227, A, (a).

ὀφείλω, to owe, ought, must, Ion., Poet.
(except in the dramatic dialogues
of Att. writers) and in later prose
ὄφελον, -ες, -α, Ep. ὠφείλλον, ὄφειλλον
in forms which express a wish.

ὀφείλλω, Ep., to increase, only Pres.,
Impf. and Opt. Aor. ὀφέλλειν Od.
β, 334.

Πάλλω, to shake, Ep. second Aor. Act.
ἀμπεπαλῶν, § 207, 7, and 219, 7, and
second Aor. Mid. πάλτο, § 227, B.
πάσχω, to suffer, Ep. πεπαθύνη, as if
from πίπαθα; Ep. Perf. πίποσθε,
§ 228, Rem.

πατέομαι, Ion., to taste, to eat, Aor.
ἐπάσάμην; Perf. πέπασμαι.

πειθω, to persuade, Ep. second Aor.
Act. πέπιθον, Subj. πεπίθω, Opt.
πεπίθοιμι, Inf. πεπιθεῖν, Part. πεπι-
θόν, Imp. πέπιθε, § 219, 7; second
Aor. Mid. ἐπιθόμην, to trust, Opt.
πεπίθοιτο; from the second Aor.
come πιθήσω, to be obedient, πεπι-
θήσω, to be convinced, πιθήσας,
obedient; on ἐπιπιθμην and πίπισ-
θαι, see § 228.

πείλῶ, to draw near, Trag. πείλά-
θω, πλάθω, Fut. πείλσω, Poet.
commonly πείῶ; Ep. Aor. Pass.
ἐπείλσθην, Poet. Att. ἐπλάθην, Ep.
ἐπλήμην, etc., Att. ἐπλάμην, § 227,
A, (a); Ep. Perf. πεπλήμενος, Att.
πέπλωμαι.

πέρθω, Poet., to destroy, Fut. πέρσω;
first Aor. ἔπερσα, § 223, 6; second
Aor. ἐπαῖθον, § 223, 11; Ep. sec-
ond Aor. Mid. πέρθαι, § 227, B.

πίτομαι, to fly, second Aor. ἐπιτόμην,
etc., § 223, 11.

πνύθωμαι, Poet. instead of πυνθάνο-
μαι, Ep. second Aor. Mid. Opt. πε-
πύθοιτο; Perf. πέπυσμαι, § 223, 14.
πέφρον, ἐπεφρον, Ep. second Aor. Act.

of *ΦΕΝΩ*, to kill, § 219, 7, Pass. *πέφρων* with irregular accentuation; Ep. Perf. Pass. *πέφαται, πέφασθαι*; Fut. Perf. *πεφήσομαι*, (comp. *δεδίσομαι* from *δίδεμαι*).

πήγνυμι, to fix, Ep. Aor. *πήκτο, κατέπηκτο*, § 227, B.

πύλαμαι, Ep., corresponding form from *πείλω*, to draw near only Pres. and Impf.

πύμπλημι, to fill, Ep. Aor. Mid. *πλήτο*, etc., § 227, A, (a).

πίπτω, to fall, Ep. *πεπιτώ*, § 228.

πιτρώ and *πίτνημι*, Ep. corresponding form of *πεινῶνμι*, to spread out, from which come Impf. *πίτνα* instead of *ἐπίτνα*, and Pass. *πιτνάς*.

πλήσσω, to strike, Ep. second Aor. Act. *ἐπέπληγον, πέπληγον* and *πέπληγόμην*, § 219, 7.

πλώω, Ion., to sail, Ep. second Aor. Act. *ἔπλων*, etc., § 227, A, (d).

πνέω, to breathe, in Hom. Perf. *πίννυμαι*, § 223, Rem. 2, to be animated, intelligent; second Aor. Act. Imp. *ἄμπνευ*, second Aor. Mid. *ἄμπνυτο*, § 227, A, (e); Aor. Pass. *ἄμπνυνθῆ* instead of *ἄμπνύθῆ*, § 223, 12.

πτήσσω, to stoop down, Aor. *ἔπηξα*; second Aor. *καταπταχών*, Aeschyl. Eum. 247; Perf. *ἔπηχα*, Part. Ep. *πεπιτώ*, *ώτος*, § 223, 13; Ep. second Aor. *καταπτήτην*, § 227, A, (a).

ῥαίρω, to sprinkle, in Hom. *ῥέφαδάται*, § 220, Rem. 2.

ῥέζω, see *ῥέδω*.

ῥίγγω, Ep. and Poet., to shudder, Fut. *ῥιγήσω*; Aor. *ῥέριγχα*; Perf. Ep. *ῥέριγα*.

Σαώω, *σώω* and *σώω*, Epic, to save, (= *σώω*); from *σαώω*, Fut. *σαώσω*; Imp. Pres. Act. *σάω*, § 222, I, A, (4); third Pers. Sing. Impf. Mid. *σάου* instead of *ἐσάου* and *σάω*; Aor. *ἰσάωσα*; Fut. Mid. *σαώσομαι*, Aor. Pass. *ἰσαώθη*; from *σώω* Part. *σώοντες* and Impf. *σώεσκον*; from *σώω* Subj. Pres. *σώῃ, σῶῃς, σώωσι*.

σύνω, Poet., to move, Mid. to haste, Ep. Aor. *ἔσυνα* and *σύνεα, ἔσυνάμην* and *συνάμην*, § 223, 8; Perf. *ἔσυνυμαι*, § 223, 14; Plup. *ἔσυνυμην*; second Aor. Mid. *ἔσυνυμην*, etc., § 227, A, (e); Aor. Pass. *ἔσυνύθη*, Soph., *ἔξεισίθη*, Hom. — On the Ep. *σύνεται, συνύται*, etc., see § 229.

σπιδνυμαι, to scatter; Ep. corresponding form of *σπιδάννυμαι*, only Pres. and Impf.

στερίω, to rob, first Aor. Inf. *στερίσαι* Ep. instead of *στερίσσει*.

στιγίω, to fear, to hide, Ep. second Aor. *ἔστιγον*; first Aor. *ἔστιξα*, Trans., to make fearful.

ΤΑΙΩ, Ep. second Aor. *ιταγών*, seizing.

ΤΑΛΑΩ, to endure, Ep. Aor. *ἐτάλασα*, Subj. *ταλάσσω*; second Aor. *ἔταλα*, § 194, 4; Perf. *τέταλα*, *τέταλμεν*, § 228, Fut. *τήσομαι*.

τανύω, Poet., to stretch, Ep. *τάνυται*, § 229.

ταρύσσω, to disturb, Ep. second Perf. *τέτρηχα*, I am disturbed.

ΤΕΜΩ, to meet, Ep. Aor. *ἔτεμεν*, § 219, 7.

τέρνω, to delight, Ep. *ἐτέρφθη*, *ἐτέρπην*, *ἐτέρπην*, Subj. first Pers. Pl. *τερπείομεν*; second Aor. Mid. *τερπόμεην* and *τεταρπόμεην*, § 219, 7.

τείχω, Poet., to obtain, Fut. *τεύξω*; Aor. *ἔτευξα*, Perf. Ep. *τετεύχας*, having obtained; Fut. Mid. *τεύξομαι*; Aor. Mid. *τεύξομαι*; Perf. *τέτεγμαι*, § 223, 14, third Pers. Pl. Ep. *τετεύχεται*, Inf. *τεύχθαι*; Plup. *τέτεγμην*, third Pers. Pl. Ep. *ἔτετεύχαιτο*; Aor. Pass. *ἐτεύχθη*; Fut. Perf. *τετεύξομαι*; — Ep. Aor. *τετυκεῖν, τετύκοντο, τετυκίσθαι*, § 219, 7.

ΤΙΕΩ, Ep. Perf. Act. *τετιηώς, -ότος*, anxious, and Perf. Mid. *ἔτιημι*, second Pers. Dual *τετιησθον*, Part. *τετιημένος*.

τινύμαι, Ep. corresponding form of *τινέμαι*, to punish; in the Att. poetry with one *ν*, *τινυμαι*, § 185.

τμήγω, Ep. corresponding form of

- τμήνω*, to cut, first Aor. *τμήξας*; Aor. Pass. third Pers. Pl. *τμάγεν*.
- τρέφω*, to nourish, Ep. second Aor. *τρέφαρον*, I nourished, Perf. *τρέροφα*, Intrans.; Aor. Pass. *τρέράφην*, third Pers. Pl. *τρέραφεν*.
- φαίνω*, to show, Ep. *φαίνων*, enlightening; Ep. Aor. Pass. *ἐφανόθην*; Perf. Mid. or Pass. *πέφασμαι*, third Pers. Sing. *πέφανται*; Fut. *πεφήσομαι*; second Aor. *φάνισκεν*, II. λ. 64.
- πείδομαι*, to spare, Ep. second Aor. Mid. *πεφιδόμην*, *πεφιδόσθαι*, § 219, 7; from which comes *πεφιδήσομαι*.
- φέρω*, to carry, *φέρει* Ep. instead of *φέρειτε*, § 223; Ion. and Ep. forms are, Aor. *ἤνεκα*, *ἐνεῖκα*, etc., *ἤνεκαμην*; Perf. *ἐνήνευμαι*; Aor. Pass. *ἤνεχθην*; — Ep. second Aor. Imp. *οἶσε*, Inf. *οἶσμεν*, § 223, 10; first Aor. *ἀνῶσαι*, Herod. 1, 157. Comp. 6, 66. *ἀνώστος* instead of *ἀνόστος*.
- φυύγω*, to flee, Ep. *πεφυγμένος*, escaped, § 223, 14.
- φθάνω*, to come before, Ep. *φθάμενος*, § 227, A, (a).
- φθείρω*, to destroy, Ion. Fut. *διαφθάρησμαι* instead of *φθαρήσομαι*; Aor. *διαφθέρσαι*, § 223, 6.
- φθίνω*, consume, and Ep. *φθίω*, to consume, and commonly to perish, (Ep. first Pers. long), Fut. *φθίσω*; Aor. *ἔφθισα*; Mid. *ἰ pass away*, Fut. *φθίσομαι*; Perf. *ἔφθιμαι*; Plup. *ἐφθίμην*; Ep. Aor. *ἐφθίμην*, etc., § 227, A, (c); Ep. Aor. Pass. third Pers. Pl. *ἀπέφθιδεν*.
- φιλέω*, to love, Ep. Aor. *ἐφιλάμην* (*φιλῶνται*, *φίλοι*).
- φράζω*, to speak, Ep. Aor. *πέφραδον*, § 219, 7.
- φύρω*, to knead, Ep. and Poet. *φύρσω*, etc., § 223, 6.
- φύω*, to produce, Perf. *πέφυκα*, Ep. third Pers. Pl. *πεφύσσι*, Part. *πεφυῶτας*, *πεφυῶτα*, § 223, 13; Impf. Ep. *ἐπέφυκον*.
- Χάζομαι*, Ep. to yield, Aor. Mid. *κεκάδοντο*, § 219, 7; Aor. Act. *κίκαδον* and Fut. *κεκαδήσω*, Trans. to rob.
- χαίρω*, to rejoice, Ep. Fut. *κεχαρήσω*, *κεχαρήσομαι*; first Aor. Mid. *χήρατο*; second Aor. *κεχάροντο*, *κεχύροιτο*, § 219, 7; *κεχαρηώς*, § 223, 13; Perf. *κεχαρμένος*, Eur.; verbal Adj. *χαριός*.
- χαρδάρω*, Ep., to hold, to receive, Aor. *ἔχαδον*; Perf. with the sense of the Pres. *κίχανδα*; Fut. *χέισομαι*, comp. *ἔπαδον*, *πέισομαι*.
- χέω*, to pour, Ep. Fut. *χέωω*; Aor. *ἔχευα*; second Aor. Mid. *χύετο*, *χύμενος*, § 227, A, (e).

CHAPTER III.

FORMATION OF WORDS.

§ 231. Radical words.—Stems.—Derivatives. (324.)

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves undervived, are called radical words (*vocabula primitiva*). A radical word has two parts, the root and the inflection-ending, e. g. *τρέφω*—*ω*, *φρέω*—*ω*, *λέγω*—*ω*.

3. All radical words are either verbs or pronouns. The roots, i. e. the letters, the articulated sounds, which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, roots are not always pure, but often appear in a strengthened form, e. g. δάκ-ν-ω, ἰκ-νέ-ομαι, αὐξ-άν-ω, τρ(γ)χ-άν-ω, ἄλ-ισκ-ομαι, πι-πρᾶ-σκα. Comp. §§ 139, and 157, 1. Yet, these strengthened forms extend only to the Pres. and Impf.

4. Those words, (*vocabula derivata*) which are derived from radical words, are,

(a) either Stems, i. e. such words as are formed from radical words by substituting, in the place of the inflection-ending of the radical verb, a declension-ending either of a substantive or adjective; this declension-ending is designed merely to give the general meaning of the verb to the substantive or adjective, but it does not indicate the precise nature of the idea expressed by the substantive, e. g. the idea of persons, things, the abstract, or the precise nature of the idea expressed by the adjective; here belong several endings of the third Dec., e. g. -ς, the mark for the gender (ὁ γίψ, ἡ ὤψ, ὁ βήξ, ἡ πτύξ, ἡ ναῦ-ς, ὁ ἡ βοῦ-ς, ὁ ἡ παῖ-ς, instead of παῖδ-ς; in many words the ς is omitted, see § 52, 1); the endings -ις (ἡ σπᾶν-ις, *want*, ἡ ἑλπ-ις) and -υς (ὁ σιᾶχ-υς, ἡ ισχ-ύς); also the endings of the first and second declensions, e. g. -η, -α, -ος, -ον (*νίκ-η*, *λίπ-η*, *ῥῆ-α*, *πλοῦτ-ος*, *νόσ-ος*, *ῥόδ-ον*); finally several adjective-endings, e. g. -ος, -η, -ον (*φθλ-ος*, -η, -ον), -ίς, -εία, -ύ (*γλυκ-ίς*, -εία, -ύ), etc.;

(b) or Derivatives, i. e. such words as are partly formed from radical words, partly from stems, by assuming a particular derivation-syllable with a particular signification, e. g. χρυσ-ό-ω, *to gild*, ῥη-τώφ, *orator*, γραφ-αίς, *skilled in painting*.

5. The root is often lengthened in the derivative word, § 16, 3, e. g. λήθ-η from λᾶθ-εῖν, χήν from χαν-εῖν; or it requires the vowel of variation, § 16, 6, e. g. τρέφ-ω, τροφ-ή, τροφ-ός, τροφ-ιμος, τραφ-ερός. There may be, also, a strengthening of the consonant, §§ 139, 1, and 157, sq.; or a doubling of the final consonant λ, e. g. κάλλος from καλός; some stems also take a reduplication, e. g. ὀπ-ωπ-ή, ἰδ-ωδ-ή, ἄγ-ωγ-ός, Σί-σιτφ-ος from ΣΕΦ-Ω, comp. σμφ-ός. Finally, still other changes are made in the root, as has been seen § 16.

6. The change of ε into ο (seldom into α) and of ει into οι, § 16, 6, requires special attention. It occurs, (a) in oxytones of the first Dec. in ἡ and αἱ of more than one syllable, e. g. τροφ-ή, *nourishment*, from τρέφ-ω, μόν-ή, *a remaining*, from μέν-ω, φορ-ά, *a carrying*, from φέρ-ω, ἄλοιφ-ή, *salve*, from ἀλείφ-ω;—(b) in dissyllabic barytones of the second Dec., which denotes a result of an action, e. g. λόγος, *word*, from λέγ-ω, φόν-ος, *murder*, from ΦΕΥ-Ω, comp. ἔπεφνον, νόμος, *a law*, from νέμ-ω;—(c) in dissyllabic oxy-

toned substantives of the second Dec., in *-μός*, which, for the most part, denote an active object and often have a substantive meaning, e. g. *πλοχμός*, *plait of hair*, from *πλέκ-ω*, *στολμός*, *garment*, from *σιέλλ-ω*; *πομπός*, *attendant*, from *πέμπ-ω*, *σοφός*, *wise*, from *ΣΕΦ-Ω*, *σάπιο*, *τροφός*, *nourishing*, *nourisher*, from *τρέφ-ω*; — (d) in monosyllabic substantives of the third Dec., e. g. *φλόξ*, *flame*, from *φλέγ-ω*; *δόρυ*, *antelope*, from *δέρυ-ομαι*; — (e) in oxytoned substantives in *-εύς* and Adjectives in *-άς*, which, however, have sometimes a substantive sense, e. g. *τροφεύς*, *nourisher*, from *τρέφ-ω*, *σκορπιάς*, *scattered*, from *σπερ-εῖν*, *λογιάς*, *chosen*, from *λέγ-ω*, *δρομάς*, *running*, from *ΔΡΕΜ-Ω*, comp. *δραμ-εῖν*; — (f) in all derivatives of the forms mentioned, e. g. in substantives in *-αμος*, adjectives in *-ιμος*, verbs in *-άω*, *-έω*, *-όω*, *-είω*, *-ίζω*, e. g. *πλόκ-αμος*; *τροφ-ιμος*; *φθον-έω*, from *φθόν-ος*, *δωμ-άω*, (from *δόμ-ος*, and this from *δέμ-ω*), etc.

REMARK. The change of *ε* into *α*, comp. § 16, 6, is found only in a few old poetic derivatives, e. g. *τραφ-ερός*,

A. DERIVATION.

§ 232. I. *Verbs*.

(395.)

1. All derivative verbs end in *-άω*, *-ίω*, *-ύω*, *-όω*, *-έω*, *-εῖω*, *-ίζω*, *-όζω*, *ύζω*; *-αίνω*, *-ύνω*, *-αίρω*, *-είρω*. All these verbs must be considered as denominative, i. e. as derivatives from substantives or adjectives; for although the stem-substantive for several verbs of this kind is not in use, yet the analogy of the others requires that the stem of these also should be assumed. Many of these derivative verbs, especially many in *-έω* and *-άω*, take the place of roots which are not in use, e. g. *φιλέω*, *τιμάω*. — On the formation and signification of these, the following things are to be noted:

(a) Verbs in *-άω* and *-ίζω*, which are mostly derived from substantives of the first Dec., and those in *-ίζω* which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. *τολμαίω*, *to be bold*, from *τόλμα*, *boldness*, *χολάω*, *to be angry*, from *χολή*, *gall*, *γοαίω*, *to weep*, from *γόος*; *δικάζω*, *to judge*, from *δικη*; *ἐλπίζω*, *to hope*, from *ἐλπίς*, *ὀρίζω*, *to limit*, from *ὄρος*, *αἰτίζω*, *to beg*, from *αἷτης*, *beggar*; — Verbs in *-εῖω* and *-ίω* formed from proper names, express the *striving to be similar to single individuals, or to whole nations, in custom, nature, language, sentiment*. Such verbs are called *Imitative verbs*, e. g. *δωριάζω*, *to be a Dorian*, i. e. *to speak or think as a Dorian*, *ἑλληνίζω*, *to personate the custom or language of a Greek*, *μηδίζω*, *to be a Mede in sentiment*.

REMARK I. Verbs in *-ίζω* often signify the *making something into that which the root denotes*. See (c).

REM. 2. Verbs in *-όζω* and *-ίζω* are very rare, e. g. *ἀρμόζω*, to *fit*, *ἱερίζω*, to *creep*.—By the ending *-άζω* also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called Frequentative and Intensive verbs, e. g. *φιπιτύζω*, jacto, from *φίπτω*, jacio, *στενάζω*, to *sigh much and deeply*, from *σιένω*, to *sigh*, *εἰκάζω*, properly, to *compare on all sides*, hence, to *conjecture*.

(b) Verbs in *-ίω* and *-εύω* are derived from substantives and adjectives of all declensions, and commonly express the *intransitive idea of the primitive*, for the most part, *the being in a condition*, or the exercise of agency, but they are sometimes transitive also. When the stem ends in *-ης*, *-ες*, which is the case, e. g. in adjectives in *-ης*, *-ες*, this *-ης* is omitted, and when it ends in *-εῦ*, this *-εῦ* is omitted, when the syllable *εῦ* is appended, e. g. *φιλίω*, to be a friend, to love, from *φίλος*, *ἀτυχίω*, to be unfortunate, from *ἀτυχής*, stem *ἀτυχής*, *εὐδαιμονέω*, to be prosperous, from *εὐδαιμων*, stem *εὐδαιμων*, *ἀγορεύω*, to speak in public, from *ἀγορά*, market, *βασιλεύω*, to be a king, from *βασιλεύς*.

(c) Verbs in *-όω*, which are mostly derived from substantives and adjectives of the second Dec., those in *-αίρω*, which are commonly derived from adjectives, more rarely from substantives, and those in *-ύρω*, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in *-ίζω*, see Rem. 1, e. g. *χρυσόω*, to gild, from *χρυσός*, *ἁγνίζω*, to make pure, from *ἅγνός*, *πλουτιζω*, to make rich, to enrich, from *πλούτος*, *λευκαίνω*, to make white, from *λευκός*, *βαρύνω*, to burden, from *βαρὺς*.

REM. 3. From the Fut. of several verbs, are formed verbs in *-σίσω*, which denote a desire for that which the primitive word signifies; these are called Desiderative verbs, e. g. *γέλασιω*, to desire to laugh, from *γέλαω*, to laugh, *πολεμιστίω*, to desire to engage in war, from *πολεμίζω*, *παραδωσίσω*, to be inclined to surrender.

§ 233. II. Substantives.

(386, 387.)

Substantives are derived,

1. From verbs and substantives, and express,

a. A concrete idea, i. e. the idea of an active person:

(α) With the endings *-εύς* (Gen. *-έως*) for the Masc., *-ειᾶ* or *-ισσα* for the Fem.; *-της* (Gen. *-ου*) mostly Paroxytones, *-τήρ* and *-τωρ* Paroxytones, for the Masc., *-τρια* Proparoxytones, *-τρις*, *-τις* and *-ις* (Gen. *-ίδος*), *-τεία* Proparoxytone, for the Fem.; *-ων* for the Masc., *-ανᾶ* for the Fem.; *-ως* for the Masc., *-ώς* and *-ώνη* for the Fem., e. g. *ἱερεῖς*, priest, Fem. *ἱέρεια*, from *ἱερός*; *αἰλήτης* and *-ήρ*, flute-player, Fem. *αἰλήτρια*, *αἰλητής*, from *αἰλέω*; *σωτήρ*, deliverer, *σώτρια*, from *σώζω*; *πολίτης*, citizen, *πολίτις* from *πόλις*; *ῥήτωρ*, orator, from *ῥέω*; *θεράπων*, servant, *θεράπεινα*, from *θεράω*.

(β) With the ending -ός (Gen. -ού), seldom, and only from verbs with the vowel of variation, § 231, 6, (c), e. g. *πομπός*, *attendant*, from *πέμπω*, ὁ ἡ *τροφός*, *nourisher*, *nurse*, from *τρέφω*, *ἄρωγός*, *an ally*, from *ἀρήγω*.

b. They express the abstract idea of what is signified by the primitive :

(a) From verbs,

(α) with the endings -σις (Gen. -σεως) and -σία, substantives which denote the active idea of the verb, e. g. *πράξις*, *actio*, *an acting*, from *πράττω*;

(β) with the ending -μός (Gen. -ού) such as denote the intransitive idea of the verb, e. g. *ὀδυρμός*, *weeping*, from *ὀδύρομαι*;

(γ) with the ending -μα, such as denote the effect of what is signified by the transitive action, e. g. *πράγμα*, *something done*, *μνημα*, *monumentum*, *something which reminds*;

(δ) with the endings -μη, -η, -α, (all for the most part Oxytones), and (from verbs in -έω), -σία, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, *a cutting*, from *τέμνω*, *ᾠδή*, *song*, from *ᾠεῖω*, *φθορά*, *παιδεία*;

(ε) with the endings -σις (Gen. -ου), -τος (Gen. -του) and -ος (Gen. -ους), such as denote partly, and indeed generally, an intransitive relation, partly also a transitive, and partly the effect of that relation, e. g. *λόγος*, *word*, from *λέγω*, *κακυτός*, *lamentation*, *τὸ κηδος*, *care*.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense),

(α) with the endings -λία, from adjectives in -ος, and some in the third Dec., e. g. *σοφία*, *wisdom*, from *σοφός*, *εὐδαιμονία*, *happiness*, from *εὐδαίμων*, Gen. -ον-ος;

(β) -ια (Proparoxytones) from adjectives in -ης and -ους, whose stem ends in ι and ο, with which the ι of the ending coalesces and forms ει and οι, thus -τια, -οια, e. g. *ἀλήθεια*, *truth*, from *ἀληθής*, Gen. -ε-ος, *εὐνοία*, *benevolence*, from *εὖνοος*, Gen. *εὖνο-ος*;

(γ) -σύνη from adjectives in -ων (Gen. -ονος) and -ος, e. g. *σωφροσύνη*, *modesty*, from *σώφρων*, Gen. -ον-ος, *δικαιοσύνη*, *justice*, from *δίκαιος*;

(δ) -της, Gen. -τητος (commonly Paroxytones) from adjectives in -ος and -υς, e. g. *ἰσότης*, Gen. -ότητος, *equality*, from *ἴσος*, *παχύτης*, *thickness*, from *παχύς*;

(ε) -σις, Gen. -εσις = -ους, from adjectives in -υς and -ης, and such as form the Comparative and Superlative in -ίων and -ιστος, e. g. *τάχος*, *τό*, Gen. *τάχους*, *swiftness*, from *ταχύς*, *ψεῦδος*, *τό*, Gen. *-ους*, *falsehood*, from *ψευδής*, *ἀισχος*, *τό*, *baseness*, from *αἰσχρός*, *αἰσχίων*;

(ζ) -άς -άδος, only in abstract numeral substantives, e. g. *ἡ μονάς*, *unity*, *δινάς*, *duality*, *τριάς*, *a triad*.

REMARK 1. In abstracts in -τία, which express both a transitive and in-

transitive relation, from compounds in *-τος* and *-της*, Gen. *-ου*, the *τ* is commonly changed into *σ*, e. g. *ἀθλοθυσία* and *-σία* (*ἀθλοθύτης*), *ἀθανασία* (*ἀθάνατος*), *ἀκαθαρσία*, *ὄξυβλεψία*, etc. Comp. § 17, 6.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings *-εῖα* and *-οῖα*, e. g. *ἀναιδεία*, *προνοῖα*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:

(a) Gentile nouns, i. e. the names of persons derived from their country, in *-εὺς*, (Fem. *-ις*, *-ιδος*), *-ίτης*, (Fem. *-ίτις*), *-αίτης*, (Fem. *-αίτις*), *-ήτης*, *-ώτης*, e. g. *Δωριεὺς*, *Δωρίς*, *Συβαρίτης*, *-ίτις*, *Σπαρτιάτης*, etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings *-ίδης*, Fem. *-ίς*, Gen. *-ίδος*; also *-ιάδης*;^{*} but substantives of the first Dec. in *-ης* and *-ας*, and many of the second and third Dec. whose stem ends in *ι*, and some others, have *-άδης*, Fem. *-άς*, Gen. *-άδος*, e. g. *Πριάμ-ίδης*, Fem. *Πριάμ-ίς* from *Πρίαμ-ος*, *Πηλεΐδης* from *Πηλεΐς*, Gen. *Πηλέ-ος*, *Κικροπίδης* from *Κίκροψ*, Gen. *-οπ-ος*, *Πανθόιδης* from *Πάνθοος*, *-ους*; *Τιλαμων-ιάδης* from *Τιλαμῶν*, *Αἰνιάδης* from *Αἰνίας*, *Θεστιάδης*, Fem. *Θεστι-άς* from *Θέστιος*.

(c) Diminutives (*ἱποκοριστικά*), frequently with the accompanying idea of contempt, with the endings *-ιον* which is the most usual, *-άριον* (*-άριον*) and *-ύλλιον*, *-υλλίς*, *-ύριον*, *-ύριον* (*-άριον*) which belong mostly to the language of the common people and to comedy;—*-ίς*, (Gen. *-ίδος* and *-ιδος*), *-ίδιον* formed from *-ίς*;—*-ίσκος*, *-ίσκη* (*-ίσκιον*, *-ίχνη*, *-ίχνιον*);—*-ιδεὺς*, (but only of the young of animals), e. g. *μειράσιον*, *young*, from *μείραξ*, *-ακ-ος*, *παιδ-ιον*, a *little child*, from *παῖς*, *παιδ-ός*;—*παιδ-άριον*;—*-άσιον* instead of *-άριον* only in *κοράσιον* (from *κόρα*, *young woman*) because *ρ* precedes; *μειρακ-ύλλιον*, *ἀκανθ-ύλλίς* from *ἀκανθα*, *thorn*, *νησ-ίδριον*, *islet*, *ζωῦ-φιον*, *little animal*, *χρυσ-άριον* from *χρυσός*;—*πινακ-ίς*, *little tablet*, from *πίναξ*, *ἄμαξις*, *little wagon*; *νησ-ίδιον*, *islet*, from *νησος*, *κρεάδιον* instead of *-άδιον* from *κρέας*, *οἰκίδιον* instead of *οἰκίδιον* from *οἰκία*;—*νεανί-σκος*, *νεανί-σκη* from *νεανίας*;—*-ίσκιον* seldom, e. g. *κοτυλίσκιον* from *κοτύλη*;—*-ίχνη*, *-ίχνιον* only in *πολίχνη*, *πολίχνιον* from *πόλις*, *κλιχνη*, *κλιχνιον* from *κλίλιξ*;—*λαγ-ιδεὺς*, *young hare*, from *λαγώς*, *ἀετ-ιδεὺς*, *young eagle*, from *ἀετός*.

(d) Designations of place, with the endings *-ιον* (in connection with the preceding vowels *-αιον*, *-ειον*, *-ῶον*) and *-ειον*, which denote the abode of the person designated by the primitive word, or a place consecrated to a Divinity or hero;—*-ών* (Gen. *-ῶος*), seldom *-εών*, and *-ωνία*, which

* This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables, thus, *Πηλεΐδης*.—T_h.

denote the residence of persons or a place filled with plants, e. g. *ἐργαστήριον*, *workshop*, from *ἐργαστήρ*, and so others in *-τήριον* from *-τήρ* or *-της*; sometimes also this ending is used with reference to vessels, e. g. *ποτήριον*, *drinking vessel*; *κουρείον*, *barber's shop*, from *κουρεύς*, *-έ-ως*, several in *-ιον* (*-ειον*) have another signification, e. g. *τροφεῖον*, *wages of a nurse*, from *τροφεύς*; *Θησεῖον* from *Θησεύς*, *-έ-ως*, *Ἀθήναιον*, *Μουσεῖον*;—*ἀνδρῶν* and *γυναικῶν*, *apartments for men and women*, *ἵππῶν*, *stable for horses*, *ῥοδῶν* and *ῥοδωνιά*, *hedge of roses*, *περιστεριῶν* and *περιστρῶν*, *dove-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings *-τερον* and *-τρα*, e. g. *ξύστρα*, *curry-comb*, *διδασκτρον*, *tuition-money*, *λουτρον*, *water for washing*, *λουτρόν*, *bath*; also to designate place, e. g. *ὀρχήστρα*, *dancing-room*, instead of the ending *-τήριον*.

§ 234. III. *Adjectives*.

(328—330.)

1. From verbs are derived adjectives with the following endings:

(a) With the ending *-ος*, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive or passive idea of the verb from which they are derived, e. g. *φάνος*, *brilliant*, from *φαίνω*, *λοιπός*, *the remainder*; the verb-stem of many is not in use, e. g. *κακός*.

(b) With the endings *-ικός*, *-ή*, *-όν* and *-ιμος*, *-ον*, *-ιμος*, *-η*, *-ον* or *-σιμος*, *-ον*, which denote *ability*, *fitness*, *aptness*. Of these, those in *-ικός* have a transitive signification, those in *-ιμος* both a transitive and passive, e. g. *γραφ-ικός*, *fit or able to paint*, *τρόφ-ιμος*, *nutritive*, *ία-σιμος*, *curable*.

(c) With the endings *-νός*, *-ή*, *-όν* with an intransitive or passive signification, e. g. *δει-νός*, *frightful*, (*ΔΕΙΩ*), *σεμ-νός*, *honored, honorable*, (*σέβομαι*), *στυγ-νός*, *hated, hateful*, (*ΣΤΥΓΩ*), *ποθαινός* (*ποθίω*), *desired*.

(d) With the ending *-λός* with a transitive signification, *-ωλός*, *-ή*, *-όν* and (from verbs in *-άω*) *-ηλός*, *-ή*, *-όν* with a transitive and intransitive signification, e. g. *δει-λός*, *timid*, *ἐκπαγ-λος* (instead of *ἐκπαιγλός* from *ἐκπλήσσω*), *frightful*, *φειδ-ωλός*, *sparing*, *σιγ-ηλός*, *silent*, *ἀπατηλός*, *deceitful*.

(e) With the endings *-ᾶρός*, *-ά*, *-όν* (from verbs in *-άω* and *-αίνω*) with an intransitive signification, e. g. *χαλᾶρός*, *slack*, *μυῖρός*, *stained*.

(f) With the endings *-μων*, *-μον* (Gen. *-ονος*) with an intransitive signification, e. g. *μνή-μων*, *memor*, (*ΜΝΑΣΩ*), *νοήμων*, *intelligent*, (*νοέω*).

(g) With the endings *-ης*, *-ες* (Gen. *-εος*), e. g. *πλήρης*, *plenus*.

(h) With the ending *-άς* (Gen. *-άδος*), with a transitive, intransitive or passive signification, e. g. *φορ-άς*, *bearing*, (*φέρω*), *δρομάς*, *running*, (*ΔΡΕΜΩ*), *λογάς*, *chosen*, (*λέγω*).

(i) With the endings *-τός*, *-τή*, *-τόν* and *-τεος*, *-τέα*, *-τέον* verbal adjectives; those in *-τός* denote either a completed action as the

Perf. Pass. Part., e. g. *λεχ-τός* from *λέγω*, *dictus*; or the idea of possibility, which is their usual signification, e. g. *ώρα-τός*, *visible*. In their formation most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τός
τιμά-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φώρα-ται	φωρα-τός
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χυ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τός
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στειλ-λ-ω	ἔ-σταλ-ται	σταλ-τός
τίβν-ω (ΤΑ-Ω)	τέ-τα-ται	τα-τός
δί-δω-μι (ΔΟ-Ω)	δέ-δο-ται	δο-τός, -τός

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus a considerable number followed, for example, the form of the first Aor. Pass., e. g. *αἰρέ-ω*, *ἡρέ-θην*, *αἰρε-τός*; *παύ-ω*, *ἐ-παύ-σ-θην*, *παυ-σ-τός, -τός*; *χρά-ομαι*, *ἐ-χρή-σ-θην*, *χρη-σ-τός, -τός*; *στρέφ-ω*, *ἐ-στρέφ-θην*, *στρεπ-τός*; *τρέπ-ω*, *ἐ-τρέφ-θην*, *τρεπ-τός*; *τρέφ-ω*, *ἐ-θρέφ-θην*, *θρεπ-τός*; *ἵ-στη-μι*, *ἑστα-θην*, *στα-τός, -τός*; *ἐπαινέ-ω*, *ἐπηνέ-θην*, *ἐπαινε-τός*;—some the form of the second Aor. Act., e. g. *ἔχω*, *ἔ-σχε-τον*, *σχε-τός*; *αἰνέω*, *εἰλε-τον*, *ἰλε-τός*; *ἵημι*, *ἔ-τον* (commonly *εἶον*), *ἄφ-ε-τός*, *ἐν-ε-τός*; *τίθημι*, *ἔ-θε-τον*, *θε-τός, -τός*;—some the form of the Pres. Act., e. g. *μένω*, *μέν-τον*, *μενε-τός, -τός*; *εἶμι*, *ἔ-τον*, *ἰ-τός*; so *ἄπ-εὔχε-τος* from *ἔΤΥΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύνω-μαι*); *φημι*, *φα-τόν*, *φα-τός*.

2. Adjectives are formed from substantives and adjectives;

By the ending *-ιος* (in connection with the preceding vowel of the stem *-αιος, -ειος, -οιος, -υιος, -υιος*), and *-ικός*, (when *υ* precedes, *κός*, and when *ι*, *-ακός*). These adjectives have a very general signification. They frequently indicate the mode by which the agency denoted by the adjective is expressed, often also, and very generally, that which proceeds from an object and is connected with it, e. g. *οὐράν-ιος*, *pertaining to heaven*, *καθαρός*, *cleanly*, but *καθαρός*, *clean*, *λευθέριος*, *liberalis*, but *ἐλευθέρος*, *liber*; *ἀγοραῖος*, *belonging to the market place*, (*ἀγορά*), *θέρειος*, *summer-like*, (*θέρους, -εος*), *αἰδοῖος* (*αἰδώς, -ός*), *ἡρώς* and *ἡρώς*; *τριπύχιος*; *δοιλικός*; *θηλυκός*, *μυνηκός*.

REM. 2. In several words, the ending *-σιος*, § 17, 6, is used instead of *-τιος*, e. g. *φιλοτίσιος* (*φιλότις, -ητος*), *ἐκούσιος* (*ἐκών, -όντος*).

3. Adjectives are formed from substantives alone,

(a) With the ending *-εῖος* (mostly Paroxytones), which are formed from names of persons, especially from proper names, but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρείος*, *γυναικεῖος*, *ἐν-θράπειος*, *Ὀμήρειος*.

(b) With the endings $-εος = -οῦς$ and $-ιτος$, which denote the material of which anything is made, like the English ending *-en*, e. g. χρύσ-εος = χρυσαῖς, *golden*, χάλκεος = χαλκοῖς, *brazen*, ξύλ-ινος, *wooden*, σκίτινος, *made of leather, leathern*.

(c) With the ending $-ιτός$, seldom $-ινός$, derived from substantives. These express certain relations of time, in some cases, also, an abundance or fullness, e. g. ἑσπερ-ινός, *vespertinus*, χθες-ινός, *hesternus*; ὄρεινός, *mountainous*, (ὄρος, Gen. $-ε-ος$).

(d) With the endings $-σις$, Gen. $-εντος$, always preceded by a vowel, viz. η from words of the first Dec., and $ο$ from others; $-ρός$, $-ερός$, $-ηρός$, $-αίος$, which denote fullness or abundance, e. g. ὕλη-εις, *woody*, πυρό-εις, *fiery*; αἰσχ-ρός, *base*; νοσ-ερός, and νοσ-ηρός, *morbid, sick*; ῥωμ-αλός, *strong*. Exceptions to those in $-εις$, are δεινότης from δεινόν, χαρις from χάρις.

(e) With the ending $-ήριος$ with the transitive sense of verbal substantives in $-ηρ$ and $-ης$, e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending $-ώδης$, Neut. $-ῶδες$ (formed from $-ο-ειδής$ from $-αἶδος$, *form, quality*). These adjectives denote a quality or resemblance, but often also a fullness or abundance, e. g. φλογώδης, *resembling flame*, ποιώδης, *abounding in grass*.

(g) With the endings $-ιος$ (Fem. $-ια$), $-ικός$, $-ιτικός$ (Fem. $-ική$, $-ική$), $-ηνός$ (Fem. $-ηνή$), and when $ι$ or $ρ$ precedes, $-ῖνός$ (Fem. $-ῖνή$), $-ιτιος$ (Fem. $-ιτιη$), Gentile adjectives, which are also frequently used as substantives, but particularly, adjectives in $-ηνός$, $-ανός$ and $-ίνος$, which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ-ιος, $-ια$, Ἀθηναῖος, $-αία$, Χίος instead of $-ίος$ from Χίος, Ἀργεῖος from Ἀρ-γος, $-ε-ος$; Λακεδαιμον-ικός; Κυζικ-ηνός, $-ηνή$ (Κύζικος), Σαρδι-ανός, $-ανή$ (Σάρδεις, Ion. Gen. $-ι-ων$), Ἀγκυρανός (Ἀγκυρα), Ταραντ-ίνος, $-ινη$ (Τάρας, $-αντ-ος$).

§ 235. IV. *Adverbs*.

(331.)

1. Adverbs are formed from verbs:

With the endings $-δην$ or, when the radical word has the variation $ο$, $-άδην$, which denote manner, e. g. κρύβδην, *secretly*, (κρίπτω), γράβδην, *scribendo*, (γράφω), σπορ-άδην, *sparsim*.

2. From verbs and substantives:

With the ending $-δόν$ or $-αδόν$, $-ηδόν$, mostly from substantives. These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀναφανδόν, *aperte*, διακριδόν, *distinctly*, βοτρυδόν, *grape-like, in clusters*, (βότρυς), ἰλαδόν, *caterbatim*, ἀγελδόν, *gregatim*, κυνηδόν, *like a dog*.

3. From substantives, pronouns and adverbs, adverbs are formed to denote

the three relations of place, viz., *whence*, *whither* and *where*, by the endings $-\theta\epsilon\nu$, $-\delta\epsilon$ ($-\sigma\epsilon$) and $-\theta\iota$, e. g. οὐρανό-θεν , *from heaven*, οὐρανόν-δε , *into or to heaven*, οὐρανό-θι *in heaven*, ἄλλο-θεν , *aliunde*, ἄλλο-σε , *alio*, ἄλλο-θι , *alibi*.

REMARK 1. Words of the first Dec. retain their α or η before $-\theta\epsilon\nu$; those of the second, their σ ; and those of the third, the σ of the Gen. ending, e. g. Ὀλυμπιά-θεν , Σπάρτη-θεν , οἶκο-θεν , ἄλλο-θεν ; but the vowels α , η and σ are often exchanged with each other, e. g. ῥιζό-θεν from ῥίζα ; Μεγαρο-θεν from Μέγαρα , τά .

REM. 2. Adverbs in $-\omega$, and also others append the endings to the unchanged vowels, e. g. ἄνω-θεν , πάτω-θεν , ἔξω-θεν , ἐκτὶ-θεν , ἐγγύ-θι , ἔνδο-θεν , ἐνδο-θι . Some forms of the comparative in $-\ταρος$ lengthen σ into ω , e. g. ἀμφοτέρω-θεν . In some of the above forms, ω can be shortened into σ in poetry, and then rejected entirely, e. g. ἔξο-θεν , πρόσ-θεν , instead of ἔξω-θεν , πρόσω-θεν , and in imitation of Doric usage, σ is often omitted before θ , e. g. ὀπι-θεν , ἔκτο-θεν , instead of ὀπισ-θεν , ἔκτοσ-θεν .

REM. 3. The ending $-\delta\epsilon$ is commonly appended to substantives only, and to the unchanged form of the Acc., e. g. ἄλαδε , *to or into the sea*, (ἄλε) Πυθῶδε from Πυθῶ , οἰκόνδε only Epic, elsewhere οἰκᾶδε from the stem ὠΙΞ , as φίγαδε from ΦΥΞ , instead of φυγῆνδε which is not in use, Ἐλευσίναδε . In pronouns and adverbs, $-\sigma\epsilon$ is appended instead of $-\delta\epsilon$, e. g. ἐκτὶ-σε , ἄλλοσε , ἐτέρωσε , οὐδαμόσε , τηλόσε , more seldom in substantives, e. g. οἰκᾶσε . — In plural substantives in $-\ας$, $\sigma\delta\epsilon$ becomes $\zeta\epsilon$, e. g. Ἀθήναζε , Θήβαζε ; but some substantives in the singular, also, follow this analogy, e. g. Ὀλυπίαζε , so the poetic adverbs, θύραζε , *foras*, ἔραζε , χαμάζε , *humum*, from the obsolete substantives, ἔρα , χαμά , *earth*.

REM. 4. Instead of $-\delta\epsilon$ or $-\sigma\epsilon$ the Epic dialect has $-\delta\epsilon\iota\varsigma$ also, e. g. χαμά-δεις instead of χαμάζε , ἄλλι-δεις instead of ἄλλοσε , and οἰκᾶδεις , *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable $\alpha\chi$, which is to be accounted for by the ending $-\alpha\iota\varsigma$ coming before the aspirated relative, e. g. πολλ-αχ-έθεν from πολλάκις and ὅθεν , παντ-αχ-όσε ; this occurs also in most pronominal adverbs of place in $-\eta$, $-\sigma\upsilon$, $-\οι$, e. g. ἄλλ-αχ-οῦ , *alibi*, πολλ-αχ-οῦ , παντ-αχ-ῆ , πολλ-αχ-ῆ , παντ-αχ-οῖ .

§ 236. B. COMPOUNDS.

(332, 333.)

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. ναυ-μαχία , *sea-fight*. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. ναυ-μαχία is a substantive, ναυ-μαχεῖν a verb, ναυ-μάχος an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g. δειοδαίμων , i. e. $\text{δαί-σας τοῖς δαίμονας}$.

2. Both words stand either in an *attributive* relation to each other, (a substantive with an adjective or with another substantive in the Gen.), e. g.

παχ-εξία = *κακή* *ἐξίς*, *bad condition*; *ἵππ-ουρίς* = *ἵππου* *οἶρά*; or in an *objective* relation, (a verb, adjective or substantive with the Case of the substantive or with an adverb), e. g. *ἵπποτροφεῖν*, *ἵπποτρόφος*; *ναυμαχεῖν* (i. e. *ναυσὶ μάχεσθαι*), *ναυμάχος*, *ναυμαχία*; *εὐτυχεῖν*, *εὐτυχής*; *ἀνιστάναι*, *ἀνάστατος*, *ἀνάστασις*.

3. The verb can be compounded with prepositions only, e. g. *ἀπο-*, *ἐκ-*, *ἀντι-*, *προ-*, *ἐμ-*, *δια-*, *κατα-*, *παρα-*, *προσ-βαίνειν*; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. *σωματοφύλαξ*, *ἡδυ-λόγος*; *περί-στασις*, *διά-λευκος*; *εὐ-τυχής*, *ἀν-αίτιος*; the adverb, with the prepositions only, e. g. *περι-σταδόν*.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. *εὐ-τυχεῖν* and *εὐ-τυχώς* from *εὐ-τυχής*.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. *εὖ*, *well*, *πλήν*, *except*, *ἅμα*, *at the same time*, *ἄγχι*, *near*, *ἄρτι*, *now*, *recently*, *ἄγαν* (*ἄγα-*), *very*, *πάλιν*, *again*, *πάλαι*, *long since*, *δὶς* from *δίω*, *bis*, or the same as *δίχα*, *dis*, *separately*, *πᾶν*, *wholly*; *εὐτυχεῖν*, *εὐτυχής*, *harmony*; *πλημμελής* (*πλήν*, *μέλος*), *violating harmony*; *πλημμελεῖν*, *πλημμέλῃσις*; *ἄματροχάω*, *to run together*, *ἄματροχία*; *ἄγχιβατεῖν*, *to go near to*, *ἄγχιθάλαστος*, *marī propinquus*; *ἄρτιθαλής*, *now blooming*; *ἀγασθίνης*, *ἀγαθήος*, *ἀγάννιφος*, *very snowy*; *παλλμβλαστος*, *that buds again*; *παλαιφντος*, *planted long since*; *δισχιλίοι*, *two thousand*; *δίφθογγος*, *having a double sound*; *πάνσοφος*, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:

- (α) *ἡμι-*, *half*, semi, e. g. *ἡμιφλεκτος*, *semiustus*.
- (β) *δυσ-* expresses difficulty, adversity or aversion, and is often the antithesis of *εὖ*, e. g. *δυστυχεῖν* and *εὐτυχεῖν*, *δυσδαιμονία*, *misfortune*;
- (γ) *ἀν-* Privative, usually *ἀν-* before a vowel, has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. *ἄστροφος*, *unwise*, *ἀτιμία*, *dishonor*, *ἄπαις*, *childless*, *ἀναίτιος*, *innocens*.
- (δ) *α* Collective (*ἄθροιστικόν*) and Intensive, like the Latin *con* in composition, expresses *community*, *equality*, or a *collective* idea, and hence also *intensity*, e. g. (community, especially in the names of kindred and companions) *ἀδελφός*, *brother*, from *δελφύς*, *womb*; (equality) *ἀτάλαντος*, *of the same weight*, *ἅπεδος*, *even*; (in a collective sense) *ἄθροός*, *collected*, (*θρέω*, *θρέσμαι*, *to sound*), *ὁλλής*, *collected*, from *ὀλής* or *ἀλής*, *ἀγείρω*, *ἄγέλη*; (intensity) *ἄτενής*, *intentus*, *ἄσκιος*, *very shady*, *ἄβρομος*, *making a loud noise*.

REM. 4. The *Euphonic α*, § 16, 10, must be distinguished from the Collective *α*, e. g. *στάχης* and *ἄσταχης*, *an ear of grain*, *σιερόπη* and *ἄσιερόπη*, *lightning*.

§ 237. Formation of Compounds. (334, 335.)

1. When the first part of the compound is a verb, § 236, Rem. 1, the pure,

sometimes also the strengthened, stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φιρ-αιγής*, *πειθ-αρχῆν*; or the final vowels *ε*, *ο*, *ι*, also the syllables *σι*, *εσ*, *εισι*, *σο*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when the following word begins with a vowel, e. g. *δαι-ε-θῆναι*, *λειπ-ο-τάκτης* and *λειπ-ο-τάκτης*, *τερεν-ι-κίρανος*, *ἐγγε-σι-γέλως*, *φερ-εσ-βίος*, *ταμ-εσι-χρως*, *ἐλκ-εσι-πεπλος*, *μιξο-βάρι-βαρος* = *μιγ-σο-β*, *ὀίωσσις* = *ὀι-σ-σσις*, *πλήξιππος* = *πλήγ-σ-ιππος*.

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. first Dec. *νικη-φόρος*, *ἀγορα-νόμος*; second Dec. *λογο-γράφος*, *ισ-ί-μνος* by Elision, *κακοῦργος* by Crasis, *λαγω-βύλος* (*λαγώς*); third Dec. *ἄστυ-νόμος*, *ἡδυν-λόγος*, *βου-φορβός*, *ναυ-μαχία*; *πυρ-φόρος*, *μελαγ-χολία*, *πανήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-γύλις*, *φυσι-ο-λόγος*, *δαδου-χος* by Crasis, instead of *δαδ-ό-χος*; in neuters in *-ος*, Gen. *-ε-ος*, the *ε* is elided before *ο*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ης*, § 61, (b), is retained, e. g. *τελεσ-φόρος*; so also in other neuters, e. g. *κρησ-βόλος*, *φως-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος* (*δίκτης*), *λογ-ο-φόρος*; so also the ending *-η* or *-α* is annexed to words of the second and third Dec., e. g. *θανατη-φόρος*, *ἀσπιδη-φόρος*; neuters in *-ος*, Gen. *-ε-ος*, Pl. *-α*, frequently vary between the *ο* and *η*, e. g. *ξίφοφόρος* and *ξίφηφόρος*, *σπυροφόρος* and *σπειροφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρρίππος*, *αιγιόκτης*; *μυστιπύλος* (*μυστής*), *μυρίππος*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος*, *θειο-σ-εχθρία*, together with the regular *θειοεχθρία*, *ναυ-σι-πόρος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part, it is to be noted, that the words beginning with *α*, *ε*, *ο*, in composition, regularly lengthen the three vowels, (if the last part of the compound is a simple) into *η* and *ω*, e. g. *εὐήμερος* from *ἄνεμος*, *στρεπτός* from *ἄλγος*, *εὐήνωρ* from *ἄνθρωπος*; (*ε*) *δυσήρεμος* from *ἔρεμος*, *δυσήλατος* from *ἐλάττω*; (*ο*) *ἀνωφελής* from *ἔτελος*, *πανώλεθρος* from *ὄλλωμι*, *ἀνώνυμος* from *ἔνομα*.

5. In relation to the end of the word, the following things should be noted,

A. In the Greek language, as has been seen § 236, 3, a verb can be compounded only with prepositions; but if it is necessary to compound a

verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly $-\acute{\epsilon}\omega$, is regularly appended to this compound word, e. g. from ἵππους τρέφειν, *to keep horses*, the derivative is not ἵπποτρέφειν, but by means of the compound substantive ἵπποτρόφος, it is ἵπποτροφέω; so θειοσεβίω from θειοσεβής, ναυμαχεῖν from ναυμάχος, εὐτυχεῖν from εὐτυχής.

B. The compound word is an adjective or substantive.

a. The second part is derived from a verb, and has the following endings,

(α) Most frequently $-\omicron\varsigma$, $-\omicron\nu$, e. g. θηροτρόφος, *nourishing wild beasts*, θηροτρόφος, *nourished by wild beasts*. See § 75, Rem. 4;

(β) $-\eta\varsigma$ ($-\tau\eta\varsigma$) or $-\alpha\varsigma$ (Gen. $-\omicron\nu$), $-\eta\rho$ ($-\tau\eta\rho$), $-\tau\omega\rho$, commonly as substantives with a transitive signification, e. g. εὐεργέτης, *benefactor*, νομοθέτης, *legislator*, μυροπώλης, ὀρνιθοθήρας, παιδολέτωρ;

(γ) $-\eta\varsigma$, $-\epsilon\varsigma$, commonly with a passive or intransitive signification, e. g. θεοφιλής, *beloved of God*, εὐμαθής, *docilis*, εὐπρεπής, *becoming*;

(δ) $-\varsigma$ ($-\xi$), e. g. ψευδόμαρτυς from ΜΑΡΤΥΣ, νομοφύλαξ.

b. Or the second part is a substantive,

(a) Both parts of the compound stand in an *attributive* relation to each other, since the first contains a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. ὁμόδουλος, *a fellow-slave*, βούλιμος, *bulimy*, ἀκρόπολις, *citadel*.

(b) Both parts of the compound stand in an *objective* relation to each other, since the last denotes the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb or of a preposition used as an adverb, e. g. δεισιδαίμων = ὁ τοὺς δαίμονας δίσσας, ἐπιχαιρέκακος = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἔνθεος = ὁ τὸν θεὸν ἐν ἑαυτῷ ἔχων, ἄποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged, where the substantive has a form which does not differ from the masculine and feminine form of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. $-\omicron\varsigma$ (Gen. $-\omicron\nu$), $-\omega\varsigma$ (Gen. $-\omega$), $-\eta\varsigma$ (Gen. $-\omicron\nu\varsigma$), $-\ις$ (Gen. $-\delta\omicron\varsigma$), $-\ων$ and (when it ends in $-\nu$) $-\ς$, e. g. σύνδειπνος ($-\deltaειπνον$), *a fellow-guest*, ἐνθίδικος ($\deltaικη$), ἄτιμος ($\tauιμή$), δεχήμερος ($\etaμέρα$), φιλοχρήματος ($\chiρήμα$, $\chiρήματα$), ἄστομος ($\sigmaτόμα$), εὐγews ($\gammaῆ$), *having a fertile soil*, λειπόνως ($\ναῦς$), *one who deserts the ship*, ἀνωφελής (τὸ ὕφελος), ἀναλκίς ($\alphaλκή$), ὑχήμενος, ἄδακρυς, Gen. $-\νός$ (τὸ δάκρυ).

c. Or the second part is an adjective,

The adjective retains its form, except that those in *-υς* commonly take the ending *-ης*; the first part consists either of a substantive or an adverb, e. g. *ἀστυγείτων*, *urbi vicinus*, *πάνσοφος* or *πάσσοφος*, *-ον*, *very wise*, *ἀνόμοιος*, *-ον*, *unlike*, *πρόδηλος*, *-ον*, *αἰδητός* from *ἡδύς*, *ποδαῖος* from *ἄπύς*.

SYNTAX.

CHAPTER I.

SYNTAX OF THE SIMPLE SENTENCE.

SECTION I.

Parts of a Simple Sentence.

§ 238. *Nature of a Sentence.—Subject.—Predicate.*
(336, 359—363.)

1. Syntax treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ρόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related partly to each other, and partly to the speaker,—these are combined together and form a thought. Conceptions are expressed by what are called *essential* words; their relations to each other, partly by inflexion and partly by what are called *formal* words, § 38, 4.

Thus, e. g. in the sentence *Τὸ καλὸν ρόδον θάλλ-ει ἐν τῷ τοῦ πατρ-ὸς κήπ-ῳ*, there are five essential words, viz. *καλός, ρόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflexion and partly by the formal words *τό, ἐν, τῷ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate.—The subject is that of which something is affirmed; the predicate that which is affirmed of the subject, e. g. in the sentences, *τὸ ρόδον θάλλει — ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ρόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be expressed by a mere inflexion-ending of the verb, e. g. *δίδω-μι, (I) give.*

4. The subject always has the force of a substantive, and hence can be expressed either by a substantive or a substantive

personal pronoun or numeral; or by an adjective or participle used as a substantive; or by an adverb which becomes a substantive by prefixing the article; or by a preposition followed by the case it governs; or by an infinitive; finally every word, letter, syllable, and every clause can be considered as a substantive, and hence, with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ῥόδον θάλλει. Ἐγὼ γράφω, σὺ γράφεις. Τρεῖς ἦλθον. Ὁ σοφὸς εὐδαιμών ἐστιν. Οἱ φθονοῦντες μισοῦνται. Οἱ πάλαι ἀνδρεῖοι ἦσαν. Οἱ περὶ Μελιτιάδην καλῶς ἐμαχίσαντο. Τὸ διδάσκειν καλόν ἐστιν. X. R. L. 9, 2. Ἐπεται τῇ ἀρετῇ σὺζεσθαι· εἰς τὸν αἰῶνα, χρόνον μᾶλλον, ἢ τῇ κακίᾳ. Τὸ εἰ σύνδεσμός ἐστιν. Τὸ ἦτα μακρόν ἐστιν. Τὸ γνῶθι σεαυτόν καλόν ἐστιν.

REMARK 1. In all languages, the abstract is very frequently used for the concrete (metonymy), so that the same word can denote the one as well as the other. Thus in Homer, *γένος, γενεή, γόνος* instead of *τίς*. Il. §, 201. *Ἰκταῖον τε, θεῶν γένεσιν*, parentem; also in the tragic and other poets, the following words are used to denote persons, viz. *πόνος, στύγος, ἄτη, πῆμα, νόσος, ἔρις, μῆνις, μῆτις, τιμαί*, etc.; *ἄγεμόνευμα* instead of *ἡγεμών*, *νύμφευμα* instead of *νύμφη*, *ὑβρίσματα*, etc.; in prose, *γέλως*, a ridiculous man; *λήρος*, nugae instead of nugator; *ὄλεθρος*, perniciies instead of perniciosus homo; *ὁ βίος*, very commonly signifies the *means of living*, *τὸ ὄφελος*, strength (robur), etc.; also the collective nouns *πρὶςβεία* instead of *πρίσβεις*, *ξύμμαχία* instead of *ξύμμαχοι*, *φυγή* instead of *φυγίδες*, *φύλαξη* instead of *φύλακες*. In like manner the name of a place is sometimes put for the persons in it, e. g. *Θιάτρον* instead of *Θιαταί*, *Σίδων*, *Ἀβυδός* instead of *Σιδωνίαι*, etc. The name of the inhabitants is very frequently put for the name of the place, as in Latin, e. g. Th. 1, 107, *Φωκίων στρατιωσάντων ἐς Δωριᾶς, τὴν Λακιδαιμονίων μητροίπολιν*.

REM. 2. Where the Accusative with the Infinitive occurs, the subject is in the Acc., as will be seen, § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs, e. g. *Εἰς τέτταρας ἦλθον*, about four came. X. Cy. 8, 3, 9. *ἔπτασαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους, ἔμπροσθεν δὲ τῶν πνύων εἰς τέσσαρας, διςχίλιοι δὲ ἐκατέρωθεν τῶν πνύων*. X. H. 6, 5, 10. *ἔπιγον εἰς Λακιδαιμόνα τῶν περὶ Στάσιππον Τυγιάτων περὶ ὀκτακοσίους*. So καθ' ἑκάστους, singuli, κατὰ ἔθνη, singulae gentes.

REM. 3. In the following cases the subject is not expressed by any special word,

- (a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic, e. g. *Γράφω, γράφεις, γράφει*;
- (b) The verbal idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχοεῖται* in Hom. sc. *ὁ οἶνοχόος*, the cup-bearer pours out the wine; *θ' εἶται* in Her.

sc. ὁ Θυτήρ. X. An. 3. 4, 36. ἐπεὶ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κήρυξ) τοῖς Ἑλλησι παρασκευάσασθαι. So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγξεν, sc. ὁ σαλπικτής. So we must explain ὕει, νίφει, βροντᾷ, ἀστράπτει, sc. ὁ Ζεύς. Th. 4, 52. ἔσεισε, *there was an earthquake*. X. Cy. 4. 5, 5. σνσκοτάζει, *it is dark*.

- (c) The subject is easily supplied from the context; thus in designations of time, e. g. ἡν ἔγγυς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). In this way the word ὁ θεός is very frequently omitted in certain phrases, e. g. παρῄχεται μοι, sc. ὁ θεός, *God permits, affords an opportunity* = *licet*, e. g. Her. 3, 73. ἡμῖν παρῄξει ἀνασώσασθαι τὴν ἀρχήν; also προσημαίνει, sc. ὁ θεός; προχωρεῖ μοι (sc. τὰ πράγματα), *things prosper to me, I succeed*, comp. Th. 1, 109. In such expressions as φασί, λέγουσι, etc., the subject ἄνθρωποι is regularly omitted, as it is easily supplied by the mind;
- (d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. τὸν Ἰσθμὸν ἐτείχεον καὶ σφί ἦν πρὸς τῆλε, sc. τὸ τεῖχος. X. Cy. 2. 4, 24. πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνθίστηται, sc. ὁ βασιλεύς. So also in other cases, e. g. Pl. L. 864, d. παίδι ᾧ χρώμενος, οὐδὲν πω τῶν τοιοούτων (sc. παιδῶν) διαφέρων;
- (e) With the third Pers. Sing. of the verb, the indefinite pronoun τις is frequently omitted. Pl. Criton. 49, c. οὔτε ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὁτιοῦν πάσχη ὑπ' αὐτῶν; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1018. κούφως φέρειν χρὴ θνήτὸν ὄντα συμφορὰς, the participle must be construed as the subject.

REM. 4. Impersonal verbs, i. e. such as in English agree with the indefinite pronoun *it*, are not used in Greek; for such expressions as δεῖ, χρὴ, δοκεῖ, πρέπει, ἔστι(ν), ἐνδέχεται (*it is possible*), καλῶς, εὖ ἔχει, ἔχει λόγον (consentaneum est), λέγεται (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs. The indefinite pronouns, *one, they*, are commonly expressed by τις, or by the third Pers. Pl. Act., e. g. λίσουσι, φασί, or by the third Pers. Sing. Pass., e. g. λίσεται, or by the personal Pass., e. g. φιλοῦμαι, φιλεῖ, etc., *they love me, you, etc.*, or by the second Pers. Sing., particularly of the Opt. with ἄν, e. g. φαίης ἄν, *dicas, you may say, one may, can say*.

5. The predicate is always a verbal idea, and hence is expressed either by a finite verb, or by an adjective, participle, substantive, pronoun or numeral with the formal word εἶναι, which, in this relation, is usually called the *affirmation* or *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ δόδον θάλλει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἀθάνατοι εἰσιν οἱ θεοί. Ἡ ἀρετὴ καλὴ ἐστιν. Ἀγαθὴ παρὰφασίς ἐστιν ἑταῖρον. Κύρος ἦν βασιλεύς. Τοῦτο το πρᾶγμα ἐστὶ τόδε (in this

case an essential word must always be supplied with the pronoun, e. g. *τόδε τὸ πρᾶγμα*). *Σὺ ἦσθα πάντων πρῶτος. Οἱ ἄνδρες ἦσαν τρεῖς.*

REM. 5. The finite verb denotes both the thing affirmed (*id quod praedicatur*) and the relation of that which is affirmed to the subject or speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses, e. g. the ending of the verb *λέγω* shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with *εἶναι*, the thing predicated is denoted by the adjective or substantive, and its relation to the speaker by *εἶναι*, e. g. *εὐδαίμων εἰμί* = *εὐδαιμονί-ω*, *εὐδαίμων εἰ* = *εὐδαιμονί-εις*, *εὐδαίμονες ἔσονται* = *εὐδαιμονή-σουσιν*.

REM. 6. It is necessary to distinguish between the sense of the word *εἶναι*, as a formal word, and as an essential word; when used in the latter relation, it has the idea of *being* or *existence*, of *larrying*, *living*, *being in a certain condition*, etc., e. g. *ἔστι θεός* = *θεός ἐστιν ὢν*, as in Her. 3, 108. *τοῦ θείου ἡ προνοίη ἐστὶ τοῖσά σοφῇ*.

REM. 7. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, although it is found also in prose, particularly in Herodotus, comp. Rem. 5. Eur. C. 381. *πῶς, ὦ ταλαίπωρ ἦτε πύσχοντες τάδε*; Id. H. 117. *ἦν σπινύδων*. Her. 3, 99. *ἀπαρνεύμενός ἐστι*. Id. 9, 51. *ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσσωποῦ δέκα σταδίων ἀπέχουσα*. Pl. L. 860, e. *εἰ ταῦτα οὕτως ἔχοντά ἐστιν*. Dem. Ol. 3. (v. 1.) 11, 7. *ταῦτ' ἂν ἐγνωκότες ἦσαν*, *they would have been convinced of these things*.

REM. 8. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. The following are the cases where this ellipsis most frequently occurs in Greek,

- (a) In general propositions, observations and proverbs. Eur. O. 330. *ὁ μίγας ὕλβος οὐ μόνιμος ἐν βροτοῖς*. X. Cy. 2, 4, 27. *στρατιᾷ γὰρ ἡ ῥᾶστη (δόδος) ταχίστη*;
- (b) Very often with verbal adjectives in *-τέος*, as also with other expressions denoting *necessity* and *duty*, e. g. *ἀνάγκη*, *χρεῖων*, *θέμις*, *εἰκός*, also with *καιρός*, *ώρα* and the like. Dem. Ph. 3, 129, 70. *ἡμῶν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστίον*. Id. Cor. 296, 205. *ἀτιμίας—ἐν δουλειώσει τῇ πόλει φέρειν ἀνάγκη*;
- (c) Often with certain adjectives, e. g. *ἔτοιμος*, *πρόθυμος*, *οἷός τε*, *δυνατός*, *ῥέδιον*, *χαλεπὸν*, *δῆλον*, *ἄξιον*, etc. Pl. Phaedr. 252, a. (*ἡ ψυχὴ*) *δουλεῖν ἐτοίμη*. Dem. Ph. 1, 48, 29. *ἐγὼ πείσσω ὁτιοῦν ἔτοιμος*. X. C. 1, 1, 5. *δῆλον οὖν, ὅτι οἷα ἂν (Σωκράτης) προέλεγε, εἰ μὴ ἐπίστανεν ἀληθεύσειν*. Comp. ib. 2, 34.

REM. 9. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. §71. *νῦν ἐν μίσῳ (sc. ἡν) καὶ παρῆμεν τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν*; the Ind. Pres. also is not very often omitted after conjunctions, e. g. *ὅποτε, ἐπεὶ* (comp. X. C. 1, 46); on the contrary, very frequently after *ὅτι* and *ὥς*, *that*, e. g. X. C. 1, 2, 52. *λέγων, ὥς οἰδὲν ὄφελος*. The subjunctive is but seldom omitted

after the relative *ὅς ἄν*, and especially after conjunctions, e. g. Pl. Rp. 370, e. *ὅν ἄν αὐτοῖς χρεῖα* (sc. *ῆ*). Also the ellipsis of the Opt. is not of very frequent occurrence, e. g. X. Cy. 1. 4, 12. *τίς γὰρ ἄν, ἔφασαν, σοῦ γε ἱκανότερος πείσαι* (sc. *εἴη*); Ib. 2. 3, 2. *ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοιοι ἄν ἡμέτεροι* (sc. *εἴσαν*). The ellipsis of the Imp. is very rare, e. g. S. OC. 1480. *Ἰλαος, ὦ δαίμων*. X. An. 3. 3, 14. *τοῖς οὖν θεοῖς χάρις* (sc. *ἔστω*), *ὅτι οὐ σὺν πολλῇ ψώμῃ, ἀλλὰ σὺν ὀλίγοις ἤλθον*. The participle is very often omitted, especially after *verba intelligendi* and *declarandi*, e. g. X. S. 3, 7. *δῆλόν γε, ὅτι φαῦλος* (sc. *ὦν*) *φανοῦμαι*, but elsewhere also, e. g. X. C. 2. 3, 15. *ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ* (sc. *ὄντα*), et nullo modo tibi convenientia; even in such cases as Th. 4, 135. *χειμῶνος τελευτῶντος καὶ πρὸς ἔαρ ἤδη* (sc. *ὄντος*). The Inf. is often omitted after *δοκεῖν, ἡγεῖσθαι, νομίζειν* and the like, e. g. Th. 7, 60. *βουλευτῖα ἐδόκει*. X. Cy. 1. 6, 14. *ἀπιόντα με ἐκάλυσας τοῖς σιτρατηγικοῖς* (sc. *εἶναι*) *νομιζομένους ἀνδράσι διαλίγεσθαι*.

§ 239. *Comparison.—Attribute and Object.* (352.)

1. When it is necessary to indicate, that the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. *Ὁ πατήρ μεῖζων ἐστίν, ἢ ὁ υἱός*. — *Ὁ σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν*. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, which commonly takes with it a partitive Genitive, e. g. *Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν*. — *Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς*.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by *ἔτι*, *still, even*, etiam, e. g. *μεῖζων ἔτι*, *still greater*; (b) by *μακρῶ, ὀλίγῳ, πολλῶ, ἔτι πολλῶ, ὅσῳ, τοσοῦτῳ; μίγα, ὀλίγον, πολὺ, ὅσον, τοσοῦτο*, which show how much more or less of the quality expressed by the adjective is intended, e. g. *πολλῶ μεῖζων*, *multo major, far greater*, *πολλῶ ἔτι μεῖζονες*, *multo majores etiam*; (c) sometimes by *μᾶλλον*. Her. 1, 32. *μᾶλλον ὀλβιώτερός ἐστι* (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by *καί*, *vel, even*, e. g. *καὶ μάλιστα*, *very greatly indeed*; (b) by words denoting measure, viz. *πολλῶ, μακρῶ, πολὺ, παρὰ πολὺ, ὅσῳ, τοσοῦτῳ*, e. g. *πολλῶ ἄριστος*, *multo praestantissimus*, *μακρῶ ἄριστος*, *longe praestantissimus*; (c) even by the Superlatives *πλεῖστον, μέγιστον, μάλιστα*, e. g. S. OC. 743. *πλεῖστον ἀνθρώπων κάκιστος*. Th. 7, 42. *μάλιστα δεινότατος*; (d) by the relatives *ὡς (ὅπως)*, *ὅτι* and *ἢ*, οἷος, § 343, Rem. 2, e. g. *ὡς τάχιστα*, *quam celerrime*, *ὅτι μάλιστα, ἢ ἄριστον*, e. g. Pl. Apol. 23, a. *πολλὰ μὲν ἀπέχθεται μοι γγόνασι καὶ οἷαι χαλεπώταται καὶ βαρύταται*. X. An. 4. 8, 2. *χωρίον οἷον χαλεπώτατον*; (e) by *εἷς*, *unus*, signifying the *one*, e. g. Her. 6, 127. *ἡλθε Σμινδιρίδης Συβαρίτης, ὃς ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀπίκετο*. X. An. 1. 9, 22. *δῶρα πλεῖστα εἷς γε ἀνὴρ ὦν ἐλάμβανε* (C. Tusc. 2. 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining *ἐν τοῖς*

with it, in which case the Superlative must be repeated, e. g. Ὁ ἔχων ἐν τοῖς πρεσβυτάτοις ἐστὶ (i. e. ἐν τοῖς πρεσβυτάτοις οὔσι). Her. 7, 137. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστής ὢν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στάσις) ἐν τοῖς πρώτῃ ἐγένετο. Ib. 17. ἐν τοῖς πλεῖστα νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοία τοῖς was used with the Superlative. Her. 3, 8. σίβονται δὲ Ἀράβιοι πίστις ἀνδράπων ὁμοῖα τοῖσι μάλιστα (sc. σεβομένοις), ut qui maxime. Th. 1, 25. χρημάτων δυνάμει ὄντες καὶ ἐκείνων τὸν χρόνον ὁμοία τοῖς Ἑλλήνων πλουσιωτάτοις.

REM. 3. The relation of the Superlative is often expressed more emphatically by employing *negative* adjectives or adverbs of the Superlative form, preceded by οὐ (Littles), instead of *positive* adjectives or adverbs of the Superlative form, e. g. οὐχ ἥκιστα, οὐ κάκιστος, οὐκ ἐλάχιστος, stronger than μάλιστα, βέλτιστος, μέγιστος. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. This more exact definition of the subject, (which is called an attribute), is caused, either by the addition of an adjective, e. g. τὸ καλὸν ῥόδον, or by a substantive, which may be either in the Gen.—an attributive Gen.—e. g. ὁ τοῦ βασιλείως κήπος, *regis hortus* = *regius hortus*, or in the same Case as the subject, i. e. in apposition, e. g. Κύρος, ὁ βασιλεὺς. The more exact definition of the predicate (which is termed the object), is made either by the Cases of the substantive, by prepositions with a substantive, by a form of the Inf., or by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκεῖ. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπείναι ἐπιθυμῶ. Καλῶς γράφεις.

§ 240. Agreement.

(364)

1. The predicative verb agrees with the subject in **Person** and in **Number**; the predicative or attributive adjective, participle, pronoun and numeral, in **Gender**, **Number** and **Case**. The attributive adjective agrees with its substantive in **all the Cases**. So a predicative or attributive substantive agrees with the subject, when the substantive denotes a *person*, and hence it either has a particular form for the Masc. and Fem. gender, or it is of common gender; but when the substantive denotes a *thing*, it agrees with the subject only in **Case**; the gender and number may be different, e. g.

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολεμικοί τ' ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεὺς. Τόμυρις ἦν βασίλισσα. Κῦρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασίλισσα. On the contrary, τὴν θυγατέρα, δεινὸν τι κύλλος καὶ μέγεθος, δάγων ὧς εἶπεν (*his daughter a wonder in beauty and size*) X. Cy. 5. 2, 7.

2. The predicative adjective or substantive agrees with the subject in the manner above stated, when the following verbs, which do not express a complete predicate sense, take, as it were, the place of the copula :

- (a) The verb *ὑπάρχειν*, *to be the cause of, to exist* ;
- (b) Verbs which denote *growing, becoming*, e. g. *γίγνεσθαι*, *φύραι, αὐξάνεσθαι* ;
- (c) The verbs *μένειν*, *to remain*, and *καταστήναι*, *to be established* ;
- (d) Verbs of *seeming, appearing, showing one's self*, e. g. *τοικεῖναι*, *φαίνεσθαι*, *δηλοῦσθαι* ;
- (e) Verbs of *being named*, e. g. *καλεῖσθαι*, *ὀνομάζεσθαι*, *λέγεσθαι*, *ἀκούειν*, *to be esteemed*, like *audire* ;
- (f) Verbs which signify, *to be appointed to something, to be chosen, to be named*, e. g. *αἰρεῖσθαι*, *ἀποδείκνυσθαι* ;
- (g) Verbs which signify, *to be regarded as something, to be recognized as something, to be supposed*, e. g. *νομίζεσθαι*, *κρίνεσθαι*, *ὑπολαμβάνεσθαι* ;
- (h) Verbs which signify, *to be given out as something, to be received as something, to be cast off*, and the like, e. g.

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν. Τοῦτοις ὁ Φίλιππος μίγας ἡ ὑξήθη (Dem.). Ἀλκιβιάδης ἡρέθη στρατηγός. Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοὺς ἐχθροὶ ἀκούουσιν (*audiant*) Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the active form, they take two accusatives.

REM. 2. The verb *εἶναι*, when used as an essential word, § 238, Rem. 6, as well as several of the verbs above named, may be joined with an adverb, when they express a complete predicate sense, and thus be made more definite, e. g. Σωκράτης ἦν (*lived*) ἀεὶ σὺν τοῖς νίοις. Καλῶς, κακῶς εἰσ-τεῖν (*it is well*, etc.). Δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι (*diligenter versabantur in custodia*) Her. 3, 152. *Εἶναι* is very often connected, as well as the verbs *γίγνεσθαι* and *πεφυκέναι*, with adverbs of place and degree, when there are no corresponding adjective forms, as *δίχα*, *χωρίς*, *ἐκός*, *μακράν*, *πρόφω*, *ἐγγύς*, *πλησίον*, *όμοῦ*, *ἐλπίς*,

μᾶλλον, μάλιστα, e. g. Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι (sententiae in diversas partes discedebant) Her. 6, 109.

3. When a Demonstrative, Rel. or Interrog. pronoun is the subject of a sentence, and the predicate is a substantive with the copula εἶναι, or one of the verbs mentioned in No. 2, the Eng. sometimes use a Neut. pronoun, e. g. *it* is a good man; on the contrary, the Greek commonly, and the Latin regularly, put the pronoun by means of attraction, in the same gender and number with the substantive to which it belongs. The same thing takes place when the pronoun is in the Acc. and depends on a verb of *naming*, or when the pronoun is a predicate, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κινῶν. Οὗτοι δὲ Ἀθηναῖοι γε δίκεον αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν Pl. Eutyphr. princ. Παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία X. Cy. 8, 7, 24. Τίς ἐστὶ πηγὴ τῆς ἀρετῆς; Πάντες οὗτοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἔγραψε X. C. 1, 2, 42. Ἐάν τις φίλος μοι γινόμενος ἐν ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί (hic mihi est victus) 3, 11, 4.

REM. 3. Still, the Greeks often place the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς Pl. Rp. 344, a, where in Lat. it would be, *Est autem haec tyrannis*. Τοῦτό ἐστιν ἡ δικαιοσύνη Ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως Phaedr. 245, c. Ἐγωγε φημι ταῦτα μὲν φλυαρίας εἶναι X. An. 1, 3, 18. The Neut. Pl. is sometimes used instead of the Neut. Sing. See § 241, Rem. 3. The Neut. pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστὶ φθόνος; *quid est invidia?* and τίς ἐστι φθόνος; *quae est invidia?*

§ 241. *Exceptions to the general rules of Agreement.* (364—374.)

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense (*Constructio κατὰ σύνεσιν* or *ad intellectum*). This construction is found very often in Collectives, also with the names of cities and countries, when they are employed for the inhabitants, and in Abstracts which are used instead of Concretes, § 238, Rem. 1.

Her. 9, 23. τὸ πλῆθος ἐπιβροήθησαν. Th. 4, 32. ὁ ἄλλος στρατός ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνιχώρουν. 2, 21.

παντὶ τρόπῳ ἀνηρέθιστο ἢ πόλεις καὶ τὸν Περικλῆα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φίλε τέκνον; but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον — ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὃ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷχῃ δὴ ἀπολείπων ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἄσπετος ὄχλος ἠθροίσθη πρὸς τὰς ναῦς, θάυμαζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεῖγεται Κίρκου ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαύδα. Also with the relative pronoun; see on the adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. of the article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate commonly agrees with the attributive genitive. S. Ph. 497. τὰ τῶν δεακόνων — τὸν οἶκαδ' ἣ πειργὸν στόλον. Pl. Rp. 8. 563, c. τὸ τῶν θηρίων — εἰς τὸ θέρωτέρα ἐστίν (the Sing. ἐστίν is used on account of the Neut. Pl. εἰςθερώτερα, according to No. 4).

REM. 2. Closely related to the construction just stated, is the following, namely, when a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. ἡλθι δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίᾳο χρύσειον σκῆπτρον ἔχων. Il. β, 459, ὁρνεῖθων πεττεῖνων ἔθνεα πολλὰ — ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πετιύσσιν.

2. When the subject is expressed, not as a special and definite object, but as a more general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject. (In English we sometimes use the words, *thing*, or *any thing*, or *any things*). Sometimes the pronoun *τι*, or the substantives *χρῆμα*, *πράγμα*, are connected with the adjective. When the adjective is in the Superlative, the English inserts the article *the*, or *a*.

Il. β, 204. οὐκ ἄγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας. M. 329. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μουναρχίη κράτιστον. Pl. Rp. 2. 364, α. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μὲντοι καὶ ἐπιπονόν. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λείανα, ἐὼν ἰσχυρότατον καὶ θρασύτατον, ἄπαξ ἐν τῷ

βίῳ τίκτει ἐν. Pl. Rp. 4. 420, c. οἱ ὁφθαλμοί, κάλλιστον ὄν, οὐκ ὀστρεῶν ἐναηλιμμένοι εἰσίν. Her. 3, 53. τυραννὶς χρηῖμα σφαλερόν. Pl. Th. 122, b. συμβουλή ἐιρὸν χρηῖμα. Dem. Ol. 1. 21, 12. ἅπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually place the predicative adjective in the Neut. Pl. instead of the Sing., where the English use the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently in verbal adjectives in -τός and -τέος; in those in -τέος and in many in -τός, the Inf. is implied in the word itself; where these verbal adjectives are followed by the Dat., the Dat. is to be translated as a Nom., and the verbal adjective as a Pass. verb, e. g. ἀμυντία ἐστί τινι, *some one is to be helped*; πιστά ἐσσι τοῖς φίλοις, *friends are to be trusted*, e. g.

Her. 1, 91. τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θάψ. 3, 83. δὴ λῆα, ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλεία γενέσθαι. Th. 1, 86. οὗς οὐ παρὰδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῇ παρόντι τοὺς Ἀσπυρίους ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τέδε, sometimes also ἐκεῖνα, to express an idea in the most general manner. Th. 6, 77. οὐκ ἴσως τὰ δε εἰσίν, οὐδ' Ἑλληςπόντιοι, ἀλλὰ Ἀσπυρίης. Aeschin. Ctes. p. 55. οὐκ ἔστι ταῦτα ἀρχή, *this is not an officer*. Id. Leg. p. 50. ταῦτ' ἔστιν ὁ προδότης. Pl. Phaedon. 62, d. ἀλλ' ὁ ἀνόητος ἀνδρῶν ταχὺ ἂν οἰηθείη ταῦτα, φεικτέον εἶναι ἀπὸ τοῦ δεσπότου.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., e. g.

Τὰ ζῶα τρέχει. Τὰ πράγματα ἐστί καλά. Od. 4, 438. καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα. Eur. M. 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὕνησιν οὐκ ἔχει.

REM. 4. This construction holds also in adverbial participial phrases, e. g. δόξαν ταῦτα, quum haec visa, decreta essent. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκάρυξαν οὕτω ποιεῖν. Yet, X. H. 3. 2, 19. δόξαντες δὲ ταῦτα καὶ περὶ ἀνθίστα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; they may be for the most part referred to the following cases,

- (a) When the subject in the Neut. Pl. denotes a person or living creatures, the verb is very often put in the Pl. in accordance with the construction κατὰ σύνεσιν. Th. 4, 88. τὰ τέλη, *the magistrates*, ὁμόσαντα ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον. Pl. Lach. 180, e. τὰ μείρακια διαλεγόμενοι ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινεοῦσιν.

- (b) When the idea of a division into parts, or of a plurality composed of several parts (these parts having relation to various places and times) is to be made prominent, e. g. X. An. 1. 7, 17. ταύτη τῇ ἡμέρᾳ οὐκ ἐμαχέσαιο βασιλεὺς, ἀλλ' ὑποχωροῦντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά, *many traces here and there*. Cy. 5. 1, 13. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἐστὶ, κἀπειτα ἔρωτα αἰτιῶνται, *the charge is made in a different manner and at different times*. Th. 5, 26. ἔξω (praeter) τούτων πρὸς τὸν Μαρτινικὸν καὶ Ἐπιδάφυριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο, *mistakes at various points and times*.
- (c) The poets from Homer down, except the Attic, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. μελιγάρυες ὕμνοι ὑστέρων ἀρχαῖ λόγων τέλλεται. This construction is very limited in prose-writers; it occurs with ἔσται and ἦν, which then become, as it were, impersonal expressions; this takes place only at the beginning of a sentence, (comp. *il est cent usages*). Her. 1, 26. ἔστι μεταξὺ τῆς τε παλαιῆς πόλιος καὶ τοῦ νηοῦ ἐπὶ τὰ στάδιοι. Pl. Rp. 5, 462, e. ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος. In like manner the Greeks regularly say ἔσιν, οἳ, sunt, qui. See § 331, Rem. 4. The construction mentioned § 242, Rem. 3, is different from this.

5. A subject in the Dual very often has a predicate in the Pl. e. g. Δύο στρατῶ ἀνελώρησαν.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πύθι, χεῖρε, ὦτε, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual is very often exchanged for the Pl., especially in participles, e. g. Il. 1, 621. τοῖ δ' ἰδρῶ ἀπεψύχοντο χιτωνῶν στάτῃ ποτὶ προῖν. Pl. Euthyd. 273, d. ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλῳ.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs are spoken of, e. g. Il. 8, 452, sqq. ὥς δ' ὅτε χεῖμα ῥέοι ποταμοί, καὶ ὄρεσφι ῥέοντες, ἐς μισγομένην συμβάλλετον ὄβριμον ὕδωρ, — ὥς τῶν μισγομένων γένητο ἰαχὴ τε φόβος τε, (two streams running on opposite sides are compared with two hostile parties). Il. 9, 185, sqq. Ἐάνθε τε καὶ σὺ Πόδαρχε, καὶ Αἰθων Λάμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίνετον, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, (two pairs).

REM. 10. Two additional instances of the attributive relation, which respect the Dual, are yet to be noted,

- (a) A substantive in the Pl. is very often connected with the Dual δύν, δύο, δυοῖν. Il. 1, 10. δύν νῆεις. Il. 1, 4. ἄνεμοι δύο. Aesch. Ag. 1395. δυοῖν οἰώγμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένῳ ἀλλήλοι;
- (b) Feminine substantives in the Dual are commonly connected with the attributive in the Masc. Dual, since the Dual ending of attributives is regarded as, at the same time Masc. and Fem. (of common gender),

e. g. ἄμφω τῷ πόλει—τῷ γυναικί—ἄμφω τοῦτω τῷ ἡμέρᾳ—τοῖν γενεσίοιιν—τούτω τῷ τίχνᾳ—τούτοιιν τοῖν κληροσίοιιν—τῷ ὁδοῖ. Pl. Phaedr. 237, d. ἡμῶν ἐν ἑκάστῳ δύο τινὲ ἴστον ἰδέα ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμεθα—τούτω δὲ κ. τ. λ. The Fem. form of the article τὰ, is extremely rare. e. g. τὰ δ' οὖν κόρα S. Ant. 769; oftener in the form ταῖν, e. g. X. H. 6, 4. 17. Pl. Tim. 79, d; so ἐκ ταῖνδε δ' οὔσαιιν παρθένοιιν S. OC. 445. ταύταιιν μόνοιιν ih. 859. ἐκ ταύταιιν 1149. ταύταιιν δὲ ταῖν διαθήκαιιν Ison. 5, 15; but ταύτα seems not to occur.

6. When the predicate is a substantive with εἶναι, or one of the verbs mentioned § 240, 2, the verb sometimes agrees by means of attraction, as in Latin, with the predicative substantive nearest to it, e. g.

Her. 3, 60. τὸ μήκος τοῦ ὀρύγματος ἐπὶ τὰ στάδιοι εἴσι. 2, 15. αἱ Θῆβαι Αἴγυπτος ἐκαλείτο. Th. 3, 112. ἐστὸν δὲ λόφος ἢ Ἰδομένη ὑψηλῷ. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννεία ἐδοῖ ἐκαλοῦντο. Isocr. Paneg. 51, b. ἔστι ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θρᾷκες καὶ Πέρσαι. So also in the participial construction, e. g. Th. 5, 4. καταλαμβάνοντι καὶ βρικιντίας, ὃν ἔρυμα ἐν τῇ Αἰονίῃ. Pl. L. 735, e. τοὺς μέγιστα ἐξημαρτηκότας, ἀνέτους δὲ ὄντας, μεγίστην δὲ οὔσαν βλάβην πόλει, ἀπαλλάτταν αἰσθεν, instead of ὄντας. So also Her. 3, 108. ἡ λείαινα, ἐὼν ἰσχυρότατον καὶ θρασύτατον, ἅπαξ ἐν τῷ βίῳ τίκτει ἐν, instead of ἔτετα. Comp. No. 2.

7. A superlative connected with a partitive Gen. commonly agrees in gender with the subject, more rarely with the gender of the partitive.

Il. φ. 253. (αἰετοῦ) ὅςθ' ἄμα κάρτιστός τε καὶ ὤκιστος πτεηνῶν. χ. 139. κίρκος, ἐλαφρότατος πτεηνῶν. Her. 4, 85. ὁ Πόντος πελαγίων ἀπάντων πέφυκε θωυμασιώτατος. Menandr. p. 193. (Mein.) νόσων χαλεπώτατος φθόνος. X. C. 4. 7, 7. ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὢν διαμένει. Pl. Tim. 29, a. ὁ κόσμος κάλλιστος τῶν γεγονότων. Plutarch. Consol. ad Apoll. II. ἡ λύπη χαλεπωτάτη παθῶν. On the contrary, Isocr. ad Nicocl. extr. σίμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστί.

REM. 11. When the idea of personality in general is to be expressed, the Masc. may be used in relation to a Fem. name, e. g. Συνελήλυθασιν ὡς ἐμὶ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφίδαι καὶ ἀνεψιαί τοσαῖται, ὥστ' εἴπαι ἐν τῇ οἰκίᾳ τισσαρικαῖδ' ἐκα τοὺς ἐλευθέρους (free men) X. C. 2. 7, 2. Ἡ στείρος οὔσα μισχός οἶκ' ἀνέξεται τίκτοντας ἄλλους, οἷς ἔχουσ' αὐτὴ τέκνα, she cannot endure that others (Masc.) should bring forth young, Eur.

Andr. 711. So, also, the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391. Electra says of herself, *πισούμεθ', εἰ χρεή, πατρὶ τιμωροῦμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl. is used, for the sake of modesty, instead of the Sing., since the speaker represents his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιάδης, καὶ ἡμεῖς τηλικούτοι ὄντες δεινὰ τὰ τοιαῦτα ἤμεν, and *I was at that age sharp in those matters*, X. C. 1. 2, 46. Ἐννοιά ποθ' ἡμῖν (mihi) ἐγένετο Cy. 1. 1, 1. Περὶ μὲν οὖν τῶν πραχθέντων ἐν τῷ παρόντι ταῦτ' εἴχομεν εἰπεῖν. Among the poets, particularly the tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often takes place, e. g. Eur. H. F. 858. Ἥλιον μαρτυροῦμεσθα δρωσ', ἃ δρᾶν οὐ βούλομαι. Hipp. 244. αἰδοῦμεθα γὰρ ταλεγγμένα μοι.

REM. 13. In an address directed to a number of persons, the Greek employs several peculiar turns,

- (a) The Sing. of the Imp. εἰπέ and some others, which denote a summons or animating call, e. g. ἄγε, φέρε, ἰδέ, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι. Dem. Chers. 108, 74. εἰπέ μοι, βούλευσθε.
- (b) In an address directed to several persons, the predicate in the Pl. is often connected with a Voc. which denotes only one of the persons addressed, so as to make the principal person prominent. Od. β, 310. Ἀντίλον δ', οὐπως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι. μ, 82. ἧα ἰθὺν εἴς, φαίδιμ' Ὀδυσσεύ. X. H. 4. 1, 11. ἔτ', ἔφη, ὑμεῖς, ὦ Ἡρόπιδες, καὶ διδάσκειτε αὐτὸν βουληθῆναι ἄνερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. A change of the Sing. and Pl. often occurs among the tragedians, when the chorus is either addressed by others, or speaks itself, since the poet has in mind, at one moment, the whole chorus, at another their leader, e. g. S. OC. 167. ξεῖνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας.
- (c) The second Pers. Imp., instead of the third, is rarely connected (sometimes in the Attic dialogue), with the indefinite pronoun τις or πᾶς τις, or with a substantive and τις, e. g. Ar. Av. 1186. χῶρε· δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις. Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) στείχε· τίς ὡς τάχος, ἐλθὼν δὲ θάκουε τοῦςδ', ἵν' οἰωνοσκοπῇ, μοχλοῖς τριαινουν ἄν' ἀτρεψον ἔμπαλιν, καὶ—μέθες. Comp. Larger Grammar, § 430, 2, (γ).

§ 242. *Agreement of Several Subjects.* (375—377.)

1. Two or more subjects, have a plural verb; plurals of the Neut. gender, have a Sing. verb. When the subjects are of like gender, the adjective is of the same gender and stands in the Pl.; but when the subjects are of different gender, the Masc. in proper names, takes precedence of the Fem. and Neut., and

the Fem. of the Neut.; but in common nouns, the adjective is often in the Neut. Pl. without respect to the gender of the subjects, e. g.

Φίλιππος καὶ Ἀλέξανδρος πολλά τε καὶ θαυμαστά ἔργα ἀπεδείξαντο. Πολλὰ τε καὶ καλὰ καὶ θαυμαστά ἐγένετο. Σωκράτης καὶ Πλάτων ἦσαν σοφοί and Σ. κ. Π., σοφοὶ ὄντες. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὄρχη καὶ ἡ ἀσυνεσία εἰσὶ κακαί. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν. Π. β, 136. αἱ δὲ πού ἡμίτεραι τ' ἄλοχοι καὶ νύπια τέκνα εἶατ' ἐνὶ μεγάροις ποτιδίγμηναι. X. Cy. 3. 1, 7. ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἰδόμενους. Her. 3. 57. ἦν ἡ ἀγορά καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα. X. C. 3. 1, 7. λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐφθάρμηναι οὐδὲν χρήσιμά ἐστιν.

REMARK 1. The agreement of the predicate is often determined by its position. Here the three following cases occur,

- (a) When the predicate precedes the subjects, it often agrees with the first subject, e. g. Pl. Lys. 207, d. φιλεῖσι ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἴπετό σφι καὶ ὀχήματα καὶ θηράποντες καὶ ἡ πᾶσι πολλὴ παρασκευή;
- (b) But when the predicate follows the subjects, it sometimes agrees with the last subject, e. g. X. R. Ath. 1, 2. οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει. Pl. Symp. 190, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἑρὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο;
- (c) Yet when the predicate stands after the first subject, it always agrees with it, e. g. Th. 3, 5. Μελίας Λάκων ἀφικνεῖται καὶ Ἑρμῶνδας Θηβαῖος.

REM. 2. Sometimes the verb, though it follows different subjects, agrees with the first subject, so that the remaining subjects appear subordinate, e. g. X. An. 1. 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ δειῶνων εἰσπύπτεται. So, also, with the attributive adjective, e. g. X. An. 1. 5, 6. ἐπὶ ὀβολοὺς καὶ ἡμιόβολιον Ἀττικοὺς.

REM. 3. The verb sometimes stands in the Sing., when several common nouns in the Pl. precede, if it is intended to represent those nouns as making up one whole, e. g. Pl. S. 188, b. καὶ πᾶχναι καὶ χάλαζαι καὶ ἐρυσίβαι ἐκ πλονεξίας καὶ ἀκοσμίας περὶ ἅλλα τῶν τοιούτων γίγνεται ἐρωτικῶν.

REM. 4. When the subjects are connected by ἢ—ἢ, αὐτ—αὐτ, καὶ—καὶ, et—et, οὗτος—οὗτος, neque—neque, the predicate agrees with the subject standing nearest to it, if each subject is regarded as independent, e. g. ἢ οὗτος, ἢ ἐκεῖνος ἀληθῆ λέγει, aut hic, aut ille vera dicit; but if the subjects are not considered as independent, but as a connected plurality, then the predicate is in the Pl., e. g. Dem. Aph. 817, 12. ἃ Δημοφῶν ἢ Θηρηπιδῆς ἔχουσι.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, and

the second of the third, and the verb is commonly put in the Pl., e. g.

Ἐγὼ καὶ σὺ γράφομεν, ego et tu scribimus. Ἐγὼ καὶ ἐκεῖνος γράφομεν, ego et ille scribimus. Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus. Σὺ καὶ ἐκεῖνος γράφετε, tu et ille scribitis. Ἐγὼ καὶ ἐκεῖνοι γράφομεν. Σὺ καὶ ἐκεῖνοι γράφετε. Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. Ἑμεῖς καὶ ἐκεῖνος γράφετε.

REM. 5. Sometimes the person of the verb agrees with the subject nearest to it, e. g. X. C. 4. 4, 7. περὶ τοῦ δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ᾧ οὐτε σὶ οὐτ' ἂν ἄλλος οὐδ' εἰς δύναται ἀντιπεῖν. Pl. Phaedon 77, d. ὁμῶς δέ μοι δοκεῖ σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (pertractare) τὸν λόγον.

§ 243. *Remarks on Certain Peculiarities in the use of Number.* (350.)

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets, δάκρυον, ἀκτὶς, σταγών, στάχυς, harvest, etc.; in prose, πῦμα, ἐσθής, λίθος, πλίνθος, ἄμπελος, ἡ ἵππος, cavalry, ἡ ἀσπίς, a body of troops, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing. e. g. ὁ Πέρσης, the Persians, ὁ Ἀράβιος, ὁ Αὐδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλληνα φίλον προσθίσθαι Her. 1, 69. The words στρατιώτης, πολίμιος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, names of materials, or abstracts; still, such nouns in certain relations take the Pl., namely, when they express the idea of the common noun, thus,

(1) Proper names, (a) in indicating several individuals of the same name, e. g. δύο Κατύλοι; (b) in denoting persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἡρακλῆες τε καὶ Θησῆες, men like H. and Th.

(2) Names of materials occur somewhat often in the Pl., since either the single parts, which make up the material, or the different kinds of which it is composed, are contemplated, e. g. ψάμαθοι, πυροὶ καὶ κριθαί; ἥλιοι, sun-beams, like soles; ἄνεμος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθος, etc.

(3) Abstracts in the Pl. denote classes and specific instances, particular conditions and circumstances, e. g. Herod. 7, 158. ἐμὴν μεγάλαι ὠφελίαι τε καὶ ἐπαυρέσεις γέγονασι. 3, 40. ἐμοὶ αἱ σαὶ μεγάλαι εὐτυχίαι οἷα ὀρίσκονσι. So ἔχθρη, inimicitiae, στάσεις, seditiones, φιλίας,

ταλαιπωρίαι, aerumnæ, θάνατοι, mortes, ψύχη καὶ θάληη, θυμοί, animi, φόβοι, φρονήσεις, reflections, ἀπείθειαι, ἀνδρίαι, brave deeds, ὑγίειαι, καὶ εὐεξίαι τῶν σωμάτων, like valetudines, etc. πιστεῖς, testimonia, εὐνοίας δοῦναι, largesses, honorary gifts, χάριτες, presents; in many cases, the PL. denotes a plurality of parts, e. g. πλοῦτοι, divitiæ (πλούτος, riches, abstract), γάμοι, nuptiæ, νύκτες, horæ nocturnæ, ταφάι, funera, etc. So, e. g. in English, *How long these nights are?* when *one* night is meant.

REMARK. The Greeks commonly use the PL. both in Abstracts and Concretes when they refer to a Pl. Adj. e. g. κακοὶ τὰς ψυχάς, καλοὶ τὰ σώματα, ἀριστοὶ τὰς φύσεις, καὶ ταῖς γνώμας καὶ τοῖς σώμασι σφαλλόμενοι X. Cy. I. 3, 10.

4. When neuter adjectives, pronouns and numerals are used as substantives, the Greek, like the Latin, always employs the PL. The Sing. of adjectives used substantively is put in the Neut. when an abstract idea is expressed as an independent whole, e. g. τὸ καλόν, *the beautiful* in the abstract, τὸ κακόν, *the bad*. The PL., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. τὰ καλὰ, res pulchrae, τὰ κακά, mala, *the evil deeds, things*, etc.

§ 244. THE ARTICLE.

(419—422.)

1. The substantive as a subject, as well as in every other relation, has the article ὁ ἢ τό, *the*, when an object is pointed out as definite, or when viewed by the speaker as an individual of its class, or the class itself, or the material, and the abstract idea when regarded in a definite point of view, (the idea being conceived by the speaker as limited, or as defining the entire nature of a person or thing). The substantive without the article expresses some indefinite individual of a class, the class itself, the material, or the abstract idea, in a manner altogether general, without limiting or defining that of which the idea is composed.

ἄνθρωπος, (a) a man, as an individual, i. e. some one of the race of men; (h) man, a man, as a species; ὁ ἄνθρωπος, (a) the man, as an individual, the man whom I have in view as an individual, distinguished from other men; (b) the man as a class or species, as I conceive him to be something limited and defined in respect to his entire nature or constitution;—γάλα, milk, τὸ γάλα, *the milk* (as a particular substance); σοφία, wisdom, ἡ σοφία, *the wisdom*, (as a definite attribute). When the Inf. is to be considered as an abstract substantive, it has the article, e. g. τὸ γρά-

φειν. The abstract noun takes the article when it expresses a concrete idea, e. g. ἡ στάσις, *the* (particular) *tumult*, τὸ πρῶγμα, *the* (particular) *deed*; hence also the Pl. αἱ στάσεις, τὰ πράγματα.

REM. 1. From what has been said, it follows, (a) That the substantive, as the subject of a sentence, may stand with, or without, the article, according as it is intended to be expressed, either as a definite, or an indefinite, object; (b) on the contrary, that the substantive as a predicate must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. νῦν ἡ ἡμέρα γίνετο, *the day became night*. Isocr. Nicocl. 28, α. λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστι. But when the predicate denotes a definite, a before mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, *he concluded that this was the Orestes, namely, the one before mentioned*. 5, 77. οἱ δ' ἱπποβοῖται ἐκαλῶντο οἱ παχέες, *the rich bore the name of ἱπποβοῖται, (before mentioned)*. In passages like X. Cy. 3, 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συμπερούπεπε καὶ οἱ ἄλλοι πάντες ἀνθρώποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν.—An. 6, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπικειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, *the article denotes, that the ideas expressed by benefactor, honest man, traitor, point to a definite action either before named, or well-known*.

2. Hence the article is used in order to denote the whole compass of the idea, since all which belongs to it, is taken together and expresses, as it were, a definite whole, e. g. ὁ ἄνθρωπος θνητός ἐστι, *man, (i. e. all men) is mortal*, ἡ ἀνδρεία καλή ἐστιν, *i. e. all which is understood by the idea of ἀνδρεία, τὸ γάλα ἡδύ ἐστιν*.

REM. 2. The English indefinite article *a* has a two-fold signification. It denotes either a class generally, as *a man*, where the Greek uses the substantive only, e. g. ἄνθρωπος —; or it denotes, like the definite article, an individual of a class, but not one who is distinguished from the others; here also the Greek employs the substantive alone, e. g. ἄνθρωπος, *i. e. some man*, it not being determined what man; still, a substantive is often used with the indefinite pronoun τις, *quidam*, e. g. ἄνθρωπός τις, *homo quidam*; γυνή τις ὄρνιν εἶχεν. Τίς, as an enclitic, commonly follows its substantive, but, sometimes, in connected discourse, it stands before.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This omission takes place, (a) In appellations, denoting *kindred*, and the like, where the particular relation is obvious of itself, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expressions, *Father has said it, Mother comes*; (b) When two or more coördinate substantives are united to form one whole, e. g. παῖδες καὶ γυναῖκες (like English *wife and child, horse and rider*), πόλις καὶ οἰκίαι (*city and houses*) Th. 2, 72; (c) When common nouns are, at the same time, used as, or instead of, proper nouns, e. g. ἡλιος, οἶρανός, ἄστι, *used of Athens*, πόλις, *of a particular city, which is known*

5. Since the article may make one of several objects distinct and prominent, it is often employed, when an object stands in a distributive relation to the predicate of the sentence.

Προσαιοῦσι δὲ μισθὸν ὁ Κῦρος ὑπισχνέται δώσειν ἀντὶ θαρκεῖν τρεῖς ἡμιδρακμά τοῦ μηνὸς τῷ στρατιώτῃ (singulis mensibus singulis militibus, three half-Darics a month to each soldier, comp. English so much the pound) X. An. 1. 3, 21. (comp. 5. 6, 23.) *Θαρκεῖν ἑκάστος οἴσει τοῦ μηνὸς ἑμῶν 7. 6, 7.* *Ὁ δὲ συνεισθίεις τὸν ἕνα ψωμὸν ἐνὶ ὅφῳ προπέμπειν, ὅτι μὴ παρῆν πολλά, δύναιτ' αὖ ἀλύπως τῷ ἐνὶ χρῆσθαι (singula panis frusta, to dīp each morsel into the different sauces) Id. C. 3. 14, 6.*

6. Since the article was properly and originally a demonstrative pronoun, it follows of course, that it is often used in a demonstrative sense. The simplest case is the following, viz. when an object is first mentioned, as an indefinite individual, it does not take the article, but when it is named the second time, it has the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα· ὁ δὲ ἀνήρ μοι ἔλεξεν.* Hence the article is used when the speaker *points to* an object, e. g. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον, the book = this or that book.* In similar cases the article may be used with material nouns, e. g. *Δός μοι τὸ γάλα, the milk, which had been pointed out;* and even when a part only of the material is referred to, the article is employed, though such nouns elsewhere are always without the article, e. g. *Πίνω αὐτοῦ οἶνον, of this wine.* The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς, that beautiful boy;* this is very frequent in proper names. See No. 7.

Ὅτις ἑξέτης ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἤλθιν ἐπὶ τὴν Ἑλλάδα (that numberless host) X. An. 3. 2, 13.

7. Proper names as such, i. e. so far as they in themselves denote individuals, reject the article. Still, they take it, when they have been already mentioned, and then the article serves to point them out, No. 6, or when they have not before been named, if it is intended to designate them as well-known and distinguished, No. 6.

Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους. Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης

παρὰ βασιλεία ἀπῆλυνεν X. An. 1. 4, 5. Κύρον δὲ μεταπίμπεται (Δαριῶς) — ἀναβαίνει οὖν ὁ Κύρος X. An. 1. 1, 2. Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βόρεας τὴν Ὠρεΐθυιαν ἀρπάσαι Pl. Phaedr. 229, b.

REM. 5. Proper names, even in connection with an adjective, do not commonly take the article, e. g. σοφὸς Σωκράτης, *the wise Socrates*.

REM. 6. When a noun in apposition, accompanied by the article, follows a proper name, the latter does not take the article, e. g. Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεὺς. Still, the article is used if it has a demonstrative sense, e. g. ὁ Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεὺς, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when the latter serves to distinguish the person or thing mentioned from others of like name, or when the person or thing named is to be pointed out as one known; on the contrary, a noun in apposition does not take the article, when it gives only an indefinite explanation, e. g. Her. 1, 1. Ἡρόδοτος Ἀλικαρνασσεύς, *Herodotus of Halicarnassus*, Th. 1, 1. Θουκυδίδης Ἀθηναῖος, *Th. an Athenian*, or *of Athens*. The names of rivers are commonly placed as adjectives between the article and the word ποταμός, e. g. ὁ Ἄλις ποταμός (*the river Halys*) Her. 1, 72. ὁ Ἀχιλῆος ποταμός Th. 2, 102. ἐπὶ τὸν Σάρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν 11. πρὸς τὸν Ἀράξην ποταμόν 19. The same holds of the names of mountains and countries (rarer of islands), when these are of like gender with the words in apposition, γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κόμην Th. 4, 43. τὸ Σούνιον ἄκρον, ἢ Θεισπρωτὶς γῆ, ἢ Ἀἴλος νῆσος; τοῦ Σκόμβρου ὄρους Th. 2, 96. But if the gender is not the same, the noun in apposition must have the article, e. g. τῷ ὄρει τῇ Γερμανίᾳ Th. 4, 70. τὴν ἄκρον τὸ Κυνὸς σῆμα 8, 105. τῆς Ἰδῆς τοῦ ὄρους 108.

8. When adjectives or participles are used as substantives, they take, (according to No. 2,) the article. The English, in such a case, either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker*; or the indefinite article *a* or *an*; or resolve the participle by *who*, *which*, (*is*, *qui*). This usage is very frequent in Greek, and extends not only to present participles, but to the others.

‘Ο σοφός, *the wise (man)*, *a wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες, *the judges*, οἱ λέγοντες, *the orators*, τὸ ἀγαθόν, τὸ καλόν, τὰ καλά, ὁ βουλούμενος, *quicunque*, ὁ τιχών, *whoever happens*. ‘Ο πλεῖστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται. ‘Ο πλεῖστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. ‘Ο πλεῖστα ὠφελήσων τ. κ. μ. τ. ἀξιοθήσεται. Ἀὐθις δὲ ὁ ἡγήσόμενος οὐδαὶς ἔσται (*deinde autem, qui nobis viam monstret, nemo erit*) X. An. 2. 4, 5.

But when only a class in general, or a part of a whole, is to be expressed, the article is omitted, e. g. ἀγαθοί, *good*, φιλοσοφούντες, μαθηόντες; κακὰ καὶ αἰσχρὰ ἐπραξεν.

9. But the participles take the article when the discourse re-

lates to definite individuals in the sense of *those, who*; a particle with the article is very often appended to a preceding substantive in the way of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum, eam, id dico, qui, quae, quod, or et is quidem, qui*.

Her. 9, 70. *πρῶτοι ἐξῆλθον Τυγῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες*, and *these are they that robbed*, etc. X. C. 2, 6, 18. *οὐ μόνον οἱ ἰδιώται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι, καὶ τὰ αἰσχρὰ ἥμιστα πρὸς ἐμέμεναι* πολλὰκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 3, 5, 4. *Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντις Ἀθηναίοις ἄνεν Λακεδαιμονίων τε καὶ τῶν ἄλλων Πειλοπονησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν*.

10. The Greek may connect adverbs of place and time, more seldom of quality and modality, with substantives by means of the article, and thus give to adverbs the sense of adjectives; and so, also, the Greek may change adverbs into substantives, when a substantive is omitted. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

Ἡ ἄνω πόλις, Ὁ μεταξὺ τόπος. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ τῶν βασιλεῦς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε. Ἡ αὔριον (sc. ἡμέρα). Ἡ ἐξαιφνης μεταστάσις. Ὁ αἰ, *what is always*; so τὸ and τὰ νῦν, *now*, i. e. *at the present time*, τὸ πάλαι, *formerly*, in the former time, τὸ πρὶν, τὸ αὐτίκα, *immediately*. Οἱ πάντῃ τῶν στρατιωτῶν, *the best of the soldiers*. Τὸ κάρτα ψυχρός. Ἡ ἄγαν ἀμέλεια. Ὁ ὁμολογουμένως δοῦλος. Th. 6, 80. τὴν ἀκινδύνως δουλείαν. So τὸ πάμπαν and τὸ παράπαν, *omnino*, τὸ κάρτα, τὸ παρὰ πολὺ. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίαν, *the philosophers*. Οἱ ἐν ἄστει. Ἡ ἐν Χερύονῃσιν τυραννίς.

11. The Neuter article, τό, may be placed before every word or part of speech, when the word is considered, not in relation to its meaning, but is used as a form of speech, or when a preceding word is repeated without regard to the structure of the sentence. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ἡμεῖς, ὧ ἄνδρες Ἀθηναῖοι· το δ' ἡμεῖς ὅταν εἶπω, τὴν πόλιν λέγω. Pl. Rp. 327, c. ἐν ἔτι λείπεται, τὸ

ἣν περὶ σὺν ἡμῶν, ὥς χρὴ ἡμῶν ἀφείναι. Her. 8, 79. στασιάζειν περὶ τοῦ ὁκότερος ἡμῶν πλείω ἀγαθὰ τὴν πατρίδα ἐργάζεται.

§ 245. *Position of the Article.* (422.)

1. The article is sometimes separated from its substantive by particles, e. g. *μὲν, δέ, γέ, τέ, γάρ, δή*, by the indefinite pronoun *τις* (in Herodotus very often), and by *αὐτὸς ἐαυτοῦ*.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα; if a preposition stands before the article, the prose-writers say either, *πρὸς δὲ τὸν ἄνδρα*, or *πρὸς τὴν ἄνδρα δέ*, but not *πρὸς τὸν δὲ ἄνδρα*. *Τῶν τις Περσίων* Her. 1, 85. *Τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται* Aeschyl. Ag. 845.

2. When several substantives are connected by *καί* or *τέ*—*καί*, the article is either *repeated* with each, in which case the separate notions expressed by the substantives are considered independent of, or as contrasted with, each other; or the article is *not repeated*, in which case the separate notions are considered as forming one conception.

Σωκράτης πάντα ἡγῆτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them) X. C. 1. 1, 19. *Αἱ ῥαδιουργίαι καὶ ἐκ τοῦ παραχρήμα ἡδοναὶ* 2. 1, 20. *Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων* ibid. *Τὰ τε συμφέροντα καὶ περαιομένα* 2. 2, 5. *Οἱ στρατηγοὶ καὶ λοχαγοὶ* An. 7. 3, 21. *Τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνιεύθερον* (here the first two and also the last two form one conception) X. C. 3. 10, 5. *Τοὺς ἀγροὺς τοὺς ἐαυτοῦ καὶ οἰκίας* Th. 2, 13. *Οἱ παῖδες τε καὶ γυναῖκες* (so many Codd.) Pl. Rp. 557, c.

3. When the substantive having the article, is connected with attributive words, viz. the adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case, § 244, 10, then, in respect to the position of the article, the two following instances are to be distinguished from each other:

(a) The Attributive is united with its substantive to express a single conception or idea, e. g. *the wise man* = *the sage*, and denotes an object, which by the attributive belonging to it is contrasted with other objects of the same kind. In this case,

the attributive stands either between the article and the substantive, or it stands after the substantive with the article repeated, or the substantive stands first without the article, and the attributive follows with the article.

*Ο ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man); οἱ πλοῦσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens); ὁ ἐμός πατήρ or ὁ πατήρ ὁ ἐμός, οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς; ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in contrast with another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας; ἀπὸ θαλάσσης τῆς Ἰωνῶν; τυραννὶς ἡ ἐν Χερσονήσῳ.

REMARK 1. In the first position (ὁ ἀγαθὸς ἀνὴρ) the emphasis is on the attributive, e. g. Δεῖ παιδείας κοινωνεῖν τὸ θῆλυ γένος ἡμῖν τῷ τῶν ἀρχόντων (γένει) Pl. L. 805, d. In the last position (ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός) on the contrary, the idea expressed by the substantive is, at the same time, contrasted with that of another substantive, e. g. Τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου X. C. 4. 5, 11. Ἡ ἀρετὴ σύνιστι μὲν θεοῖς, σύνιστι δὲ ἀνθρώποις τοῖς ἀγαθοῖς 2. 1, 32. Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν Pl. P. 294, a. Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρώποισι τῶν ἐφεσθηκότων, αἱ δὲ πόλεις (republics) αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις Aeschin. 3, 6. Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω Pl. Lach. 191, b. Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημι οὐ μόνον τῶν σομάτων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδε τῇ ἡπείρῳ Pl. Menex. 240, e. Διεξέρχονται τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγενημένας καὶ τὰς ὠφελείας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνον ἐσομένας Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται (great pleasures and advantages) X. Cy. 3. 3, 8. Πῶς ποτε ἡ ἀκρατος δίκαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. When a substantive denotes an action in the abstract and hence contains also a verbal notion, the attributive expressed by a preposition and its Case, is placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the Substantive. Ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ Th. 2, 52. Ἡ νῦν ἡμετέρα ὁρχή ἐς Μιτυληναίους 3, 44.

(b) The attributive is not connected with its substantive to express an independent or complete idea, but is to be regarded as the predicate of an abridged subordinate clause. In this case the attributive is not contrasted with another object of the same kind, but with itself, it being designed to show that the

object is to be considered, in respect to a certain property, by itself, without reference to another. The English is here generally like the Greek, and uses the definite article. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

Ὁ ἀνὴρ ἀγαθός or ὁ ἀνὴρ, *the good man* = ἀγαθὸς ὁ, *the man who is good, inasmuch as, because, if he is good.* Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate the bad man, i. e. they hate the man, inasmuch as, because, if he is bad.* On the contrary, τὸν κακὸν ἄνδρα or τὸν κακόν τὸν ἄνδρα, *the bad man*, in distinction from the good; hence, τοῖς μὲν ἀγαθοῖς ἀνθρώποις ἀγαπῶμεν, τοῖς δὲ κακοῖς μισοῦμεν. Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens, i. e. if or because they are good*; on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens. Ὁ θεὸς τὴν ψυχὴν κρατίστην τῇ ἀνθρώτῳ ἐρέφυσεν, *a soul, as it is the most excellent*, X. C. 1. 4, 13. Οἱ ἐπὶ τοῦ ἡλίου καταλυμπύμενοι τὰ χρώματα μελάντερα ἔχουσιν, *a blacker skin*; the blackness of the skin is the consequence of the καταλύμπισθαι ἐπὶ τοῦ ἡλίου 4. 7, 7. Ἐνέπηγσάν τε τὰς σκηνὰς ἐρημοῦς καὶ τὰ χρώματα διήρπυσαν (*quia deserta erant*) Th. 1, 49. Ἄξιῶ (postulo) τοῖς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρεσκεύειν, αὐτοὺς δὲ μηδενὸς τοῦτων ἄπτεσθαι (= ὥστε αὐτὰ ἀφθονα εἶναι) X. C. 2. 1, 9.

REM. 3. If a substantive having the article is constructed with a Gen., the position under (a) occurs, only when the substantive with its Gen. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων, in contrast with another people; the emphasis here is on the Gen., e. g. Οὐκ ἀλλότριον ἡγίται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, *ἀναμνησκειται δὲ καὶ τὰς τῶν προγόνων τῶν εἰναιτοῦ εἰς τοὺς Θηβαίους προγόνους εὐεργεσίας* Dem. (Psephism.) 18, 186. On the contrary, the Gen. without the article is placed either before or after the other substantive, when the substantive denotes only a part of that expressed in the genitive, in which case the emphasis is on the governing substantive, e. g. ὁ δῆμος τῶν Ἀθηναίων, or τῶν Ἀθηναίων ὁ δῆμος, *the people* and not the nobles. Hence, with this position, not an attributive, but a partitive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz. the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philos. of Soc. the Socratic philos., in contrast with the philos. of another, e. g. Plato's, the Platonic, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φ., i. e. the philosophy of Soc. and not something else of his, e. g. his life. Ὡςπερ οἰκίας τὰ κατώτερα (*domus infimas partes*) ισχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθήσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει Dem. 2, 10. Τοῦτον εὐ ἐδρεψε καὶ ἐπαί-

δευσεν, ὡς δοκεῖ Ἀθροῦσι τῷ πλήθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἶδος τοῦ παιδός (contrasted with τοῦνομα τοῦ παιδός) Pl. Lysid. 204, e.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives *ἐμαυτοῦ*, *σuaυτοῦ*, etc. are placed according to (a), e. g. ὁ ἐμαυτοῦ πατήρ or ὁ πατήρ ὁ ἐμαυτοῦ, etc.; but the simple personal pronouns *μοῦ*, *σοῦ*, etc. stand without the article, either after or before the substantive which has the article, e. g. ὁ πατήρ μου or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, νῶν, αὐτῶν or ἡμῶν, ὑμῶν νῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used, and these can stand before the substantive only in connected discourse, but not at the beginning of it.

REM. 5. The difference between the two cases mentioned is very manifest in the adjectives *ἄκρος*, *μέσος*, *ἔσχατος*. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities, ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. Ἐξ τῆς ἐσχατοῦς ἡμετέρας νήσου, in contrast with other ἡμετέρας Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπὶ ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέσῃ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε X. H. 5. 4, 33. Κατὰ μέσον τὸν κύκλον Cy. 2, 3. Περὶ ἄκραις ταῖς χειρὶ 8, 8, 17.

REM. 6. In like manner, the word *μόνος* has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ μόνος παῖς, *the only son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνη τῶν ἀνθρώπων (γλώττι) ἐποίησαν (οἱ θεοὶ) οὖν ἀφροῦν τὴν φωνήν, i. e. ἡ τῶν ἀνθρ. γλώττι μόνῃ ἐστίν, ἣν ἐποίησαν οὖν κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1. 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other, § 264, 2, either the limiting attributive with the article stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Αἱ ἄλλαι αἰ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις Lys. 281. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐοφτῇ Th. 1, 126. Ἐκ αὐτῶν τὸν ἐπὶ τῷ στόματι τοῦ λιμένος τὸν ἑτερον πύργον 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκადίᾳ τὸ τοῦ Διὸς ἱερόν Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is placed before each of the three parts, e. g. τὰ τελέχη τὰ ἐν ταῖς μακρὰ ἀπέλειπον Th. 1, 108. Finally, the limiting attributive with the arti-

cle is placed first, and is followed by the limited substantive and its attributive, both without the article, e. g. *Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας* Eur. Hel. 476. *Τάλας ἐγὼ τῆς ἐν μαχῇ ἐνυμβολῆς βαρείας* Ar. Acharn. 1210. *Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων* X. H. 4. 3, 15. *Τὰς ὑπὸ τῇ οἰκίουσας πόλεις Ἑλληνίδας* 8, 26.

REM. 8. When an attributive participle has a more definite explanation belonging to it, their relative position is as follows,

(a) *Ὁ πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός*

(b) *Ὁ στρατηγὸς ὁ πρὸς τὸν πόλεμον αἰρεθεὶς.*

When there are two of these more definite explanations, one stands either after the substantive or after the participle, e. g. *Τὴν πρὸς Εὐβουλον γενομένην πίστιν ὑμῖν* Aeschin. 3, 25. *Τῶν καθ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει* Dem. 18, 95. *Τῆς νῦν ὑπαρχούσης αὐτῷ δυνάμει* 4, 4. *Τὰς παρ' ὑμῶν ὑπαρχούσας αὐτῷ τιμὰς* 20, 83.

(c) *Ὁ αἰρεθεὶς πρὸς τὸν πόλεμον στρατηγός*

(d) *Ὁ αἰρεθεὶς στρατηγὸς πρὸς τὸν πόλεμον*

(e) *Ὁ πρ. τ. π. στρατηγὸς αἰρεθεὶς* (this position is most frequent, when the participle has two explanatory words belonging to it).

(c) *Τὴν ὑπάρχουσαν τῇ πόλει δύναμιν* Dem. 8, 10. (d) *Τὴν πρὸς οὐσαν ἀδοξίαν τῷ πράγματι* 6, 8. (e) *Τὰς ὑπὸ τοῦτου βλασφημίας εἰρημίας* 18, 126. *Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι* Th. 7, 23. *Τὸ πρὸς Λιβύην μέρος τετραμμένον* 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. *Τὴν τότε Θηβαίους φώμην καὶ δόξαν ὑπάρχουσαν* Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. *Ὁ ἰππὶς τοῦ λόγου τότε φηθείτης* Dem. 18, 35. *Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει* 19, 84.

§ 246. *Use of the Article with Pronouns and Numerals, with and without a Substantive.*

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the personality is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to.

Τὸν εἰαυτὸν δὴ λέγων μάλα σιμνῶς καὶ ἐγκωμιάζων (his important person) Pl. Phaedr. 258, a. *Λεῖψο δὴ, ἣ δ' οὐς, εὐθὺ ἡμῶν. Ποῖ, ἔφη ἐγώ, λίγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς* (i. e. καὶ τίνας εἰσὶν οὗτοι, οὗς λίγεις ἡμᾶς) Pl. Lys. 203, b.

2. The article is used with a substantive, which has a possessive pronoun belonging to it, when the object is considered as a definite one; the position of the article is according to § 245, 3, (a), so that the adjective pronoun stands between the article and the substantive, e. g. *ὁ ἐμὸς πατήρ, ὁ σὸς λόγος*, *thy word* (de-

finite), ὁ ἐμὸς παῖς, *my son*, a definite one, or the only one; on the contrary, the article is omitted, when the object is considered indefinite, ἐμὸς ἀδελφός, *a brother of mine*, it not being determined which; ἐμὸς παῖς; πάππος ἡμέτερος Lys. Andoc. (sub fin.).

3. A substantive to which the demonstrative pronouns οὗτος, ὁδε, ἐκεῖνος and αὐτός, *ipse*, belong, regularly has the article; as these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive, comp. § 245, 3, (b); thus,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, not ὁ οὗτος ἀνὴρ.

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεὺς signifies *idem rex, the same king*.

REMARK 1. The substantive does not take the article,

- (a) When the pronoun is used as the subject, and the substantive as the predicate, § 244, Rem. 1, e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man*, Pl. Men. 71, e. Αὕτη ἐστὶν ἱκανὴ ἀπολογία Apol. 24, b. Κίησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο, *this was the greatest agitation*, Th. 1, 1; hence a distinction must be made between τοῦτω τῷ διδασκάλῳ χρῶνται, *they have this teacher*, and τοῦτω διδ. χρ., *they have this man for a teacher*. Τεκμηρίῳ τοῦτω χρῶμενος (which signifies τοῦτό ἐστι τεκμήριον, ὃ ἐχρῆτο) X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω) An. 2. 2, 12. If, however, the predicate substantive denotes a definite object or one already mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξέλοι, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγον (hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples) X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης. Εὐθύδημος οὗτοςί X. C. 4. 2, 3. Νικηράτου τοῦτου Symp. 2, 3. Χαρμίδης οὗτοςί 2, 19. Αὐτὸν Μίνωνα An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλείως An. 1. 7, 11.
- (c) When the idea of an object is to be expressed absolutely, the substantive is joined with the pronoun αὐτός without the article. Αὕτῃ δεσποτεῖα αὐτῆς δουλείας Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχουμεν 134, b. Οὐκ αὐτοῦ δισπύτου δήπου, ὅ ἐστι δισπότης, αὐτοῦ δοῦλός ἐστιν 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially contempt, instead of the pronoun σύ. Οὗτοσὶ ἀνὴρ οὐ παύσεται φλυαρῶν;

Ἐπεὶ μοι, ὦ Σώκρατες, οὐκ αἰσχύνει ὀνόματα θηριῶν = *blockhead, why don't you cease?* Pl. Gorg. 489, b. Οὐκ οἶδ' ἅτις λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλον τινὰ ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελούμενος = *this fellow cannot bear to be benefited*, Ibid. 505, c.

(e) The poets often omit the article, where the prose-writers must use it.

REM. 2. When the pronoun οὗτος belongs to a substantive having the article and an attributive, it is often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὖται νῆες Th. 8. 80. Ἡ στενὴ αὕτη ὁδός X. An. 4. 2. 6.

4. The article is used with a substantive, with which τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικούτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named. The article commonly stands before the pronoun and substantive, e. g. Ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστίν, τὰ τοιαῦτα πράγματα καλὰ ἐστίν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοῖς.

Ἄρ' οὖν δύναιο τὸν τοιοῦτον ἄμειπτον φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*) X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους (i. e. *talis vir, qualem descripsimus Socratem*) C. 1. 2, 8. Τᾷν τοσοῦτων καὶ τοιούτων ἀγαθῶν ἡμῖν καὶ τοῖς ἄλλοις Ἀθηναῖοις ἔχοντες χάριν (in relation to what precedes) Dem. Cor. 327, 305. Ὁρῶν τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding γεραιῶν, but at the same time designating the whole class of the γεραιοὶ) X. R. L. 1, 7.

5. When πᾶς, πάντες belong to a substantive, the following cases must be distinguished,

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used, e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Then, πᾶς in the singular, always signifies *each, every*. Πᾶς is often translated by *mere, or utter*, e. g. Ὁ Ἔρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται Polit. 284, a.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3, (a), e. g. Ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all citizens without ex-*

ception. This usage is more seldom than that under (α). This construction occurs also with ὅλος, but it is still rarer than with πᾶς. Here the singular πᾶς always has the sense of *whole*.

Πειρᾶσθαι (χρῆ) κοινῇ σῶζειν τὴν πᾶσαν Σικελίαν Th. 4, 61. Ἔδοξεν αἰτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι Pl. Theaet. 204, a. Ἀνθρώποισι γὰρ τοῖς πᾶσι κοινὸν τοῦσμαρτάνειν S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὅλον πρὸς ὡπον Pl. Prot. 329, e. Hence it signifies, in *all*, *the whole*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν Th. 3, 66.

(γ) When the words *whole* or *all*, intended merely as a more explicit explanation, belong to a definite object and hence one which has the article, πᾶς is then placed according to § 245, 3. (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner in connection with a substantive and the article.

Οἱ στρατιῶται ἔβλον τὸ στρατόπεδον ἅπαν ὁ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες ὁ πάντες οἱ στρατιῶται καλῶς ἐμαχίσαντο. Διὰ τὴν πόλιν ὅλην ὁ διὰ ὅλην τὴν πόλιν. Διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται X. An. 7, 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θανατῶσθαι, τὴν Ἑλλάδα πειρατιὸν εὐ ποιεῖν X. C. 2, 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as general, e. g. καθ' ἑκάστην ἡμέραν, *every day, each day*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to § 245, 3, (b).

Κατὰ τὴν ἡμέραν ἑκάστην Dem. Cor. 310, 249, or καθ' ἑκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἑκάστην ἡμέραν (*quotidie*) τοιαῦτα ὀρεῖν τε καὶ ἀκούειν X. C. 4, 2, 12. Ἡ ἑκάστη ἡλικία προστίταται ποιεῖν, διηγησόμεθα X. Cy. 1, 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἑκάστη πόλει H. 3, 5, 13; but Ὅτι αἱ ἐν τῇ γῇ ἑκάστη καλὸν ἢ ἀγαθὸν ἢ, μεμνήσονται, in *every single land*, Cy. 8, 6, 6. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας An. 7, 4, 14.

7. When ἑκάτερος, *each of two*, ἄμφω and ἀμφοτέρως, *both*, be-

long to a substantive, the article is always used with it, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3, (b).

Ἐπὶ τῶν πλευρῶν ἑκατέρω X. An. 3. 2, 36, or ἐπὶ ἑκατέρω τῶν πλευρῶν, τὰ ὅσα ἀμφοτέρω or ἀμφοτέρω τὰ ὅσα, ἀμφοῖν τοῖν χειροῖν or τοῖν χειροῖν ἀμφοῖν. Καθ' ἑκάτερον τὸν ἐς πλοῦν Th. 4, 14. Τῷ ὡτὶ ἑκατέρω X. Ven. 5, 32.

8. In respect to the pronoun *αὐτός* and the indefinite pronouns or numerals *ἄλλος*, *ἕτερος*, *πολύς*, *πλείων*, *πλεῖστος*, the following things are to be noted,

(a) *Αὐτός* preceded by the article signifies *the same*, *idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*, τὰ αὐτά, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo ipse*.

(b) Ἄλλος without the article has the sense of the Lat. *alius*, being the opposite of *ipse* (αὐτός), but with the article it signifies *the rest*, *reliquus*, *the others*, *ceteri*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia*, οἱ ἄλλοι ἄνθρωποι, *the other men*, in relation to definite individuals, or *the others*, *ceteri homines*; ἕτερος without the article signifies *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference* or *contrast*; ὁ ἕτερος, *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρηταί; οἱ ἕτεροι in reference to two parties.

(c) The following cases of *πολύς*, *πολλοί* are to be distinguished, (a) in *πολὺς πόνος*, *πολλὴ σπουδὴ*, *πολὺς λόγος*, *πολλοὶ ἄνθρωποι* without the article, an object is denoted as indefinite, e. g. *Πολὺν ἔχουσαι πόρον ἀτελεῖς τῆς τοῦ ὄντος θείας ἀπέρχονται* Pl. Phaedr. 248, b. *Πολλοὶ ἄνθρωποι τοῦ πλοῦτου ὑρέγονται*; (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and *πολὺς* is then placed as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν παρ' αὐτοῦ (magnum illud, de quo dixi, studium) Pl. Phaedr. 248, b. Ὡς περὶ τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (multum illum sermonem, e scriptis ejus satis cognitum) 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (among many generations mentioned) Phaedon. 88, a.; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named* or *a multitude of men belonging together* in opposition to the parts of the whole, hence also οἱ πολλοί, *the many*, *the populace*, *plebs*, e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφονται X. C. 1. 2, 45; what is true of the Positive, is true also of the Comparative and Superlative, e. g. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δεῖ, ποτιεῖν ἢ πλείων σχολὴν τούτων ἐπιμελίσθαι, τῷ ὡς ἐγὼ νῦν, ἢ τῷ ὡς σὺ μακαρίζεις διαιτωμένῳ (the greater leisure, considered as a definite thing, or

as a definite whole) X. C. 1. 6, 9. *Εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὥπως ἐμοὶ δοὺς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον* An. 7. 6, 16. *Ἔπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ* R. L. 9, 2; οἱ πλείους signifies the *majority* in opposition to the *minority* (οἱ ἐλάσσους), therefore a definite whole; οἱ πλείστοι, *the most*, also to be considered as a definite whole; again, πολὺς is joined with the substantive having the article according to the position mentioned in § 245, 3, (b); πολὺς is then to be taken in a predicative sense, e. g. *Ἐπεὶ ἰώρα πολλὰ τὰ πρὶα* (*flesh in great abundance*) X. Cy. 1. 3, 6. *Σφίσι πολλὰ τὰ ἄπορα συμπερηκτότα* (sc. ὀρῶντες) Th. 1, 52. *Πολλὴν τὴν αἰτίαν εἶχον* (*they had censure in great abundance*, i. e. were very severely censured) 6, 46.

(d) Ὀλίγοι, *few*, e. g. ὀλίγοι ἄνθρωποι; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz. emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί; e. g. *Πρὸςβεις οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον* Th. 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος the article is omitted, e. g. *Προδοθῆναι τὴν πόλιν ὑπ' ὀλίγων*, *by oligarchs*, not by the oligarchs.

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. *τρεῖς ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed, (α) according to § 245, 3, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions ἀμφί, περί, εἰς, ὑπέρ; but the article is here used most frequently, when a preceding substantive (without the article) is referred to, which has a cardinal number agreeing with it.

Οἱ τῶν βασιλέων οἰνοχόοι διδῶσι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, i. e. with the three fingers, i. e. the three generally used, X. Cy. 1. 3, 8. *Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη*, *he had reached about the sum of fifty years*, X. An. 2. 6, 15. *Ἰππεῖς εἰς τοὺς τετρακισχιλίους συνελήγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους* Cy. 3. 2, 3. *Τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν οὐ παρουσῶν*, (referring to the preceding words οἱ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τριψάμενοι Th. 1, 49).

(β) But the article is placed according to § 245, 3, (b), when the numeral is joined with the definite object, merely to define it more explicitly, and when the numeral had not been previ-

ously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλῖται χίλιοι
 or χίλιοι οἱ μετὰ Π. ὀπλῖται.

§ 247. *The Article as a Demonstrative and Relative Pronoun.* (416.)

1. The article ὁ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun ὁ ἡ τό has almost wholly the sense of both a substantive and adjective demonstrative pronoun, which refers to an object and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν. 29. τῇ ν δ' ἐγὼ οὐ λύσω. Od. x, 74. οὐ γὰρ μοι θίμης ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many instances without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, e. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. ὁ ἄριστος, ὁ νικῆσας, ὁ γεραιός; so also, τὸ πρῖν, τὸ πρόσθεν; it is found in connection with a substantive and an attributive adjective or adverb, and the attributive is placed between the article and substantive, e. g. τῶν προτέρων εἰσὶν Il. λ, 691. τὸν δεξιὸν ἵππον ψ, 336. οἱ ἔνερθε θεοὶ ξ, 274. τὸ σὸν γέρας α, 185. τὸ σὸν μένος α, 207; so it is used in case of apposition, e. g. Od. λ, 298. καὶ Ἀθήνην εἶδον τὴν Τυνδαρέου παρὰ κοιτῇ. Od. ξ, 61. ἄνακτες οἱ νῆοι; further, ἀντιγες αἰ περὶ δίφρον Il. λ, 535. ἀνδρῶν τῶν τότε ι, 559. νῆες οἱ Δολιχιο Od. α, 497; also with the demonstrative, αἱ κύνες αἶδε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς αἰεὶ τίσετε λώβην, *of your father*, and denotes what belongs to an object, e. g. Od. ο, 218. ἔγκοσμεῖτε τὰ τεῖχε' ἐταῖροι, νηὶ μελαίνῃ (the τεῖχεα belonging to the ship).

3. The demonstrative use of the *adjective* article is not unfrequent in all the post-Homeric writers, § 244, 6; but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus in Attic prose,

- (a) Τό γε, τὸ δέ (*on the contrary*), very frequently at the beginning of a sentence; ὁ μὲν (*is quidem*), ὁ δέ (*is autem*), οἱ δέ (*is autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (*formerly*); often καὶ τόν, τήν, *et cum, et eam*, at the beginning of a

sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κελύσαι δοῦναι. But in the Nom. καὶ ὅς, καὶ ἥ, καὶ οἱ are used, § 334.

(b) In such phrases as, τὸν καὶ τὸν, τὸ καὶ τὸ, *this man and that man, this thing and that thing*, τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by ὅς, ὅσος or οἷος, which sentence expresses periphrastically the force of an adjective, or especially, an abstract idea. Pl. Phaedon. 75, b. ὁρέγεται τοῦ ὅ ἐστιν ἴσον (= τοῦ ἴσου ὄντος). Prot. 320, d. ἐκ γῆς καὶ πυρός μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. Soph. 241, c. εἴτε μνημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὅσα ἐπεὶ ταῦτά ἐστι.

(d) In such phrases as, ὁ μὶν—ὁ δέ, οἱ μὶν—οἱ δέ, *the one,—the other, some, the others*. Isocr. Paneg. 41. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες. Very frequently τὸ μὶν—τὸ δέ, τὰ μὶν—τὰ δέ, *partly—partly*, τῇ μὶν—τῇ δέ, *on one side—on the other side*.

4. In the Homeric language, the demonstrative ὃ ἢ τό, is frequently used in place of the relative. Il. α, 125. ἀλλὰ τὰ μὲν πολλῶν ἐξέπραθον, τὰ δὲ—δασται (*quae ex urbibus praedati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the tragedians take this liberty, though rarely. Her. 3, 81. τὰ μὲν Ὀδάνης εἶπε, λελέχθω καὶ μοὶ ταῦτα· τὰ δ' ἐς τὸ πλεῖθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε. Comp. Larger Grammar, Part II. § 482.

§ 248. CLASSES OF VERBS.

(337.)

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

(a) The subject appears either as *active*, e. g. Ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—But the active form has a two-fold signification,

(a) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action, e. g. Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν,

(β) *Intransitive*, when the action is either confined to the subject, e. g. Τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. Ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν.

(b) Or the subject performs an action, which is confined to, or is reflected upon itself, e. g. *Τύπτομαι, I strike myself; βουλευόμεαι, I advise myself, or I deliberate; τύπτομαι τὴν κεφαλὴν, I strike my own head; καταστρέφομαι τὴν γῆν, I subjugate the land for myself; ἀμύνομαι τοὺς πολεμίους, I keep off the enemy from myself,—Middle, or reflexive verb.*

REMARK 1. When the reflexive action is performed by two or more subjects on each other, e. g. *Τύπτονται, they strike each other, διακλιεύονται, they exhort each other*, it is called a reciprocal action.

(c) Finally, the subject appears as receiving the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, were pursued,—Passive.*

REM. 2 The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., since the passive action was considered as a reflexive one.

REMARKS ON THE CLASSES OF VERBS.

§ 249. A. Active Form.

(222)

1. Many active verbs, especially such as express motion, have besides a transitive signification, an intransitive or reflexive sense; comp. *the birds are moving, the carriage is breaking, the snow is melting*, and the Lat. *vertere, mutare, declinare*, etc.

Ἀχίρων ποταμός ἐς βάλλει ἐς τὴν λίμνην Th. 1, 46. *Ἡ Βόλβη λίμνη ἐξέλισιν ἐς θάλασσαν* 4, 103. *Ἐγγὺς ἦγον οἱ Ἕλληνες* (comp. to *draw near*) X. An. 4, 2, 15. So also *ἀναγείναι, to go back, to withdraw*, *διαγείναι, perstare*, are found in prose;—*ἐλαύνειν* or *ἐλαύνειν ἵππῳ* (X. An. 1, 8, 1.), *to ride, προσελαύνειν, adequitare*;—many compounds of *βάλλειν*, e. g. *ἐμβάλλειν* and *εἰςβάλλειν, to fall upon, ἐκβάλλειν, to spring forth, μεταβάλλειν* (like *mutare*), *διαβάλλειν, to cross over, προσβάλλειν τινί, to seize hold, συμβάλλειν τινί, manus conserere, ἐπιβάλλειν, to fall upon, ὑπερβάλλειν, to project, to go over*;—*κλίνειν* and its compounds, e. g. *ἐπικλίνειν, to incline to something, ἀποκλίνειν, declinare*;—*τρεπείν*, like *vertere, ἐπιτρέπειν, se permittere*;—*στρέφειν* (like *mutare*) and its compounds;—*πταίνειν, to strike against, to stumble, προσπταίνειν, e. g. μυγῶως προσπταίσαν, to suffer a total shipwreck*, Her. 6, 95;—*ἀπαλλάττειν, to get off*;—compounds of *διδόναι*, e. g. *ἐκδιδόναι, to discharge a self* (of a stream), *ἐπιδιδόναι, proficere*;—compounds of *ἵεναι*, e. g. *ἐνι-*

ναι, to *desist*, *ἐπιέναι ἰσχυρῶ γάλωι* (indulgere) Pl. Rp. 388, e;—compounds of *μίσγειν*, *μιγνύναι*, e. g. *συμμίλγειν*, commisceri, *προσμιγνύναι*, to *fight with*, also *appropinquare*, e. g. *προσέμιζαν τῷ τείχει* Th. 3, 22; *αἶρειν*, to *raise*, to *break up*, to *set out*, (of ships, to *weigh anchor*), also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (to *set sail*) Her. 6, 99; *ἀνταίρειν* τινί, to *fight*, to *withstand*;—*συνάπτειν*, manus conserere;—*ἔχειν*, to *land*, *ἔχειν τινός* (desistere) Th. 1, 112; *ἔχειν* with adverbs, as εὖ, καλῶς, κακῶς, like *bene*, *male habere*; *ἔχειν ἀμφί τι*, in aliqua re occupatum esse; *προσέχειν*, attendere, or appellere, to *land*; *προέχειν*, praestare; *ἐπέχειν*, se sustinere, or expectare, in mente habere, e. g. *ἐπέχον στρατεύεσθαι*; *κατέχειν*, se retinere, also to *land*; *παρέχειν*, e. g. *τῇ μουσικῇ*, musicae se dare; *ἀπέχειν*, to *be distant from*; *ἀντέχειν*, resistere;—*πράττειν* with adverbs, e. g. εὖ, κακῶς, or with the Acc. of adjectives, e. g. καλᾶ, κακά, to *be happy*, to *be miserable*;—*διατρίβειν* (consumere), versari;—compounds of *φέρειν*, e. g. *διαφέρειν*, to *be different*, differre, *ὑπερφέρειν*, (eminere) *πλούτῳ*;—*ἀναλαμβάνειν*, refici, recreari;—*οἰκίζειν*, administrari, e. g. πόλις οἰκεῖ Plat.;—*τελευτεῖν*, to *end*, to *die*;—*καταρθοῦν*, to *succeed*;—*νικεῖν*, to *prevail*, e. g. *ἐνίκη ἡ χείρων τῶν γυναικῶν* (like vincit sententia) Her. 6. 109;—*ἐλλείπειν*, officio suo deesse, *ἀπολιπεῖν*, to *remain behind*; etc.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

<i>δύω</i> , to <i>wrap up</i> , first Aor. <i>ἔδῤυσα</i> , to <i>wrap up</i> , second Aor. <i>ἔδῤυν</i> , to <i>go in, down</i> ,			
<i>ἵστημι</i> , to <i>station</i> , “ <i>ἔστησα</i> , I <i>stationed</i> , “ <i>ἔστην</i> , I <i>stood</i> ,			
<i>φύω</i> , to <i>produce</i> , “ <i>ἔφῤυσα</i> , I <i>produced</i> , “ <i>ἔφῤυν</i> , I <i>was produced</i> ,			
<i>σπένδω</i> , to <i>make dry</i> , “ (<i>ἔσκηλα</i> , Poet. I <i>made dry</i> ,) “ <i>ἔσκηλν</i> , I <i>withered</i> .			

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

<i>ἐγείρω</i> , to <i>wake</i> , first Pf. <i>ἐγήγερχα</i> , I <i>have waked</i> , second Pf. <i>ἐγήγερχομαι</i> , I <i>am awake</i> ,			
<i>ὀλλύμι</i> , to <i>perdo</i> , “ <i>ὀλώλεκα</i> , <i>perdidit</i> , “ <i>ὀλώλα</i> , <i>perii</i> ,			
<i>πείθω</i> , to <i>persuade</i> , “ <i>πέπεικα</i> , I <i>have persuaded</i> , “ <i>πέποιθα</i> , I <i>trust</i> .			

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive signification:

<i>ἄγνυμι</i> , to <i>break</i> ,	second Pf. <i>ἔαγα</i> , I <i>am broken</i> ,
<i>ρήγνυμι</i> , to <i>tear</i> ,	“ <i>ἔρήνω</i> , I <i>am torn</i> ,
<i>τήκω</i> , to <i>smelt</i> (iron),	“ <i>τέτηκα</i> , I <i>am smelted</i> ,
<i>πήγνυμι</i> , to <i>fasten</i> ,	“ <i>πέπηγα</i> , I <i>am fastened</i> ,
<i>σήπω</i> , to <i>make rotten</i> ,	“ <i>σείσηκα</i> , I <i>am rotten</i> ,
<i>φαίνω</i> , to <i>show</i> ,	“ <i>πέφηνα</i> , I <i>appear</i> ,

REMARK 1. The Pass. *ἐλίσκομαι*, to *be taken*, has an active form in

the Perf. and Aor., viz. ἐάλωκα, *I have been taken*, ἐάλων, *I was taken*, § 161, 1.

3. Intransitive active verbs are often used in the place of the passive.

Ἐτελεῦτησαν ὑπ' Ἀθηναίων (interfecti sunt) Her. 6, 92. Μεγάλα πεισόντα (eversa) πράγματα ὑπο ἡσσόνων 7, 18. Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν (audire), ἢ καλῶς ἐπὶ τῆς πόλεως ἀποθνήσκειν Isocr. Paneg. 56, 77. So ἐκπύπτειν ὑπὸ τινος, *expelli ab aliquo*; very often φεύγειν ὑπὸ τινος, *fugari ab aliquo*, or in a judicial sense, accusatum esse ab aliquo, e. g. ἀσεβείας φεύγειν ὑπὸ τινος;—πάσχειν ὑπὸ τινος, *affici ab aliquo*.

REM. 2. It will be seen, § 279, Rem. 5, that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. ἀστράπτειν σίλας, βαίνειν πόδα.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. Κίρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. So frequently ἀποκτείνειν, θάπτειν, οἰκοδομεῖν and similar examples, often also διδάσκειν, παιδεύειν, comp. Pl. Prot. 320, a. 324, d. Menon. 94, b.

§ 250. B. Middle Form.

(322-323)

1. The Mid. denotes an action, which is performed by the subject, and is reflected upon or confined to the subject. Such verbs may be called reflexive. The two following cases are to be distinguished,

(a) The Mid. denotes first an action, which the subject directs immediately to itself, so that the subject is at the same time also the object of the action. In English we here use the active verb with the Acc. of the reflexive pronoun, e. g. *τίπτομαι, I strike myself*, ἐνψάμην, *I struck myself*, *τύψομαι, I shall strike myself*. This use of the Mid. is more rare than that mentioned under (b). The following verbs, which will be presented in the Aor. form, belong here:

Ἀπέχω, *to keep off*, ἀποσχέσθαι, *se abstinere, to keep one's self off, to abstain*; ἀπάγχειν τινά, *to throttle, to hang some one*, ἀπάγχεσθαι, *to throttle or hang one's self*; τύψασθαι, κόψασθαι, *to beat one's self*, οἰκίσασθαι, *migrate*, ἐπιβαλίσθαι τινί, *to apply one's self to something*, παρασκευάσασθαι, *se parare*, τάξασθαι, *to place one's self*

in order of battle, e. g. οὐτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; προσ-
θίσθαι, *se adjungere, to agree with*, ὁρμίσασθαι, καθορμίσασ-
θαι, *to land*, comp. Th. 4, 45, κυκλώσασθαι, *to encircle*, comp. Th. 5,
72, but κυκλωθῆναι, *to stand or place one's self in a circle*, τραπέσθαι, *to*
turn one's self, (Th. 5, 29. 73.); ἐγγυήσασθαι, *to pledge one's self*; παύ-
σασθαι, *to cease*, from πᾶν, *to cause to cease*, δειξάσθαι, *to show*
one's self; particularly verbs which express an action performed by the
subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλεί-
ψασθαι, χρίσασθαι, ζώσασθαι, γυμνάσασθαι, καλύ-
ψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκ-
δύσασθαι, κείρασθαι, ἀπομόρξασθαι, *se abstergere*, ἀπο-
μύξασθαι, *se emungere*, ἀποψήσασθαι, *se abstergere*, σιτθανώ-
σασθαι; στείλᾶσθαι, *to get ready, to fit one's self out*; also some few
verbs which express such a reflexive action, as corresponds with an in-
transitive one, e. g. φυλάξασθαι, *to be on one's guard, to be cautious*,
but φυλάττειν τινά, *to guard some one*, βουλευέσασθαι, *to deliberate*, but
βουλεύειν τινί, *to advise some one*, γεύσασθαι, *to taste*, γεύειν, *to cause to*
taste, to give a taste of, τιμωρήσασθαι, *to avenge*; the reciprocals δια-,
καταλύσασθαι πρὸς τινά, *to be reconciled to any one*, συνθίσθαι,
to bind one's self, to agree with any one, σπείσασθαι, *pacisci*; here be-
long, also, most deponent middle verbs, § 197, Rem. 2.

REMARK 1. This immediate reflexive relation is also expressed (a) by
middle verbs with a Pass. Aor., e. g. διαλύειν, *to separate*, διαλυθῆναι, διαλύ-
σισθαι *to separate one's self, discedere*, see § 197, Rem. 3; (b) by the active
form e. g. μεταβάλλειν, *to change one's self*, see § 249, 1; (c) by the active
form with the Acc. of the reflexive pronoun, e. g. ἐπαινῶν ἑαυτόν, ἀναρτῶν
ἑαυτόν, *to make one's self depend on any one*, ἀποκρύπτειν ἑαυτόν, ἐθίζειν ἑαυ-
τόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, *to free one's self*, ἀποσφάττειν ἑαυτόν,
ἀποκτείνειν ἑαυτόν; the Mid. then has the signification of the Pass., thus,
ἐπαινέσθαι, ἀποσφάττεσθαι, *laudari*, *interfici*, *jugulari ab alio*, and has for
its Aor. and Fut. a Pass. form.

(d) The Mid. denotes an action, which the subject per-
forms upon an object within its sphere, i. e. upon one be-
longing to it, or standing in immediate relation or contact with
it. In English, we commonly use here either a possessive pro-
noun or a preposition with a personal pronoun, e. g.

Τύπτομαι, ἐνιψάμην τὴν κεφαλὴν, *I strike, I struck my head*, τύπτειν κ., *to*
strike the head of another, λούσασθαι τοὺς πόδας, *to wash one's own feet*, λού-
ειν τ. π., *to wash the feet of another*, ἀποκρύψασθαι τὰ ἑαυτοῦ, *to conceal one's*
own affairs, περιφύξασθαι χιτῶνα, *suam vestem*, *to rend one's own garment*,
περιφύξαι, *alius*, *that of another*, παρσχέσθαι τι, *to give something from*
one's own means, e. g. ταῦς, hence also, *to show*, e. g. εὐνοίαν παρέχσθαι, *on*

the contrary *παρέχειν τινὶ πράγματα, φόβον, etc.* to cause trouble, fear, etc., to some one; — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, to show one's own work, etc., *ἐπαγγεῖλασθαι τι*, to promise; reciprocally, *νείμασθαι τι*, aliquid inter se partiri, to divide something with each other, so *μερίσασθαι*; — *ποιέσασθαι τι*, to do or make something for one's self, e. g. *εἰρήνην, σπονδάς*, (ποιεῖν, to do or accomplish,) *ἐλίσθαι τι*, sibi sumere, hence to choose, *ἄρασθαι τι*, to take up for one's self, to lay on one's self, *αἶρειν τι*, to take up something in order to lay it upon another, *πρήξασθαι χρήματά τινα*, sibi ab aliquo pecuniam erigere, *μισθώσασθαι*, conducere, to hire for one's self, but *μισθῶσαι*, locare, to let out, *μεταπέμψασθαι*, to cause to come to one's self, to send for, *καταστρέψασθαι*, καταδουλώσασθαι γῆν, sibi subicere terram, *ἀναρτήσασθαι τινα*, sibi devincire, to make dependent on one's self, *ἀπολίσσασθαι τινι*, to free for one's self, to ransom, *πορίσασθαι τι*, sibi aliquid comparare, (πορίζειν τί τινι, cū aliquid comparare), *κομίσασθαι*, e. g. *Πλαταιεὺς παῖδας καὶ γυναῖκας ἐκπορεύμενοι ἦσαν ἐς τὰς Ἀθήνας* Th. 2, 78; *κτίσασθαι*, *παρασκευάσασθαι τι*, sibi comparare; *θίσθαι* and *γράφασθαι νόμους* are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, *θεῖναι* and *γράφαι νόμον* are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. *Ἐχοις ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔθεντο*; *Ἐγὼ μὲν θεοῖς οἶμαι τοὺς νόμους τοῦτους τοῖς ἀνθρώποις θεῖναι* X. C. 4, 19; — *ἀμύνασθαι τοὺς πολέμιους*, *propulsare a se hostes*, *ἀπώσασθαι κακὰ*, a se propulsare mala, *ἀποπέμψασθαι τινα*, a se dimittere, *ἀποσεισάσθαι τι*, a se deprecari, *παραιτήσασθαι*, deprecari, *διαθίσθαι*, *ἀποδόσθαι*, to sell, *ἀποτρέψασθαι*, *ἀποβαλίσθαι*, *ἀποκροίσασθαι*. This is much the most frequent use of the middle. Several deponent middle verbs also belong here.

REM. 2. The Mid. in the same manner as the Act., § 249, Rem. 3, can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. *Ὁ πατὴρ τοὺς παῖδας ἐδίδάξατο* (ἐπαιδεύσατο), which is either as much as to say, *the father educated the children for himself*, or, if it is clear from the context, *he caused them to be educated*, (like X. C. 1. 6, 2; on the contrary, *διδάσκων*, *παιδεύων* are used without respect to the subject, § 249, Rem. 3.); *κέρασθαι*, to shave one's self, or to get shaved. *Ἀργεῖοι σφίον εἰκόνας ποιήσαντες ἀνέθισαν ἐς Δελφοὺς*, Her. 1, 31. *Πανσάνιας τράπεζαν Περσικὴν παρετίθητο*, caused to be set before him, Th. 1, 130. *Οἱ Λακιδαιμόνιοι κίρκια πέμψαντες τοὺς νεκροὺς διεκρομήσαντο*, caused to be removed, 4, 38.

REM. 3. The reflexive relation of the Middle to the subject is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the profit or loss of the subject, e. g. Il. ο, 409. *οὔτε ποτὶ Τρώας Λαυαῶν ἐδίεταντο φάλαγγας ῥηξάμενοι* (in suum commodum) κλισίῃσι

μυγήμεναι. Hence the reflexive pronoun is not seldom used with the Middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the Middle only in a general and indefinite manner, e. g. *Ξενοφῶν βουλευέται—ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι*, to gain a name and power for himself, X. An. 5. 6, 17. *Ἐπεδελξαντο τὰς αὐτῶν ἀρετάς* Isocr. Paneg. 58, 85. *Ῥάθυμον αὐτοῖς κατεστήσαντο τὸν βίον* 63, 108. *τὴν ἐμαυτοῦ γνώμην ἀποφαινόμενος* Id. Permut. 309, 22.

REM. 4. In many verbs, the Active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the Active expresses the action absolutely, or objectively, without any accessory idea; the Middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence the Middle is employed when the literal meaning is changed into the figurative, e. g. *διοικεῖν* of an outward arrangement, *διοικεῖσθαι* of an intellectual; *ὀρίζειν* literally, *ὀρίζεσθαι* figuratively, *σταθμᾶν* only in a literal sense, to measure, but *σταθμᾶσθαι* also in a figurative signification, aliquid secum perpendere; so in derivative verbs in *-εῖν* and *-εύομαι*, the active form is used absolutely, to be in a certain state; the Middle, on the other hand, signifies, to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such, e. g. *πονηρεῖω*, to be bad, *πονηρεύομαι*, to demean one's self badly, *πολιτεῖω*, to be a citizen, *πολιτεύομαι*, to live and act as a citizen, *ταμιεύω*, to be a manager, *ταμιεύομαι*, to conduct business, to arrange, especially in a metaphorical sense, e. g. *τοὺς νόμους*. Derivatives in *-ίζομαι* correspond in sense to those in *-εύομαι*, e. g. *ἀστείζομαι*, to demean myself as a citizen, *χαριεντίζομαι*, to act in a politic manner. Still, derivatives in *-ίζω* of names of nations reject the Middle, e. g. *δωριζω*, to demean myself, or to speak like a Dorian.

§ 251. C. The Passive.

(344, 345.)

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another subject upon itself. Hence the subject of the Pass. always appears as the receiver of an action, e. g.

Μαστιγοῦμαι, ζημιούμαι (ὑπό τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one), βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice, διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπό τινος, from some one = doceor ab aliquo, πείθομαι, I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded.

2. Still, there are but two tenses, the Fut. and the Aor., for which special forms are provided to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule, viz. The Fut. and Aor. Mid. have only a reflexive (or intransitive) meaning; but all the

other tenses of the Mid. serve at the same time to express the Passive.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense. *Μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἄνυσκινδυνεύθήσεται* Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει πωλῦσσονται* Th. 1, 142. *Ἦν τις βουλευθῇ κακὸς γενέσθαι, κολασθήσεται τῇ περιπούσῃ ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμήσονται τοῖς προσήκουσιν ἄθλοις τῆς ἀρετῆς, but the brave shall be honored with the befitting rewards of valor*, 2, 87. *Περὶ τῶν σσιπέρων φρουρίων, ὥς ἐπιβουλευσομένων, πολλὰς πράγματα ἔχον* X. Cy. 6. 1, 10. *Οἱ ἀγνοοῦντες, ὅτι ἐνεδρεύουσιν τοῦ ἐπὶ τῶν πολέμων* H. 7, 2, 18. So always *ἀλώσομαι*. But in many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχέα ἡσθεῖσα μεγάλη ζημιώσεται, shall suffer great loss therefor, in contrast with βραχία ἡσθ.* Th. 3, 40. *Σοῦ ζώτιος, βέλτιον θρέψονται καὶ παιδεύονται, they shall grow up better and educate themselves*, Pl. Crito. 54. a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. 9, 35. *κοῖρω δὲ δύναι καὶ πενήχοντα κριάσθων κατὰ δῆμον*, means, *let them select themselves*; on the contrary, 48. *κοῖροι δὲ κριθῆντε δύναι κ. πεν.*, *the selected*. Hes. Sc. 173. *κῆρυχοι δοιοὶ ἀπαυράμενοι ψυχῆς, they had deprived each other of life*. Pl. Phaedr. 244, e. *τῷ ὁρῶς μανέντι καὶ κατὰσχόμενῳ*, “*in fine phrenzy*” and in *ecstasy*.

REM. 3. It has been shown, § 197, and Rem. 3, (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβουλήθη, I willed, ἐφραίνω, I gladden, cheer, ἐφραίνομαι, I am glad, ἐφράσθη, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἠύδομαι, I rejoiced, ἡσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of any person or thing being in a Pass. state is generally expressed by the Prep. *ἐπὶ* with the Gen. e. g. *Οἱ στρατιῶται ἐπὶ τῶν πολέμων ἐδιώχθησαν*. Instead of *ἐπὶ*, *πρὸς* with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμώζεσθαι, ἀδικῶσθαι πρὸς τινος*. *Βανυσικαὶ τέχναι ἰκόντως ἀδοξοῦνται πρὸς τῶν πόλεων* X. O. 4, 2; also *παρά* with the Gen. is used when the author is exhibited as the one from whose vicinity, or through whose means internal or outward, the action has come; hence used specially with *πέμπεσθαι, δίδωσθαι, ὠφελεῖσθαι, σιλλέγεσθαι, λίσσθαι, ὁμολογῶσθαι, σημαίνεισθαι, ἐπιδεικνύσθαι* (demonstrari), e. g. *Ὁ ἄγγελος ἐπίμψθη παρὰ βασιλείως*. *Ἡ μεγίστη εὐτυχία τοῦτω τῷ ἀνδρὶ παρὰ θεῶν δίδοται*. *Πολλὰ χρήματα Κίρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν*. *Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος* Her. 7, 106. *Τὰ παρὰ τῶν θεῶν σημαινόμενα* X. Cy. 1, 6, 2. *Παρὰ πάντων ὁμοιόγεται* An. 1, 9, 1. *Οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι* Pl. Symp. 175, e. *Ἐκ* is still stronger than *παρά*; yet it is seldom used by the Attic writers, e. g. *Ἐκίῳ αὐτῇ ἡ χώρα ἐκ βασιλείας ἐδόθη* X. H. 3, 1, 6; in Her., however, *ἐκ* is very often used instead of *ἐπὶ* simply. The use of *ἐπὶ* with the Dat. is almost wholly poetic, e. g. *δαμῆναι ἐπὶ τινι*, in Attic prose only in certain connections, e. g. *εὐδὸς ἐπὶ τῷ*

πατρι τεθραμμένος Pl. Rp. 558, d. Τυχάνει ὑπὸ παιδοτρύβη ἀγα-
θῇ πεπαιδευμένος Lach. 184, e. When the Passive condition is not caus-
ed by persons, but by things, the Dat. is commonly used = Lat. Ablative,
e. g. Ἡ πόλις πολλὰς συμφορὰς ἐπέζητο.

REM. 5. The Dat., however, very often stands where persons are spoken
of, particularly in the Perf. tense, and regularly with verbal adjectives. The
Pass. has in such instances an intransitive or reflexive sense, and the Dat.
indicates the person that takes part in the action, or for whom the action is
performed. While ὑπό with the Gen. denotes merely the author of the
passive action, the Dat., at the same time, denotes that this action stands in
a relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has
been before pointed out by me, and for me now stands as pointed out*, Her. 6. 123.

4. It is a peculiarity of Greek, that the Act., not merely of
transitive verbs with the Acc., may be changed into the personal
Pass., like the Latin, but also the Act. of intransitive verbs with
the Gen. and Dat.

Φθονοῦμαι ὑπό τινος (from φθονεῖν τινι, invidere alicui), i. e. *I expe-
rience envy from some one*, (in Latin, on the contrary, invidetur mihi ab ali-
quo), πιστεύομαι and ἀπιστοῦμαι ὑπό τινος (from πιστεύειν and
ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82. ἡμεῖς ὑπ' Ἀθηναίων
ἐπιβουλευόμεθα (ἐπιβουλεύειν τινί). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύ-
οντες, καὶ ἐπιβουλευόμενοι διύξονσι πάντα τὸν βίον. 8. 551, a. ἀσκέ-
ται δὴ τὸ αἰὲ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον. X. S. 4, 31. οὐ-
κίτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. So ἀρχοῦμαι, κρατοῦμαι,
κρατεῖν, ἡγεμονεύωμαι, καταφρονεῖν τινος, ἐπιχειροῦμαι (from ἐπιχειρεῖν
τινι).

REM. 6. The Greek may, also, form a Pass. from other intransitives, yet,
for the most part, only when the subject is a thing, particularly a Neut. pro-
noun, or a Part. when used as a Neut. substantive, e. g. Καὶ μικρὰ ἅμα ρ-
τηθέντα (vel parva peccata) X. An. 5. 8, 20. Ἀτυχθήντων (rerum in-
felicitèr gestarum) Dem. Cor. 298, 212. Ἐπὶ τούτοις ἐγὼ ἀληθευόμενοις
διδωμί σοι τὴν ἐμὴν δεξιάν (ea conditione, ut haec vere dicamur) X. Cy. 4. 6, 10.
Σπονδὰς παρὰ βεβάσθαι (migrata esse pacta) Th. 1, 123. Ἐν ἐνὶ ἀνδρὶ
πολλῶν ἀρετῶν κινδυνεύεσθαι (in periculum vocari) 2, 35. Οὐ φάδιον
τὰ ὑπὸ πολλῶν κινδυνεύθαι ἢ ἐνὸς φησὶν Lys. 5, 112.

§ 252. Remarks on the Deponents. (346.)

It has been seen above, § 102, 3, that Deponents are simply verbs, which
occur either in the Mid. only, or in the Mid. yet with a Pass. Aor., and with
a reflexive or intransitive signification; and, also, that they are divided into
Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form.
The reflexive sense in many Deponents is so slight, that they seem to be,

in our mode of regarding them, merely transitive verbs, e. g. *δέχομαι τι*, *I take* (namely, *to myself*) *something*, *ἐργάζομαι τι*, *βιάζομαι τινα*, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf. and Fut. are very rare, and are found only in such Deponents as have in single examples an active form, e. g. *βιάζομαι*, *ὠρῶμαι*.

Πάντα ἀπετέργασται τῷ θεῷ PL L 710, d. *Μεμεμημένος* (ad imitationem expressus) Her. 2, 78. *Εὖ ἐντεθυμημένος* (*well-considered*) PL Crat. 404, a. *Νῆες οὐκ ἐχρήσθησαν* (*adhibitae sunt*) Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. *ἐδέξαμην*, *excepi*, *ἐδίχθην*, *exceptus sum*; *ἐβιάσάμην*, *coëgi*, *ἐβιάσθην*, *coactus sum*; *ἐκτεησάμην*, *mihi comparavi*, *ἐκτεήθην*, *comparatus sum* (*I was gained*); *ὀλοφύρασθαι*, *to lament*, *ὀλοφύρηναι*, *to be lamented*; *ἰκίεσθαι*, *to heal*, *ἰκίσθηναι*, *to be healed*; *ἀποκρίνασθαι*, *to reply*, *ἀποκρίσθηναι*, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning, § 197, Rem. 1.

§ 253. *Tenses and Modes.*

The predicate or verb may be divided in relation to its subject, into the following classes,

(a) Tenses, by which the relation of time of the predicate is expressed, since it is designated either as Present, Future or Past, e. g. the rose *blooms*, *will bloom*, *bloomed*;

(b) Modes, by which the relation of the affirmation contained in the predicate is expressed, inasmuch as the relation of the predicate to the subject is denoted either as an actual fact or phenomenon, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. the rose *blooms*, is called the Indicative; the mode which denotes a conception, e. g. the rose *may bloom*, is called the Subjunctive; the mode which denotes the direct expression of the will, is called the Imperative, e. g. *give*.

§ 254. *A. More Particular View of the Tenses.* (ἄ.)

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj. always indicate something present or future; (b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), some-

times that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following,

- (a) The Present, (α) Indicative, e. g. *γράφωμεν*, scribamus; (β) Subjunctive, e. g. *γράφωμεν*, scribamus;
- (b) The Perfect, (α) Indicative, e. g. *γγράφαμεν*, scripsimus; (β) Subjunctive, e. g. *γγράφαμεν*, scripserimus;
- (c) The Future, Indicative, e. g. *γράψομεν*, scribemus, *we shall write*;
- (d) The Future Perfect, Indicative, e. g. *βεβουλεύσομαι*, *I shall deliberate, I shall be advised*.

3. The Historical tenses are the following,

- (a) The Aorist, (α) Indicative, e. g. *ἔγραψα*, *I wrote*; (β) Optative, e. g. *γράψαιμι*, *I might write, or I might have written*;
- (b) The Imperfect, (α) Indicative, e. g. *ἔγραφον*, scribebam; (β) Optative, e. g. *γράφοιμι*, scriberem;
- (c) The Pluperfect, (α) Indicative, e. g. *ἔτεγράφαμιν*, scripseram; (β) Optative, e. g. *γγράφοιμι*, scripsissem;
- (d) The Optative of the simple Future, e. g. *γράψοιμι*, *I would write*, and of the Fut. Perf., e. g. *βεβουλευσοίμην*, *I should have deliberated, or I have been advised*, when in narration, (and consequently in reference to the past), the conception of a future action, or of one to be completed at a future time, is to be expressed, e. g. *ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικῆσοιεν*, the messenger said, that the enemy *would conquer*, *ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλευέσονται*, he said that everything *would be well planned* by the general.

§ 255. (a) *Principal Tenses, Present, Perfect, Future.* (379—381, 383, 389, 390.)

1. The Pres. Ind. represents the action as present to the speaker. In the narration of past events, the Pres. is often used, particularly in the principal clauses of a sentence, and often in subordinate clauses, since in a vivid representation, past time is viewed as present (the Present *historical*).

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελάνοντα X. An. 1. 7, 16. *Ἦν τις Πριάμῳ νέωτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ διέδωκε Πρίαμος ἐν δόμοις τρέφειν* Eur. Hec. 1116. The Pres. Hist. sometimes stands in passages where, in addition to the narration by adverbs, like *ποτὶ, πάλαι*, Poet. *πάρος*, the time is considered as past, e. g. *Ζῶντ' εἰσακούσας παῖδ' αὖ, ἔκσω ζῆι ποτὶ* Eur. El. 419.

REMARK 1. An action is often viewed in Greek as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particu-

larly are used, (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἶσθάνομαι, γιγνώσκω, μανθάνω, like Lat. *audio, video*, etc., and Eng. *to hear, to see, to perceive, to observe*; (b) φεύγω, *I have given myself to flight, and I am now a fugitive*, hence *to live in exile*, νικῶ, *I am a victor*, ἡττῶμαι, *I am vanquished*, γίγνομαι, *I am descended*, etc.; (c) in poetry, φονεύω, *I am a murderer*, e. g. S. Ant. 1174, θνήσκω, *I am dead*, S. El. 113, τέκτω, γεννῶ, *I am a father or mother*, Eur. Ion. 356 Her. 209, etc. This usage extends to all the Modes and Participials of the Pres. as well as to the Impf. Θεμιστοκλέα οἶκ' ἀκούεις ἄνδρα ἀγαθὸν γιγονότα Pl. Gorg. 503, c. Πάντα πυνθανόμενος ὁ Κροῖσος ἐπιμπεῖς Σπάρτην ἀγγέλλας Her. 1, (X). Τί δέ; σὺ ἐκείνο ἀπήκας, οἷτι Μῆσοι καὶ Πισίδαι ἐν τῇ βασιλείᾳ χώρα κατέχοιτες ἐρυννὴν πάνυ χωρίῳ δύνανται ἤν' ἐλεύθεροι;—Καὶ τοῦτό γ', ἔφη, ἀκούω, *hast thou heard? ἀκούω, yes, I have known of it*, X. C. 3. 5, 26. Ἀπαγγέλλετε Ἀρταίῳ, οἷτι ἡμεῖς γενικῶμεν βασιλείᾳ, καὶ, ὡς ὁρᾷτε, οἰδέις ἡμῶν εἰ μάχεται An. 2. 1, 4. Των νικῶντων ἐστὶ καὶ τὰ ἐκτιῶν σώζειν καὶ τὰ τῶν ἡττωμένων λυμβάνειν 3. 2, 39. Δαρείου καὶ Παρυσάτιδος παῖδες γίγονται δύο 1. 1, 1.

REM. 2. Οἶχομαι and ἦκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, *I have departed*, and ἦκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἦκω, *I am here*, (adsum), e. g. Μὴ λιποῦ, οἷτι Ἀράσπας οἶχεται εἰς τοὺς πολέμους, that *A. is gone* (= transfigit) to the enemy, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κενθμῶνα καὶ σκότον πύλας λιπῶν Eur. Hec. 1. Ἦμεῖς μόλις ἀφικνέσθε, ὅποι ἡμεῖς πάλαι ἦκομεν X. Cy. 1. 3, 4.

REM. 3. But the Greek often considers an action as present, which, though not yet accomplished, is either still in progress, or is considered as begun. This usage also belongs to all the Modes and Participials of the Pres. as well as to the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*; the Subj. includes the meaning of the Fut. in itself, § 257, Rem. 4; but the Inf. and Part. have the meaning both of the Pres. and Fut. Ἐπειτα τά τε εἶν' ὅτα ἐν τῇ παραδείσῳ θηρία διδωμί σοι, καὶ ἄλλα παντοδατὰ συλλέξω X. Cy. 1. 3, 14. Μιτυληναῖοι ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν (putantes parati ibi prodicionem) Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἡ πάρος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γιγονότα X. H. 2. 1, 29. Καὶ τῷ ῥίγῃ ἀπωλλύμεθα, καὶ χιὼν πλείστη ἦν, *we expected to perish*, An. 5. 8, 2. Οἷκ' εἰθὺς ἀφῆσω αὐτόν, οἷδ' ἀπειμι, ἀλλ' ἐρήσομαι αὐτόν καὶ ἐξετάσω Pl. Apol. 29, e. Ἐπεὶ ἡ Μανδάνη παρσικεύετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ἐδάτο αὐτῆς ὁ Ἀσιτύγης καταλιπεῖν τὸν Κῆρον X. Cy. 1. 3, 13.

REM. 4. But actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears as already present, e. g. Ἐν μᾶζ μάχῃ τήνδε τὴν χώραν προσκτάσθαι καὶ ἐκλῆναι μᾶλλον ἐλευθεροῦναι Th. 4, 95. Ἦν θάνης σι, παῖς ὅδ' ἐκφεύγει μόρον· σοῦ δ' οὐ θαλοῦσες καίθανεῖν, τόνδε κτενῶ Eur. Andr. 381.

2. The Perf. Ind. represents a past action as present in relation to the speaker. The action appears as completed at the

time of speaking. Also in narratives, the Perf. is sometimes used, since the action is separated from the past, and is placed in the present view of the speaker. This relation is like that indicated by the Historical Present.

Γέγραφα τὴν ἐπιστολήν, I have written the letter, the letter is now written, whether written now, or some time ago. *Ἡ πόλις ἔκτισται*, The city is now built, it stands now built. *Ἀστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν* X. Cy. 1. 3, 18. *Οὐδὲν ἐστὶ κερδαλιώτερον τοῦ νικᾶν*· ὁ γὰρ κρατῶν ἅμα πάντα σὺν ἡρώεσσι, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας 4. 2, 26. *Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων, ἐλήλυθε ἄνθρωπος Ἀθηναῖος, ἀγγέλλων ἥκειν τὸν βαρβαρον ἐς Ἀττικὴν*, an Athenian is come and is here, instead of came, Her. 8, 50.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its result as exhibited at the present moment, and hence they used the Perf., in order to indicate a condition that was occasioned by the completion of the action. In English the Perfects of many verbs are expressed by the Pres. and Impf., e. g. *τίθνηκα* (I have died), *I am dead*, *κίκτημαι* (I have obtained), *I possess*, *τεθαύμακα* (I have been wondering), *I am astonished*, *βεβούλευμαι* (I have taken counsel with myself), *I am determined*, *πέφνηκα* (I have shown myself), *I appear*, *οἶδα*, *novi* (I have seen), *I know*, *τέθηκα* (I have blossomed), *I bloom*, *πέποιθα* (I have convinced myself), *I trust*, *βέβηκα* (I have gone away), *I am going*, *μémνημαι*, *memini* (I have remembered), *I am mindful*, *κέκλημαι* (I have been named), *I am called*, etc. Many verbs, especially such as express the idea of *to sound*, *to call*, employ no Pres. and Impf., or but very seldom, so that the Perf. and Plup. seem to take throughout the place of the Pres. and Impf., e. g. *κέκραγα*, *I cry*, properly, *I am a crier*, *μέμνηκα*, *I roar*.

REM. 6. The transition from the completed action to the condition accomplished by it, is more obvious in the Pass. than in the active. Comp. *ἡ θύρα κέκλεισται*, the door has been shut, and it is now shut. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would declare with emphasis, that the thing spoken of should remain fixed in its place, e. g. *λείψθω*, *reliquum esto*, *πειρασθω*, *let it be tried*, *νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν*. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. *ἐξόντες δὲ εἶπον, τὴν θύρην κεκλεισθαι*, *let it be shut, and remain shut*.

REM. 7. The Perf. in all the forms is used with special emphasis, even of future actions, since the occurrence of such actions is affirmed with the same definiteness and confidence, as if they had already taken place. Il. ο, 128. *μαινόμεντε, φρένας ἡλὲ, δειφθήσεσθε!* So ὅλωλα, like perii, interii, actum est de me. Pl. Phaedon. 80, d. *ἡ ψυχὴ ἡμῶν ἡ τοιαύτη καὶ οὕτω περικυῖα, ἀπαλλαιτομένη τοῦ σώματος, εὐθύς διαπεφύσηται καὶ ἀπόλωλεν*.

3. The Fut. Ind. denotes an action as future in relation to the present time of the speaker. The Greeks very often use

the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *should, must or can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἀνέδερ-
ρος ὁ βίος παρὰ σκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλ-
γεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται X. Cy. 3. 3, 52. Οἱ εἰς τὴν
βασίλειαν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων,
εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ φειγώσουσι καὶ ἀγρυπνή-
σουσι, *if they must hunger, etc.* C. 2. 1, 17. Ἐδοξε τῷ δήμῳ τριάκοντα
ἄνδρας ἐλέσθαι, οἳ τοὺς πατέρας νόμους ξυγγράψουσιν, καθ' οὓς πο-
λιτεύσουσι H. 2. 3, 2.

4. Commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions, are often expressed by the Fut. Ind. since the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is made to depend on the will of the person addressed, and is only expected. On the contrary, the Fut. is used, in connection with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of that which is stated, is expected *necessarily*.

Ὅρα οὖν καὶ προθύμοῦ κατιδεῖν, εἴν πως πρότερος ἐμοῦ ἴδης, καὶ μοι
φράσεις Pl. Rp. 432, c. Ὡς οὖν ποιήσετε καὶ πείθεσθαι μοι Prot. 338, a. Οὐ δράσεις τοῦτο, *thou wilt not do this, as I hope = do it not*;
but οὐ δράσεις τοῦτο; *wilt thou not do this? = do it.* Οὐ παύσῃ λέ-
γων; *non desines dicere?* instead of *desine dicere.* Pl. Symp. in. οὐ περι-
μενῆς; *wilt thou not wait?* Dem. Phil. 2, 72. οὐ φηλάξεις θ', ἔφη, ὅπως
μὴ δεοπότην εἴρητε. But when in this manner, a negative command is to
be expressed, the negative μὴ is to be used with οὐ; and when two sen-
tences of this kind, one with an affirmative meaning and the other with a
negative, follow each other, οὐ stands in the first sentence, μὴ in the last.
Οὐ μὴ φληαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀκολοῦθήσεις ἐμοί; in-
stead of μὴ φληαρήεις, μὴ λάλει, ἀλλ' ὑκολούθει. Pl. Symp. 175, a. οὐκ οὖν
καλεῖς αὐτὸν καὶ μὴ ἀφήςεις.

5. The Fut. Perf. Ind. expresses an action as completed in future time in relation to the present time of the speaker, c. g.

Καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν Hes. Op. 177. Ἡ πολιτεία τελέως
κεκοσμήσεται, εἴν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ γίλαξ ὁ τοιῶν ἐπιστή-
μων Pl. Rp. 506, a. The Fut. Perf. of those verbs whose perfects are trans-

lated by the present tenses of other verbs, see Rem. 5, must be translated by the simple Fut., e. g. *μνησόμεαι*, *mēminero* (*I shall remember*), *I shall be mindful*.

REM. 8. The Fut. Perf., like the Perf., Rem. 7, is used instead of the simple Fut., to express a thing emphatically, e. g. *Θράζε, καὶ περ ἄξειται* Ar. Plut. 1027.

REM. 9. The Fut. Perf. is used in Greek only in the principal clauses of a sentence, and in subordinate clauses introduced by *ὅτι* and *ὥς*, *that*. In all other subordinate clauses, the Aor. Subj., (more seldom the Perf. Subj.) is used instead of it, in connection with a conjunction compounded of *ἄν*, as *εἰάν, ἐπὶάν, ἐπειδάν, ὅτιαν, πρὶν ἄν, ἕστ' ἄν, ὅς ἄν*, etc., e. g. *Ἐὰν τοῦτο λίσῃς*, *si hoc dixeris*.

§ 256. *Historical Tenses, Aorist, Imperfect and Pluperfect.* (382, 384, 385, 387, 388.)

1. The Aor. Ind. expresses past time, separate from the present of the speaker, in a wholly indefinite manner, with no other relation, e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. Ind. express, indeed, an action as past, but always represent it as having relation to another past time. The Impf. expresses the action as contemporary with this other past time; the Plup. expresses the action as already past, (finished before this other past time).

Ἐν ᾧ σὺ ἔπαιζες, ἐγὼ ἔγραφον. "Οτε ἔγγις ἦσαν οἱ βούρβοροι, οἱ Ἕλληνες ἐμάχοντο. "Οτε οἱ βούρβοροι ἐπεληλύθεσαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαυμάλειωτατα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν, οἱ πολέμοι ἀπεπεφύγεσαν. "Οτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενίκησαν. Ἐγγράφειν τὴν ἐπιστολήν, I had written the letter (before the friend came).

REM. 1. It is to be noted that the Greeks, when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, freely use the Aor. instead of the Plup., e. g. *Ἐπειδὴ οἱ Ἕλληνες ἐπληλύθον, οἱ πολέμοι ἀπεπιφύγεσαν*. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aor. Ind. is used in historical narrations, in order to indicate the principal events, while the Impf. Ind. is used

to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often exchanged for the Impf., which describes and paints; the Aor. is often, also, exchanged with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; the Aor., not seldom, is exchanged with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

ἦμος δ' Ἐωςφόρος εἰσι φάος ἱεῖν ἐπὶ γαίαν, τῆμος πυρκαϊὴ ἱμαρ αἶνετο, παύσατο δὲ φλόξ Π. ψ, 228. Τοῖς πελτασταῖς ἰδάξαντο οἱ βάρβαροι καὶ ἱμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἶποντο X. An. 5. 4, 24. Ἐννέβη τῷ ἀδοκίμῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοῖς Ἀθηναίοις θορυβηθῆναι· καὶ τὸ μὲν εὐώτερον κίρας αἰτῶν, ὅπερ δὴ καὶ προεχώρηκε, εὐθὺς ἀποφάγιν ἔφυνε· καὶ ὁ Βρασιδᾶς, ἐποχωφούντος ἤδη αὐτοῦ, ἐπιπαριῶν τῷ δεξιῷ, τιτρώσκειται· καὶ πισόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραγες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὡς τὸ πρῶτον οὐ διενοεῖτο μῖνον, εὐθὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μνηκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ξυστραφεῖντες ὀπλῖται ἡμύνοντο κ. τ. λ. Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν ἐσθμίων ἀπεστήρηκε· καὶ γὰρ τοὶ πεποστέροις πεποιήκει, καὶ πολλοὺς κινδύνους ὑπομένειν ἤνγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβίβληκε καὶ πάντα τρόπον τεταλαπύρεκεν ἡμᾶς Isocr. Pac. 163, a.

REM. 2. Inasmuch as the Aor. Ind. represents a past action as independent and completed, unconnected with any other past time, and as the Impf. Ind., on the contrary, represents a past action as always connected with another past action, being, consequently, employed in exhibiting an action in its duration and progress, and hence used in description,—so an exact moment, or point of time, is denoted by the Aor., while the Impf., on the other hand, denotes duration or continuance. Yet these two significations do not exist in the tenses themselves, but rather in the nature of the principal facts, which are expressed absolutely, as independent and completed, and in the nature of the attendant circumstances which are represented as continuing. Nothing can in itself be described as momentary or continuing: the action of the longest continuance can be expressed by the Aor., as well as one of the shortest continuance by the Impf., when the former is to be represented as the main idea, the latter as an accompanying circumstance.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted,

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Κύρος ἐξελαύνει*—ἐπὶ τὸν Χαλὸν ποταμόν, ὄντα τὸ εὖρος πλεθρὸν, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶσιων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, which the Syrians held for gods, namely, as I then saw, X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος.—ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠφεῖζε τὴν τε τῶν Μακρῶν [χώραν] καὶ τὴν τῶν Σκυθινῶν 4. 8, 1. Ἀτὰρ ὃ ἐταῖρε, ἄρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς Pl. Phædr. 230, a. Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, namely, when he so appeared to us, consequently = οὐκ ἄρ' ἀγαθὸς ἐστίν, ὡς φαίνεται Gorg. 516, d.

(b) The Aor. is often used in general propositions, which express a fact borrowed from experience, and which in English is translated by the Pres., or by the verb *is wont*, or *is accustomed*, with an Inf. The Greek, instead of repeating things or facts in detail, selects a single case, which it describes fully, and in this manner embodies the general idea. Il. ρ, 177. αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο, ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίως. X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλεῖσται πόλεις προστάττουσι τοῖς πολλταῖς μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τὰλλα τὰ τοιαῦτα ὡσαύτως· ἦν δὲ τις τούτων τι παραβαίνει, ζημίας αὐτοῖς ἐπέθεσαν. Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισσε καὶ διεῖλευσεν.

REM. 3. When the idea of being *wont* to do, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and θιβεῖν. Her. 7. 10, 5. φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι. 157. τῷ εὐβουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστή ἐθέλει ἐπιγίνεσθαι.

(c) Hence in poetry, and often in comparisons, the Aor. is used instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὡς δ' ὅτε τις δράκοντα ἰδὼν παλινoros ἀπέστη οὖρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα, ἃς τ' ἀνεχώρησεν, ὡχρόστε μιν εἶλε παρειάς· ὡς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὡς ὅτε τις δρυὺς ἤριπεν.

(d) The tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a judgment, which has respect, indeed, to the present time, but which the speaker wishes to represent as already confirmed in his experience. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing passion, etc., e. g. ἀπέπτυσσα, ἐγέλασα, ἐπήνεσα, ᾤμωξα, ἐθαύμασα, ἀπώμωσα, ἥσθην. S. Phil. 1434. ἃ δ' ἂν λάβῃς σὺ σκύλα τοῦ-

δε τοῖ στρατοῖ, τόξων ἐμῶν μνημεῖα, πρὸς πύραν ἐμὴν κόμει· καὶ σοὶ ταῦτ', Ἀχιλλεύς τέκνον,, παρ' ἡγέσας, *this I counsel thee = let this counsel be given to thee by me.* Eur. Med. 223. χρὴ δὲ ξείρον μὲν κάρτα προσχωρεῖν (see accom-
modare) πέλει οὐδ' ἄστων ἦν εἰς, ὅστις αἰθάδης γεγώς πικρὸς πολιταῖς ἐσ-
τὴν ἡμαθίας ἔπο (nec laudo, nec unquam laudavi). Hec. 1276. Polym. καὶ
σίγ' ἀνύγκη παῖδα Κυσσύνδραν θανεῖν. Hecuba, ἀπειπυσσας, *this thought I abhor = a thought which I have abhorred.*

(e) With like effect the Aor. is apparently often used by Attic writers, in-
stead of the Pres. in urgent appeals, which are expressed in the form of a
question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it
were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί
οὖν, ἔφη ὁ Κῆρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι, quin igitur mihi — re-
censes? *why hast thou not already said it to me?* instead of *say it to me forth-
with!* 5. 4, 37. τί οὖν, ἔφη, ὦ Γαθύτα, οὐχὶ τὰ μὲν τέχνη φηλακῆ ἐχρή-
σασθαι; Pl. Phaedon. 86, d. τί οὖν τις ἐμῶν εἰπορώτερος ἐμοῦ, τί οὐκ
ἀπεκρίνατο; is quam celerrime respondeat. The Pres. is, also, so used;
still it is in cases when the expression is far weaker, e. g. Τί οὖν, ἡ δ' ὅς,
οὐκ ἐρωτᾷς; stronger than ἐρώτα, but weaker than Τί οὖν οὐκ ἐρώτη-
σας or ἤρουν; Pl. Lysid. 211, d. Τί οὖν οὐ σκοποῖμεν X. C. 3. 1, 10.

(f) The Aor., like the Perf., § 255, Rem. 7, is used, when the speaker
confidently considers a future event as already taken place. Il. 8, 160—162.
εἴπερ γὰρ τε καὶ αἰτίαι Ὀλύμπιος οἶκ' ἐτέλεσεν, ἔκ τε καὶ ὕψι τελεῖ, σὺν τε με-
γαλῇ ἀπείτεσσιν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ ταῖσσι, i. e. *then have
they paid its penalty.* Eur. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσέειπα-
μεν νῖον παλαιῷ.

§ 257. Tenses of the Subordinate Modes. (cont.)

1. As the Aor. Ind. expresses a past action as independent
and completed, and as the Impf. Ind., on the contrary, repre-
sents the action in its duration and progress (since it always re-
fers to a past action which is related to another past action, be-
ing used in description and delineation), so the Aor. of the sub-
ordinate modes, viz. the Subj., Opt. and Imp., together with the
Aor. of the Inf. and Part., are used when the action is repre-
sented as completed; the Pres. of the subordinate modes, to-
gether with the Pres. of the Inf. and Part., and also the Opt.
Impf., are used, on the contrary, when the speaker would de-
scribe an action in its duration and progress. In this manner
the following forms stand contrasted,

- (a) The Aor. Subj. and the Pres. Subj., e. g. φύγομεν and φείγομεν, *let us flee*; λέγω, ἵνα μάθῃς and ἵνα μάνηθῃς, *in order that thou mayest learn*;
- (b) The Aor. Imp. and the Pres. Imp., e. g. φύγε and φεύγε, *flee*; δός and δίδου μοι τὸ βιβλίον, *give*. Μὴ θορυβεῖτε, ὡς ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμελίνατε μοι, οἷς ἐδείθην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω (the principal fact is here contained in ἐμμελίνατε, the more exact specification in θορυβεῖτε) Pl. Apol. 30, c;
- (c) The Aor. Inf. and the Pres. Inf., e. g. ἐθέλω φυγεῖν and φεύγειν, *I wish to flee*, κτελέω σε δοῦναι and δίδόναι μοι τὸ βιβλίον. Καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφύλαξαι αὐτῷ τήν τε γυναῖκα καὶ τὴν σκηνήν X. Cy. 5. 1, 1; likewise 5. 1, 2. ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν λάβῃ (in relation to the subordinate clause). The Aor. and Pres. Inf. may, however, refer to a past action; in this case, the former, like the Aor. Ind., is used to express the principal facts, the latter, like the Impf. Ind., the accompanying circumstances, e. g. Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (τοὺς Πελαγούς) κατοικημένους γὰρ τοὺς Πελαγούς ὑπὸ τῷ Τμησῶϊ, ἐνθεῦτεν ὁρμωμένους, ἀδικεῖν τάδε· φοιτᾷ γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ἕδωρ· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελαγούς ὑπὸ ὕβριος βιάσθαι σφίας κ. τ. λ. (Or. recta, ἐξηλύσαμεν· οἱ γὰρ Πελαγοὶ ἡδίκηον τάδε· ἐφοίτων, etc.) Her. 6, 137;
- (d) The Aor. Part. and the Pres. Part.; comp. λάθε φυγῶν and λάνθανε φεύγων. Περιέπλων Σούνιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἄστυ Her. 6, 115. Still, it is to be noted, that the Part. of the Aor. is commonly used of past time;
- (e) The Aor. Opt. and Impf. Opt., e. g. ἔλεγον, ἵνα μάθοις and ἵνα μάνηθῇς, *in order that thou mayest learn*, ut disceres; εἴθε τοῦτο γένοιτο and γένοιτο, *O that this might be!*

2. The Aor. of the subordinate modes and participials forms a contrast to the subordinate modes and participials of the Perf. and Plup.; the former denotes an action as absolutely past or ended; the latter, on the contrary, represents it as related to the finite verb; by this relation the subordinate idea of the duration of what is denoted by the verb, i. e. the consequences of the action, is naturally derived. In this way the following forms stand contrasted,

- (a) The Aor. Subj. and the Perf. Subj., e. g. Ὦν ἂν γνώριμον (κύνων ἔδῃ), ἀσπάζεται, καὶ μὴδὲν πάποτε ὑπ' αὐτοῦ ἀγαθὸν πεπὸνθῇ Pl. Rp.

376, a. Ἐπειτ' ἀναγκάζω πόλιν ἐξιμῆν, ἅττ' ἂν πεκλόφωσί μου *Ar.* Eq. 1148;

(b) The Aor. Opt. and the Plup. Opt., e. g. Ἔδεισαν, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπίσσοι and ἐμπεπτώκοι *X. An.* 5. 7, 27. Ἀγασίλαος ἐδεήθη τῆς πόλεως, ἀφῆναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπερήκοι ἢ τῶν Μαρτινίων πόλεις ἐν τοῖς πρὸς Μεσσίην πολέμοις *H.* 5. 2, 3;

(c) The Aor. Inf. and the Perf. Inf.; comp. ἀποθανῆν with τεθνήσκαι;

(d) The Aor. Part. and the Perf. Part.; comp. ἀποθανόν with τεθνήκας.

REMARK 1. From the above explanation, it is evident why the Aor., though an Hist. tense, has still a Subj. meaning together with an Opt.; the Aor. Subj. stands contrasted on the one hand with the Subj. Pres.; on the other, with the Subj. Perf.

REM. 2. Verbs of thinking, hoping, speaking, swearing, willing, denying, delaying, entreating, convincing, commanding, prohibiting, hindering and the like, whose object may be viewed as future, are connected at one time with the Fut. Inf., at another, with the Pres. Inf., and, at another still, with the Aor. Inf. The Aor., which is used most frequently, denotes an action, as absolutely ended; the Fut. is employed, when the idea of future time should be made specially prominent; the Pres., when the idea of a permanent condition is affirmed.

REM. 3. The infinitives and participles exhibit merely the condition of an action, as either continuing, or completed, or future and impending; but the period of time (the present, the past, the future,) to which the circumstances of any given time belong, is indicated by the Ind. of the verb, which is the predicate of the sentence. Hence every Inf. and every Part. may refer to every Ind., whatever be the period of time to which the Ind. relates, e. g. φημί (ἔφη, φήσω) ἁμαρτάνειν, ἁμαρτηκέναι, ἁμαρτήσασθαι; οἶδα ἁμαρτάνων, ἁμαρτηκώς, ἁμαρτησόμενος; γελῶν λέγει, ἔλεγε, λέξει, etc.

REM. 4. The Imp. always belongs to the present time, but points to the future. The different forms of the Imp. exhibit only the different conditions of actions, comp. No. 1, (b). The Greek Subj. points universally to the future, and is never used of present or past time, like the Eng. and Lat., e. g. *I think the matter may be in a good state, or if the thing be in a good state.* Hence the Greek Fut. has no Subj., but an Opt., since there is often a necessity in narrations of expressing the conception of a future action by a past tense, e. g. ἡγγίλει, ὅτι οἱ πολέμοι νικήσοισιν, "that the enemy would conquer." Where it appears to be used of past time, it must be expressed by the Fut. Perf. The Greek Opt., indeed, belongs, according to its formation, to the historical tenses, but it is used not only of the past, but of the present and future.

§ 258. B. *A more particular View of the Modes.*

(391 f.)

1. The Modes are three in number, the Indicative, the Subjunctive (the Optative) and the Imperative, § 253, (b).

(a) The Indicative is the mode which expresses a fact or a phenomenon.

Τὸ δόσον θάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολίται ἀπέφυγον. Οἱ πολῖται τοὺς πολεμικοὺς νικήσουσιν.

(b) The Subjunctive is the mode which denotes conception. The Subj. of the Hist. tenses may be called the Optative.

Ἰωμεν! *eamus!* Τί ποιοῦμεν; *quid faciamus?* Οὐκ ἔχω, ὅποι τράπωμαι, *nescio, quo me vertam.* Οὐκ εἶχον, ὅποι τράποιμην, *nesciebam, quo me verterem.* Λέγω, ἵν' εἰδῇς, *dico, ut scias, in order that you may know it.* Ἐλεξα, ἵν' εἰδῇς, *dixi, ut scires, in order that you should know it.*

(c) The Imperative is the mode which denotes the immediate expression of the will, directed as a command either to a person present, or to one absent, e. g. γράψον, γράφε, *write, γραφέτω, let him write.* By command, is not always to be understood one of an urgent nature, but entreaties, admonitions, counsels, may be expressed by the Imp.

2. The Modes exhibit the relation in which a thought, that is expressed, stands to the mind of the speaker. Hence they denote nothing objective, i. e. they never show how an action is in its actual occurrence; the Ind., in itself, denotes nothing actual; the Subj., in itself, nothing possible; the Imp., in itself, nothing necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, *χρή*, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, since they show how the speaker conceives of an action. A mental operation is either an act of perception, an act of conception, or an act of desire. The Ind. is the mode of perception; it indicates that which the speaker conceives or represents as a thing seen or appearing, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a fact, and hence is expressed by the Fut. Ind. The Subj. is the mode which expresses conception; it indicates that which the speaker conceives and represents as a conception, whether it has an actual objective existence, or is a mere mental conception. The Imp. is the mode which expresses desire; it denotes that which the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

§ 259. *Use of the Subjunctive, Optative and Imperative.* (400—402.)

1. The Pres. and Aor. Subj. are used in Principal sentences,

(a) In the first Pers. Sing. and Pl. in exhortations and warnings (and may be called the *adhortative* Subjunctive), where the Eng. uses *let, let us*, with the infinitive; the negative is here *μή*.

(b) In the first Pers. Sing. and Pl. in deliberative questions (*deliberative* Subjunctive), when the speaker deliberates with himself what he ought to do; the negative is also *μή*.

Ἴωμεν, *eamus! let us go!* Μὴ Ἴωμεν. Ἄγε (αἴρε, ἔα) Ἴωμεν. Φάρε ἰδῶ Her. 7, 103. Αἴρε δὲ, ἢ δ' ὅς, περιπαθῶ πρὸς ἑμῆς ἀπολογήσασθαι Pl. Phaedon. 63, b. Such a summons is very often expressed in the form of a question preceded by *βούλει*; yet in this case, the subjunctive is a subordinate clause dependent on *βούλει*, e. g. *Βούλει οἶν, δίο εἶδῃ θῶμεν* πειθοῖς; Pl. Gorg. 454, e. *Τί ποιῶμεν*; quid *faciamus?* *what shall we do?* *Εἴπωμεν, ἢ σιγῶμεν*; Eur. Ion. 771. In *Ποῖ τις φορτίδος ἔλθῃ*; S. OC. 170. *τις* is used instead of the first Pers. (= *ποῖ ἔλθω* or *ἔλθωμεν*, like *ποῖ φρενῶν ἔλθω*; 310). *Μὴ ἔρωμαι*; *shall I not ask?* X. C. 1. 2, 36. Ὅσα οἱ ὀλίγοι τοῖς πολλοῖς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράψουσι, πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; 45.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. χ, 77. *ἔλθωμεν δ' ἀνὰ ἄστυ, βοῇ δ' ὤκιστα γένοίτο*. Yet there are also passages in which the second Pers. Subj. stands in connection with *ἄγε* and *αἴρε* instead of the Imp., e. g. *Φεῖρ', ὦ τέκνον, εἴν καὶ τὸ τῆς νήσου μύθη* S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μὴ γράψῃς*, ne scribas, see No. 5.

REM. 3. A wish is very seldom expressed by *εἴθε* with the Subj. instead of the Opt. *Εἴθ' αἰθέρος ἄνω πτωκάδ' ὀξυπόρον διὰ πνέματος ἔλωσέ μ'*, without variation, (o si aves me sursum in aethera per auras stridentem capiant) S. Ph. 1044. Comp. *Εἴθε ταῖς εἴται δικάων ἱμεραίων ἐν Ἀργεὶ φανῶσι τέκνοισιν* Eur. Suppl. 1028. *Εἴθ'—αἰσχρον εἶδος ἀντί τοῦ καλοῦ λάβω* (in some Codd. *λαβείν*) Hel. 262.

REM. 4. In the third place, the subjunctive is somewhat frequently used in principal sentences, in the Epic language instead of the Fut. Ind. though with a slight difference of meaning. Both express a present conception of a future action: but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. γ, 459. *καὶ ποτὶ τις εἴη πρῶτος*, and one MAY say = admit that one will say.

II. η, 197. οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα διήται, *one will not force me away = I will not admit that one will, etc.* α, 262. οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *nor do I expect that I shall see such men, nor am I to see; οὐδὲ ὕψομαι, nor shall I (certainly) see.* Od. ζ, 201. οὐκ ἔστ' οὗτος ἀνὴρ διεφθός βροτός, οὐδὲ γένηται. π, 437. οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, *it is not to be expected that he will be.*

REM. 5. The frequent use of the Subj. with οὐδὲ μή in the Attic writers is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions*, (i. e. such as express doubt and propriety), but in reference to the past.

Theocr. 27, 24. πολλοὶ μὲ ἐμνώνοντο, νόον δ' ἐμὸν οὕτως ἔαδε.—καὶ τί, φίλος, ἐξέαιμι; γάμοι πλήθουσιν ἀνίας, i. e. *quid facerem? sc. tum, quum multi nuptias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?*

3. Besides the above usage, in which the act of conception belongs to the past, the Subj. of the historical tenses (Opt.) is also used, where the act of conception is a present one. When a present conception is expressed by the subjunctive, e. g. *ἴωμεν, eamus, τί εἴπωμεν; quid dicamus?* then the realization of what is conceived may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself as it were out of the present, and no longer keeps up the living connection between the present and what actually exists, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way connects itself very naturally with the subordinate idea of *uncertainty*. Accordingly, in relation to present conceptions, the Greek uses the subjunctive of the historical tenses (Opt.) in principal sentences, in the following cases.

(a) Generally to express a presupposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb ἄν with the Opt., § 260, 2, (4), (a), but the poets very frequently use the Opt. without ἄν. A negation is here expressed by οὐ (οὐκ).

Ὁ δὲ αὐτὸ αὐτῷ ἀνέμοιον εἶη καὶ διάφορον, σχολῇ γέ πού τῃ ἄλλῃ ὁμοιον ἢ φίλον γένοιτο, *that would scarcely be like or friendly to another,*

Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενίας ἐπεικνύοι τὸ σῶμα καὶ ταχὺ σπέννυτο διόχοιτο (animo extincto tum vero corpus imbecillitatem suam ostendat et interciderat) Phaedon. 87, e. Ἰὰ μὲν ξυμβουλεύοιμι, ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλὰ μοι καὶ γὰρ γένοιτο· εἰ δὲ μή, τὰναντία, *then many blessings would attend me*, X. An. 5. 6, 4.

(b) To express a wish. μή is here used in a negation.

Pl. ζ, 304. μὴ μὲν ἀσπονδὶ γε καὶ ἀκλειῶς ἀπολοίμην, *may I not perish!* S. Aj. 550. ὦ παῖ, γένοιτο πατὴρς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γίνοι' ἄν οὐ κακός, *may you be more fortunate than your father, but in other things like him! then you would not be wretched.* X. Cy. 6. 3, 11. Ἀλλ', ὦ Ζεῦ μίγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι. The wish is commonly introduced by εἶθε, εἰ γάρ. Od. γ, 205. εἰ γὰρ ἐμοὶ τοσσόνδε θεοὶ δῖναμιν παρὰ θείῃεν! X. Cy. 6. 1, 38. εἰ γὰρ γένοιτο! (Poet. ὥς like utinam. Eur. Hipp. 407. ὥς ἀπόλοιτο παγκαῶς!)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Εἶθε τοῦτο ἐγίγνετο!* εἶθε τοῦτο ἐγίγνετο! utinam hoc factum esset! *O that this were done*, or commonly, *O that this had been done!* So ὦ φελες γράψαι! *O that you had written!* X. An. 2. 1, 4. ἀλλ' ὦ φελε μὲν Κύρος ζῇν! *O that Cyrus were still alive!* Also εἶθε, εἰ γάρ ὥς ὦ φελον, εἰς, εἰ with the Inf., particularly in poetry. On the wish expressed by πῶς ἂν with the Opt., see § 260, 2, 4, (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστα μοι ἔνδον ἑταῖροι εἴεν. Il. κήρυξ τίς οἱ ἔπειτο το γειραίτερος. Arist. Vesp. 1431. ἔρδοι τις ἣν ἔκαστος; εἰδὲν τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρεῖ, ἄλλως ἐχέτω· εἰ δὲ μή, Χερσίφορος μὲν ἡγοῖτο.

(d) Generally the Optative is used to express a desire, wish and inclination. A negation is here expressed by μή.

Theocr. 8, 20. ταῦταν (τὴν σύριγγα) κατ' ἐίην, *I should desire to play*, τὰ δὲ τῷ πατρί οὐ καταθῆσω. Her. 7, 11. μὴ γὰρ εἴην ἐκ Δαρειον γένους, μὴ τιμωρησάμενος, Ἀθηναίους, *I would not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or presupposition is expressed.

(α) In Homer the interrogative clause then forms a kind of antecedent to the conditioned clause, i. e. to the clause depending on the condition ex-

pressed by the question. II. δ, 93, sq. ἢ ῥά νύ μοι τι πίθοιο, *Διπλόωνος* *οὐκ δαύφρον*; *Τλαίης* *κεν* *Μενελάω* *ἐπιπροέμεν* *ταχύνιον*, *πᾶσι* *δέ* *κα* *Τρώ-* *εσσι* *χάριν* *καὶ* *κῦδος* *ἄροιο* (the same as *εἴ τι μοι πίθοιο, τλαίης* *κεν*, etc.). Here *πίθοιο*, etc. is the interrogative clause containing the condition, and *τλαίης*, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without *ἄν*, contains the condition, the last, expressed by the Opt. with *ἄν*, contains the conditioned clause. II. ξ, 191. ἢ ῥά νύ μοι τι πίθοιο, *φίλον* *τί-* *κος*, *ὅ* *τι* *κεν* *εἶπω*, *ἡ* *κεν* *ἀρνήσαιο* *κοτεσσαμένη* *τόγε* *θυμῷ*; (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. *ἀλλ'* *ὑπέτολμον* *ἄνδρός* *φρόνημα* *τίς* *λέγοι*; *who could describe?* — no one, i. e. *who can you suppose could describe?* S. Ant. 604. *τίαν*, *Ζεῦ*, *δύνασιν* *τίς* *ἄνδρῶν* *ὑπερβασία* *κατάσχοι*; *who could restrain?* i. e. *who can be supposed to restrain?* Arist. Plut. 438. *ἄναξ* *Ἀπύλλον* *καὶ* *Θεοί*, *ποῖ* *τίς* *φύγοι*; Dem. Phorm. 921, 1. *καὶ* *ὅσα* *μὲν* *εἶπε* *μετὰ* *τῆς* *ἀληθείας*, *μὴ* *χρησθε* *τεκμηρίῳ*. *ἂ* *δ'* *ἡμεῖς* *αὐτοὶ* *τὸ* *ὑστερον*, *πιστότερα* *ταῦθ'* *ὑπολάβοιτε* *εἶναι*; *haec vos veriora existimaturos quis putet!* Pl. Rp. 437, b. *ἄρ* *οὐν* — *πάντα* *τὰ* *τοιαῦτα* *τῶν* *ἐναντίων* *ἀλλήλοις* *θελεῖς*; *can you consider all such things to be opposite to each other?* i. e. *can I assume that you, etc.*

REM. 7. The deliberative Opt. No. 2, differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e) are to be regarded as elliptical sentences, which may be analyzed like the conditional sentence *εἴ τι ἔχοις, δοίης ἄν*, *if you had, you would give*.

(4) The following things in addition are to be noted respecting the Imp., § 258, 1, (c). Although the Imp. always refers to the present time, or that which the speaker considers present, yet the Greek has several Imp. forms, viz. a Pres., Perf. and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstance of the predicate. The difference between the Imp. Aor. *γράφον* and the Pres. *γράφε*, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres. e. g. *μνησσο*, *memento*, *be remembering*, *remember*, *ἢ* *θύρα* *κεκλει-* *σθω*, *let the door be shut* (and remain shut). See § 255, Rem. 5.

5. In negative or prohibitive expressions with *μή* (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subjunctive.

Μὴ γράφε or *μὴ γράψῃς* (but neither *μὴ γράφῃς*, nor *μὴ γράψον*).

Μὴ γράφειω or *μὴ γράψῃ*, *ne scribulo*, (but neither *μὴ γράφῃ*, nor *μὴ γράψάτω*). *Μὴ μοι ἀντίλεγε* or *μὴ μοι ἀντιλέξῃς*. Dem. Mid. 582, 15. *μὴ κατὰ τοῖς νόμοις διακίσητε*, ὡς ἄνδρες διακιστῆ· *μὴ βροθήσῃτε* τῷ πεπονθότι δεινῷ· *μὴ εὐορεῖτε*· ἡμῖν δότε τὴν χάριν ταύτην. Id. Cor. 294, 196. *καὶ μου*—*μηδεὶς τὴν ὑπερβολὴν* (*verba mea onnem modum excedentia*) *θαυμάσῃ*, ἀλλὰ μετ' εὐνοίας, ὃ λίγω, *θωροχάτω*. Th. 3, 39. *κολασθῆναισαν* δὲ καὶ τῶν ἀξίως τῆς ἀδικίας, καὶ *μὴ τοῖς μὴν ὀλογοῖς* ἢ αἰτία *προσέσθῃ*, τὸν δὲ δῆμον ἀπολύσῃτε.

REM. 9. Yet sometimes in the Epic poets, though very seldom in other poets, *μὴ* is found with the second Pers. of the Aor. Imp., e. g. Il. δ, 410. *τῷ μὴ μοι πατήρας ποδ' ὁμοίῃ ἐνθροθυμῷ*. Frequently even the third Pers. is found in the Attic prose writers. X. Cy. 8, 7, 26. *μηθὺς ἰδέτω*.

6. The third Pers. Imp. is very often used, the second more seldom, to denote that the speaker admits or grants something, the correctness or incorrectness of which depends upon himself.

Οὕτως ἐχέτω, ὥς σὺ λίγεις, *admit that it is as you say*, Pl. Symp. 201, c. *Ἐοικέτω δὲ ἡ ψυχὴ ξυμφύτῳ δυνάμει ὑποκτίφον ζεύγους τε καὶ ἡρίστου* Phaedr. 246, a. *Ἀεγέτω* περὶ αὐτοῦ, ὥς ἕκαστος γινώσκει, *admit that it is said*, Th. 2, 48.

REM. 10. The Imp. in the formula *οἷσθ' ὃ δρᾶσον*—*οἷσθ' ὡς ποιῶσον*, usually in the Attic writers, is to be explained by a transition, frequent in Greek, from the indirect to the direct form of construction. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *τῶν ὧν ποιήσων ὧδε, εἰ τοὶ ἀρεῖσται, τὰ ἐγὼ λίγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων*—, ὡς σπεῖα (sc. *χρημάτων*) ἀπαγωγῆς *ἔχει δεκατενθῆναι* τῷ Διὶ (οἳ λεγόντων = καὶ οὗτοι λεγόντων). Th. 4, 92. *δεῖξαι, ὅτι—πτάσθωσαν*, *may they be permitted to retain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4. and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

§ 260. *The Modes in connection with the Modal Adverb ἄν* (κέ, κέν). (303—305.)

1. The Modal adverb *ἄν*, together with which the enclitics *κέ*, *κέν*, Doric *κά*, *κάν*, are used in the Epic and Lyric language, denotes the relation between a conditioning expression or sentence and a conditioned one, since it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. Hence the realization of the predicate depends upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate seems to be conditioned.

2. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected,

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on conditions and circumstances. Whenever this idea of dependence is to be made specially prominent, ἄν (Epic κέ) can be joined with the Fut., yet this construction is rare in the Attic dialect.

Od. ρ, 540. εἰ δ' Ὀδυσσεὺς ἔλθοι —, αἰψά περ σὺν ᾧ παιδὶ βίας ἀποτίσσειαι ἀνδρῶν. Il. ξ, 267. ἀλλ' ἔθ', ἐγὼ δέ κ' εἰ τοι Χάρειται μίαν ὀπλοτεράων δώσω ὀπνυμέναι, dabo, scil. si tibi lubuerit. X. Cy. 6. 1, 45. ὑβριστὴν οὖν νομίζων αὐτόν, εὐ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα, οἷος σὺ εἰ, ἀπαλλὰ γήσεται (so in the best Codd.). 7. 5, 21. ὅταν δὲ καὶ αἰσθωνταὶ ἡμᾶς ἔνδον ὄντας, πολὺ ἄν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγῆσθαι (ἄν is wanting in only two Codd.).

REMARK 1. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. and Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. Οὐκ οἶδ' ἄν εἰ πείσασμαι instead of εἰ πείσασμαι ἄν Eur. Med. 937; so often νομίζω ἄν, οἶμαι ἄν and the like, followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. ἐγὼ δὲ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτὸς εὗρίσκω, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses, and in a two-fold relation, viz.

(α) To denote a dependent action, the reality or possibility of which is denied, i. e. it is affirmed that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by εἰ with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (ἐλεξας), ἡμᾶρ ταννες (ἡμαρτες) ἄν, i. e. *if you said*

this, you were wrong, or in English we sometimes use the Plup. and say, *if you had said this, you would have been wrong*, but now I know that you did not say it, consequently you are not wrong; Lat. *si hoc dixisses, errasses* (at non dixisti; ergo non errasti). *Ἐἴτε εἴχομεν, εἰδίδομεν (ἔδομεν) ἄν* *if we had anything, we would give it to you, or if we had had anything, we would have given it to you*; *si quid habuissemus, dedissemus*. Also without an antecedent sentence, e. g. *ἐχάρης ἄν*, *laetatus fuisses* (scil. *si hoc vidisses*).

REM. 2. Here belong also the expressions, *ὥόμην ἄν, ἔγνων ἄν, ᾔσθόμην ἄν* and the like, as in Latin, *putares, crederes, diceres, cerneres, videres*, you (one) could believe, or you (one) would have believed. Here *εἰ παρήσθα, εἰ τις ἔλεγε, εἰ εἶδες, εἰ ἔδυνάμην* and the like, as conditioning antecedent clauses, are to be supplied. *Ἐνθα δὴ ἔγνω τις ἄν τοὺς ὁμοτίμους πεπαιδευμένους, ὥς δεῖ (tum vero videres) X. Cy. 3. 3, 70. Ἐνθα δὴ ἔγνω τις ἄν, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων 7. 1, 38. Εὐθὺς σὺν τοῦτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον, ἢ ὥς τις ἄν ᾤετο, μεταώρους ἐξεκρίμασαν τὰς ἀμάξας (celerius, quam quis crederet) An. 1. 5, 8. Ἐπεὶ ῥ' ὥσ' ὅθ' ἄν τις κἀκείνα ἰδὼν (one might be encouraged if he saw those things) Ag. 1, 27.*

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. *X. An. 7. 6, 21. Ἐπεὶ δὴ τις ἄν· Οὐκ οὐκ αἰσχύνῃ οὕτω μωρῶς ἐξαπατῶμενος; Ναὶ μὰ Δία ᾗ σ' ἔχον ὁ μὲν μέντοι, εἰ ὑπὸ πολέμιου γε ὄντος ἐξηπατήθην· φίλῳ δ' ὄντι ἐξαπατῶ αἰσχρόν μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι. Lycurg. Leocr. p. 154, 23. αἱ μὲν οὖν ζῶν ἐτύγγανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρ' εἰρήμον· νῦν δὲ ὑμῶν πάλω τοὺς συνειδότας.* There is very frequently an ellipsis of ἄν in expressions, which denote the idea of necessity, duty, reasonableness, possibility, liberty and inclination, e. g. *χρῆν, ἔδει, ὥφελον*, verbal adjectives in τέος, *προσηύκε, καίρως ἦν, εἰκός ἦν, καλὸν ἦν, αἰσχροὸν ἦν, ἄξιον ἦν, καλῶς εἶχε, ἐξῆν, ἐπῆρχε, ἐμελλεν, ἐβουλόμην*. *Lys. 123, 3. χρῆν δέ σε —, εἴπερ ἦσθα χρηστός, πολὺ μᾶλλον — μνηστὴρ γενέσθαι· νῦν δέ σου τὰ ἔργα φανερά γέγνηται κ. τ. λ., you ought or you must. X. C. 2. 7, 10. εἰ μὲν τοίνυν αἰσχρόν τι ἐμελλον ἐργάσασθαι, θάνατον ἐντὶ αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ ἀλλίστα καὶ πρεπωδέστερα γυναιξὶν εἶναι ἐπίστανται, ὥς ἔοικε κ. τ. λ., mors praefereunda erat.* So also with the Inf. *Pl. 1. 3, 3. οὔτε γὰρ θιοῖς ἐφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον.* Very often without an antecedent sentence, e. g. *αἰσχροὸν ἦν ταῦτα ποιεῖν, turpe erat, it would be base, ἐξῆν ταῦτα ποιεῖν, licebat; καλῶς εἶχε.*

REM. 4. In all the above expressions, however, ἄν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. *Dem. Phil. 1. 40, 1. εἰ γὰρ ἐκ τοῦ προκληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οἳδὲν ἄν ἡμῶς νῦν ἔδει βουλεύεσθαι.*

REM. 5. The Pres. tense of *χρῆ, δεῖ, προσηύκει, καλῶς ἔχει*, etc., is used of things, which can yet take place. Comp. *possum commemorare, perhaps I can do it, and poteram commemorare, but it could not be done.*

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν*, *to be in danger, to seem*, since the verb by itself denies the existence or reality of the action expressed by the Inf. connected with it. Th. 3, 74. ἡ πόλις ἐκινδυνεύσε πᾶσα διαφθαῖναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μίλις ἐξεφύγομεν εἰς Δελφοὺς, ἐκινδυνεύσαμεν ἀπολίσθαι. So if in the apodosis, ὁ λίγος, μικροῦ, τάχα, *nearly, almost*, are joined with the Ind. of a historical tense. Plat. Symp. p. 198, C. ἔγωγε ἐνθιμοῦμενος, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἔγγυς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνης ὁ λίγος ἀποδράς ὡχόμεν, εἴ πη εἶχον. Without a protasis, e. g. X. Cy. 1. 4, 8. καὶ πως διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνυα, καὶ μικροῦ κακείνων ἐξετραχήλισεν. Comp. the Lat. *prope* (*paene*) *cecidit*, *I came near falling*.

- (β) To denote that which takes place in certain cases, under certain circumstances, i. e. a repeated action. The historical tense most frequently used here is either the Impf. or the Aor.; the Plup. is used, only when it has the sense of the Impf. The condition under which the action is repeated, is either actually stated, and is then expressed by εἰ, ὅτε, etc. with the Opt., or it must be supplied from the context.

Ἐπεν ἄν, *he was accustomed to say, he would say as often as this or that happened, as often as it was necessary*, and the like. X. C. 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον, *as often as one contradicted*. 1. 3. 4. εἰ δέ τι δόξεεν αὐτῷ (Σωκράτει) σημαίνεισθαι παρὰ τῶν θειῶν, ἥτιον ἄν ἐπείσθη παρὰ τὰ σημανόμενα ποιῆσαι, ἢ εἰ τις αὐτὸν ἐπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν—ἀντὶ βλέποντος, An. 2. 3, 11. εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν,—ἔπαειν ἄν. 1. 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἄν ἔστασαν, *as often as any one pursued them*. 3. 4, 22. ὅποτε δὲ διάσχοιν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἄν ἐξεπίπλασαν.

3. With the Subjunctive. As the Greek Subj. always represents the object it describes as something future, § 257, Rem. 4, the connection of this mode with ἄν is very natural; ἄν represents the future object described as conditioned and dependent on circumstances. The following cases are to be distinguished,

(a) The Subj. expressing exhortation, § 259, 1, (a), is never used with ἄν (κέ).

(b) The Subj. expressing deliberation, § 259, 1, (b), is used with ἄν (κέ), though but seldom in direct, more frequently in indirect questions, if there is a condition to be referred to.

Τί ποῖ ἄν οὖν λέγωμεν — ; *what shall we therefore say, if the thing is so?* etc. Pl. L. 655, a. ἐγὼ γὰρ τοῦτο, ὡς Πρωταγόρα, οὐκ ἔμην διδασκὼν ἀναι, σοὶ δὲ λέγοντι οἷα ἔχω ὅπως ἄν ἀπιστῶ (i. e. εἰ σὺ λέγεις) Prot. 319, b. Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οἷχ' ἔξουσιν ἐκείνοι, ὅπου ἂν φύγωσιν (only in two Codd. ὅπου φύγωσιν) X. An. 2. 4, 20. Εἰ δὲ σοι μὴ δοκεῖ, σκέψαι, εἰ ἂν (i. e. εἰ ἂν) τότε σοι μάλλον ἀρεσκή C. 4. 4, 12.

(c) The Subj., which is often used in the Homeric language, instead of the Fut. Ind., § 259, Rem. 4, is frequently found with ἄν, which is to be explained in the same manner as it is with the Fut. Ind., No. 2, (1).

Εἰ δὲ κε μὴ δώωσιν, ἐγὼ δὲ περ αὐτὸς ἔλωμαι Il. α, 137. Οἷα ἂν τοι χροίσμῃ κίθαρις Il. γ, 54.

(d) In subordinate clauses in the writers of all periods. In this last case, ἄν (κέ) usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word. In this manner originate ἐάν (from εἰ ἄν), ἐπεί, ὅταν, ὁπότε, πρὶν ἄν, ἔνθ' ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἥ ἄν, ὅπῃ ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (quicunque or si quis), οἷος ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, etc. In all these expressions, the thing assumed is considered *possible*; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, e. g. ἐάν τοῦτο λέγῃ, *if you say (shall say) this*, viz. according to my assumption, or as I expect, ἀμαρτήσῃ, *you will be wrong*.

(4) With the Opt., very seldom with the Opt. Fut., e. g. Λῆ-
curg. Leocr. 146, § 15.

(a) The Opt. with ἄν is used to denote a present or future uncertainty, a mere undetermined possibility, presupposition, admission or conjecture, § 259, 3, (a), dependent on a condition. This condition also commonly expresses a mere presupposition, admission or conjecture, e. g. εἴ τι ἔχῃς, δοίης ἄν, *if you had any thing, you would give it* (you may perhaps have something, and then you may give it to me). But the conditioning protasis is very often omitted, and is supplied either by the context, or, if the condition is general and wholly indefinite, it is left to the judgment of the hearer or reader. The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to de-

note actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ).

Her. 3. 82. ἀνδρὸς ἐνὸς τοῦ ἀρίστου (i. e. εἰ ἄριστος εἴη) οὐδὲν ἄμεινον ἂν φανεῖν, *nothing would seem better than*. 9, 71. ταῦτα μὲν καὶ φθίψω ἂν εἶποιεν, *they might have said these things from envy*. 1, 2. εἴσαν δ' ἂν οὔτοι Κρήτιες, *these might have been Cretans*; also used of the present, *they might be*. 7, 184. ἥδη ὦν ἄνδρες ἂν εἴεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἰκοσι. 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1, 2, 11. θηρῶντες οὐκ ἂν ἀριστήσαιεν, *while hunting they might not breakfast = they do not breakfast*. 13. ἐπειδὴν τὰ πάντα καὶ εἰκουν ἔτη διατελείωσιν, εἴσαν μὲν ἂν οὔτοι πλέον τι γεγονότες ἢ πενήκοντα ἔτη ἀπὸ γενεῶς. Pl. Gorg. 502, d. Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικὴ. Call. Φαίνεται. Socr. Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη.

REM. 7. If the Opt. is used without ἄν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. φεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσας, *the propitious deity, I think, can save*, Od. γ, 231, and σώσας ἂν, *could, might save*, if he wished. Hence the omission of ἄν in the freer language of poetry, is far more frequent than in prose, which has more regard to the precise relation of the things described.

(b) So also the Opt. is used with ἄν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is conditioned by him. Here also a negation is expressed by οὐ(κ).

Pl. Phaedr. 227, c. λίγους ἄν instead of λίγα, properly, *you might speak, if it pleased you*. Tim. 19, b. ἀπούοιτ' ἂν ἥδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας. S. El. 1491. χωροῖς ἄν, *you might go*. Il. β, 250. with a degree of irony, Θερεῖτ' — ἴσχεο —! οὐ γὰρ ἐγὼ σίο φημι χειριέστερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἄγορεύοις, καὶ σφιν ὀνειδιάτε προφύροις, νόστον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc. In the form of a question, X. Hier. 1, 1. ἄρ' ἂν μοι ἐθέλῃσαις, ὦ Ἴέρων, διηγήσασθαι, ἃ εἰκὸς εἰδέναι σέ βέλτιον ἐμοῦ; *would you be inclined, viz. if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἂν διή τόνδ' ἄνδρα μίχης ἐρύσαιο μετελθών; *might you not, could you not restrain the man*, instead of, *restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαις τάχιστα, ταῦτά τε πάντα ἐπιθεῖτε, ἵνα πρήσσωμεν ὕδοιο; *would you not get ready, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative

as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

Il. ω, 367. εἴ τίς σε ἴδοιτο — τίς ἄν δὴ τοι νόος εἴη; *how would you then feel?* Il. τ, 90. ἀλλὰ τί πεν ῥέξαίμιν; *what could I do?* S. Ph. 1393. τί δὴτ' ἄν ἡμεῖς δρῶμεν; Dem. Phil. 1, p. 43, 10. λέγεται τι καίρον; γίνετο το γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίων; καταπολιμῶν; *can there be any stranger news, than —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖ τις φεύγει; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598. ποῖ τις ἄν φεύγει; *whither would one flee? whither could one flee?* S. Aj. 403. ποῖ τις οὐν φεύγει; *whither shall one flee or is one to flee?*

(d) The Attic writers often express a wish, in the form of a question, by πῶς and the Optative with ἄν, since the inquiry then is, how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμνλώτατον — ὀλέσας τίλος θάνοίμι καὶ τῶς; *how might, could, would I die?* instead of, *O that I might die!* Eur. Alc. 867. πῶς ἄν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγησάιμην;

REM. 9. When the Opt. is used to express a wish, the conditioning adverb ἄν is omitted, § 259, 3, (b). Il. ω, 281. ὥς κί οἱ αἰθὶ γαῖα χάσσει is not properly expressed as a wish, but as a doubtful condition, thus (ὥς = οὔτως) *the earth should then open for him*.

(5) ἄν (κε) is used with the Inf. and Part., if the finite verb, which stands instead of the Inf. and Part., would take it.

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, verbs of feeling or declaring, or, when the Inf. is used, as a substantive.

Ἰδὲ τι εἶχεν, ἔφη, δοῦναι ἄν, or in direct discourse, εἰ τι εἶχον, ἔδοξε ἄν, *he said that if he had anything, he would give it*, dixit, se, si quid habuisset, daturum fuisse. Ἰδὲ τι ἔχοι, ἔφη, δοῦναι ἄν, or in direct discourse, εἰ τι ἔχοιμι, δοίην ἄν, dixit, se, si quid haberet, daturum esse. Οἶμαι γὰρ οἷα ἄν ἀχαρίστως μοι ἔξειν, *I think you would not be unthankful to me, if I entreated the king*, etc., or in direct discourse, οἷα ἄν ἀχαρίστως μοι ἔξοιτε; instead of the Fut. the Pres. or Aor. is generally used, ἔχετε, σχοίητε X. An. 2, 3, 18. Ὅσῳ γὰρ μεῖω δύναιμι ἔχει ἡ ἀρχή, τοσοῦτω μῖλλον ἄν ἐγρήσατο αἰτῆν καὶ καταπλήξεν τοῖς πολίταις R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐθέλειν ἄν ἵνασι ἀκλῆτος ἐπὶ δειπνον; (the same as πῶς ἔχεις; ἐθέλοισις ἄν ἵνασι ἀκλῆτος ἐπὶ δειπνον;) Pl. Symp. 174, b. Εἰ οὖν λέγοιμι, εἰ οὐδ', οὔτε δημηγορεῖν ἄν με φαίης Pl. R. 350, c.

REM. 10. In Latin the Inf. with *ἄν* is expressed as follows,
γράφειν ἄν = scripturum esse, *γεγράφειναι ἄν* = scripturum fuisse,
γράψαι ἄν = (a) scripturum fuisse, or (b) as Pres. scripturum esse,
γράψειν ἄν = scripturum fore.

(b) The Participle with *ἄν* after *verba sentiendi*, verbs of feeling, or when the Participle can be resolved into a subordinate clause.

Her. 7, 15. εὗρισκω δὲ ὧδε *ἄν* γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευὴν, reperio, sic haec *scilicet esse*, si sumas vestes meas. X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἁδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ *ἄν* μείζονος κακοῦ φόβῳ τὴν ἁδικίαν παύσοντες, existimantes se non gravioris mali metu injuriam coercituros fore. Th. 6, 38. οὔτε ὄντα, οὔτε *ἄν* γινόμενα λογοποιοῦσιν (i. e. ἂ οὔτε ἐστίν, οὔτ' *ἄν* γένοιτο). Isocr. Archid. 129, 62. ἐπίσταμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας ὅτι οὐκ *ἄν* ποιήσονται. So, also, with the case absolute, X. An. 5, 2, 8. ἐσκοπεῖτο, πότιρον εἶη χρῆττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἀλόντος *ἄν* τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἀλοίη *ἄν*).

§ 261. *Position and Repetition of ἄν. Ἄν without a Verb.* (396, 397.)

1. When *ἄν* stands in connection with a conjunction and the subjunctive, § 260, 2, (3) (d), it either unites with the conjunction and forms one word, e. g. ὅταν for ὅτ' *ἄν*, so ἐπὶ *ἄν*, ἐπειδὴ *ἄν*, or it is placed immediately after the conjunction, e. g. πρὶν *ἄν*, ὥς *ἄν*. In the last case, however, small particles like δέ, τέ, μέν, γάρ, sometimes come between, e. g. ὥς δ' *ἄν*.

2. As *ἄν* represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι *ἄν*, ἔλεγον *ἄν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Criton. 53, c. καὶ οὐκ οἶμι ἄσχημον *ἄν* φανῆσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. οὐκ *ἄν*, οὐδ' *ἄν*, οὐ ποῖ *ἄν*, οὐδέ ποῖ *ἄν*, etc. — τίς *ἄν*, τί *ἄν*, τί δ' *ἄν*, τί δὲ τ' *ἄν*, πῶς *ἄν*, πῶς γάρ *ἄν*, ἅψ' *ἄν*, etc.; — also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly, e. g. ἐνταῦθα *ἄν*, τότε *ἄν*, ἐκότεως *ἄν*, ἴσως *ἄν*, τάχ' *ἄν*, μάλιστα *ἄν*, ἥκιστα *ἄν*, μόλις *ἄν*, σχολῇ *ἄν*, ὑπερβόως *ἄν*, ὑπερβολῶς *ἄν*, τάχιστα *ἄν*, σφόδρ' *ἄν*, ἡδέως *ἄν*, καὶ *ἄν*, etiam, vel, etc.

REMARK 1. In certain constructions, the Opt. with *ἄν* is removed from the dependent clause, and joined with the principal clause; this is partic-

ularly the case in the phrase, οἷα οἶδ' ἄν εἰ. Pl. Tim. 26, b. *ὅτι γὰρ, ἃ μὲν χεῖρες ἤκουσα, οἷα ἄν οἶδα εἰ δυνατόμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.*

REM. 2. In certain parenthetic sentences, ἄν, which is joined with the Opt., is placed first, thus particularly, ἄν τις εἰποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἄν φαίη ὁ λόγος (,) ἔτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence, καί very seldom. The reason of this is two-fold,

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the verb to which ἄν belongs. ὥστε ἄν, εἰ σθίρος λάβοιμι, δὴ λῶσαι μ' ἄν οἱ' αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is rhetorical. Ἄν is joined with the word which requires to be made emphatic. If the emphasis belongs to several words in one sentence, ἄν can be repeated with each. But besides this, ἄν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαφῶς; γὰρ ἄν, εἰ πείθοιμι ἑμῶς, θίξοις ἄν διδάσκειμι καὶ ἡγείσθαι ἑμῶς εἶναι, Eur. Troad. 1244. ἀφανεῖς ἄν ὄντες οἷα ἄν ὑμετέρῳ εἴμεν ἄν Μοῖσαις.

REM. 3. Homer sometimes joins the weaker καί with ἄν, in order to make the conditionality or contingency still more prominent. Il. v, 127 sq. ἰστατο φάλαγγες—, ὥς οὐτ' ἄν καὶ Ἄρης ἐνόσαιο μετελθών, οὕτως ἂν Ἀθηναῖς.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἄν, ὥς περ ἄν εἰ, πῶς γὰρ ἄν, πῶς δ' οὐκ ἄν, ὅς περ ἄν and the like. Φοβοίμενος, ὥς περ ἄν εἰ παῖς (i. e. ὥς περ ἄν φοβεῖτο, εἰ παῖς εἴη) Pl. Gorg. 479, a.

SECTION II.

§ 262. Attributives.

(41a.)

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be,

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θάλλοι;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου παρποι;

c. A substantive governed by a preposition, e. g. ἡ πρὸς τῇ πόλει ὁδός;

d. An adverb, e. g. *οἱ πῦρ ἄνθρωποι*;

e. A substantive in apposition, e. g. *Κροῖστος, ὁ βασιλεύς*.

§ 263. *Ellipsis of the Substantive to which the
Attributive belongs.* (411.)

When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or one which is expressed by a previous word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle is used as a substantive. Substantives which are often omitted with attributive adjectives, are the following, *ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρήμα, χρήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος*, etc.; those omitted with the attributive genitive are, *πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ, husband, γυνή, ὡῖσε, οἶκος, οἶκος, χώρα, γῆ, land*.

a. The attributive adjective, adjective pronoun and participle without a substantive.

(α) Such as denote persons, *οἱ θνητοί*, mortales, *οἱ σοφοί*, *οἱ γενάμενοι* instead of *γονεῖς*, *οἱ ἔχοντες*, the rich, *οἱ φιλύττοντες* (*φύλακες*), *οἱ δικάζοντες*, judges, *οἱ λέγοντες*, orators, etc.

(β) Such as express names of things, *τὰ ἡμέτερα* (*χρήματα*), *res nostrae*, *τὰ ἐμέα*, *res meae*, everything which relates to me, *τὰ καλὰ*, *res pulchrae*, *τὰ κακά*, mala, § 243, 4, *ἡ ὑστεραία*, *ἡ ἐπιοῦσα*, *ἡ πρώτη*, *δευτέρα*, etc. (*ἡμέρα*); *ἡ πολεμία* (*χώρα*), the enemy's country, *ἡ φιλλία*, a friendly country, *ἡ οἰκουμένη* (*γῆ*), the inhabited earth, *ἡ ἄνυδρος* (*γῆ*), a desert, *ἡ εὐθεῖα* (*ὁδός*), *τὴν ταχύτεν*, quam celerrime; *τὴν ἴσῃν* (*μοῖραν*) *ὑποδιδόναι*, *ἡ πεπωμένη* (*μοῖρα*); *ἡ δεξιὰ*, *ἡ ἀριστερά* (*χεῖρ*); *ἡ νικῶσα* (*γνώμη*); *τὴν ἐναντίαν* (*ψῆφον*) *τίθεσθαι*; *ἡ ῥητορικὴ* (*τέχνη*).

(γ) Such as denote abstract ideas, *τὸ καλόν*, *τὸ ἀγαθόν*, or *τὸ γαθόν*, the beautiful, the good, *τὸ εὐτυχές*, good fortune, *τὸ ἀναισθητόν*, want of feeling, *τὸ κοινόν*, commonwealth, e. g. *τῶν Σαμίων*, *τὸ θαρσοῖν*, confidence.

(δ) Such as denote a collection or class of persons, *τὸ ἐναντίον*, the enemy, *τὸ ὑπὸχκοον*, the subjects. Adjectives in -ικόν especially belong here, e. g. *τὸ πολιτικόν*, the citizens, *τὸ ὑπλιτικόν*, *τὸ οἰκετικόν*, τὸ Ἑλληνικόν, *τὸ βαρβαρικόν*, *τὸ ἱπικόν*, etc. The plural of such adjectives is often used to denote a number, collection or series of single events, e. g. *τὰ Τρωϊκά*, the Trojan war, *τὰ Ἑλληνικά*, the Grecian history, *τὰ ναυτικά*, naval-war, but also naval affairs.

b. The attributive genitive without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (νῖός) — ἐν ᾧδου (οἴκῳ) εἶναι, εἰς ᾧδου (οἴκῳ) ἐλθεῖν — εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, πέμπειν, εἰς τὴν Κέρου (γῆν) ἐλθεῖν — τὰ τῆς τύχης, *the events of fortune*, τὰ τῆς πόλεως, *the affairs of state*, τὰ τοῦ πολέμου, *the whole extent of the war*; τὰ Ἀθηναίων φρονεῖν, *ab Atheniensium partibus stare*; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν, *that which pertains to anger, the nature or essence of anger, etc.*; τὸ τῶν παιδίων, *the custom of boys*, τὸ τῶν ἀλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἴκοι (πράγματα), *res domesticæ*, ἡ ἐξῆς, (ἡμέρα), *the following day*, etc.

d. The attributive substantive or substantive pronoun with the preposition by which it is governed, e. g. οἱ κατ' ἡμᾶς, *our contemporaries*; — οἱ ἀμφὶ or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers or scholars, οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφὶ Θαλῆν, *Thales and other philosophers of his school*; Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἐκρίναν, *which Cecrops and his tribunal on account of their excellence, decided*, X. C. 3. 5, 10. — (b) more seldom the companions, followers or scholars alone, without the person named. — Further, οἱ σὺν τινι, οἱ μετὰ τινός, *the followers, etc. of any one*, οἱ ἐπὶ τινι, *the subjects of any one*, οἱ ὑπὸ τινός, *assecclæ*; οἱ ἐν ᾧσσι, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον, etc.; — τὰ παρὰ τινός, *intelligence respecting any one or commands of any one*; — τὸ κατ' ἐμὲ, τὸ ἐκ' ἐμὲ, *as far as in my power, as far as in me lies*.

§ 264. a. Attributive Adjective. (413—415, 508.)

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, e. g. the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has qui dicitur, vocatur, quem dicunt, vocant, etc. and the English the phrase *so-called*, e. g. Μακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν Th. 1, 112. Σκοτῶν, ὅπως ὁ καλούμενος ἐπὶ τῶν σοφιστῶν κόσμος ἐστίν X. C. 1. 1, 11.

REM. 2. It has already been stated, § 245, Rem. 5, that the adjectives ἄριστος, μέστος, ἑσχατος, must in certain cases, be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or rank, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment or station; but the word ἀνὴρ is omitted, if the man is considered as merely performing

the duties of a particular office or employment. Thus *ἀνὴρ μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἀνὴρ*, a man who, for the time being, acts as a prophet; thus *ἀνὴρ βασιλείς*, *ἀνὴρ τύραννος*, *ἀνὴρ ποιμὴν*, *ἀνὴρ ῥήτωρ*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἀνὴρ Ἀθηναῖος*, *Ἀβδηρίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II, § 477.

2. When two or more attributive adjectives belong to a substantive, the relation thus expressed is two-fold. The relation is (a) coördinate, when each adjective is a more full explanation of the substantive, in which case they are commonly connected by *καί*, *τὲ*—*καί*. Where there are several adjectives, the connective is used only before the last; (b) the relation is subordinate, when a substantive with one or more adjectives forms, as it were, one idea and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. Comp. § 319 sq.

Σωκράτης ἀγαθὸς καὶ σοφὸς ἀνὴρ ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες ἢ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἱταῖρος σοφός. Οὗτος ὁ ἀνὴρ ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πᾶγμα. Od. ι, 322 sq. ἰσὺς νηὸς εἰκοσόροιο μελαίνης.

REM. 4. Adjective pronouns and numerals stand most frequently in the subordinate relation. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*, many noble deeds.

REM. 5. In the Greek, the attributive adjective, very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases must be distinguished,

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*, *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes in the Neut. Pl. Th. 1, 118. *οἱ Ἀθηναῖοι ἐπὶ μέγα ἔχωρησαν δυνάμειω*. Thus many phrases with *πάν*, e. g. *εἰς πᾶν κακοῦ ἀφικνεῖσθαι*, *ἐν παντὶ κακοῦ εἶναι*, *εἰς πᾶν προελήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. 1, 40. *ξυνέπεσον ἐς τοῦτο ἀνάγκης*. X. An. 1. 7, 5. *ἐν τοιοῦτῳ τοῦ κινδύνου*. Dem. Ph. 1, 51. *εἰς τοῦθ' ὑβρέως ἐλήλυθεν*.

c. The adjective is in the Sing. and takes the gender of the substantive which it governs, instead of being in the Neut., e. g. *ἡ πολλὴ τῆς Πίλοπον-νήσου* instead of *τὸ πολὺ τῆς Π.* The word *ἡμισυς* is most frequently used in this manner, often also *πολύς*, *πλείων*, *πλείστος* and other

superlatives, e. g. ὁ ἥμισυς τοῦ χρόνου, ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπτε τοῦ σίτου τὸν ἥμισυν, τῶν ἄρτων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατιᾶς παρέταξε; so πολλὴ τῆς χώρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.

3. The Greek like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the relations of place, time and number and also a reason, condition, the way and manner can be expressed by adjectives, which agree with a substantive in gender, number and case.

a. Adjectives of place. Od. φ, 146. ἵζε μυχολίτατος αἰεὶ instead of ἐν μυχολίᾳ. Also, πρῶτος, ὕστατος, μέσος, πλάγιος, μετώφιος, ἄκρος, θυροαῖος, θυλάσσιος, etc. S. Ant. 785. φοιτᾷς ἐπερόντιος instead of ἐμὲρ τὸν πύοντον. Th. 1. 134. ἵνα μὴ ὑπαίθριος (sub dio) ταλαιπωρούῃ. Here belong also πῦρ, ἔκαστος, ἐκάτερος, ἄμφω, ἀμφοτέρω, etc. § 246.

b. Adjectives of time, e. g. ὕψιος, νύχιος, μεσονύχτιος, θειρινός, χθιὺς, ἑσπρινός, χιμερινός, etc., especially those in -αῖος, e. g. δευτηριαῖος, τριτηαῖος, etc., χρόνιος, etc. Il. α, 497. ἡερίη δ' ἀνέβη μέγαν οὐρανόν instead of ἡρ, early. X. An. 4. 1, 5. σκοτιαίους διελθεῖν τὸ πεδίον, in the twilight. Τετάρταῖος, πεμπταῖος ἀφίκετο, on the fourth, fifth day, χρόνιος; ἦλθεν, after a long time.

c. Adjectives denoting manner and other causal relations, e. g. ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ἰπόσπονδος, ἄσπονδος, ὀρκιος; ἐκών, ἄκων, ἄσως, ἐθελόνητος; ἥσυχος; συχνός, πολὺς, ἀθρόος, πυκνός, σπάνιος, μένος, e. g. ὑπόσπονδοι ἀπήσαν = ὑπὸ σπονδαῖς. Th. 1. 63. τοὺς νεκροὺς ὑπὸ πόνδους ἀπέδωσαν τοῖς Ποτιδαιαῖταις.

REM. 6. But when the above qualifying terms cannot at the same time be referred to the subject or object as qualities, but belong solely to the predicate, the adverb must be used.

REM. 7. The distinction between πρῶτος, πρώτην and πρῶτον, μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε appears when the sentence is analyzed; πρῶτος, μόνος mean, I am the first, the only one of all who has written this letter, like primus scripsi; πρώτην, μόνην τὴν ἐπιστολὴν ἔγραφα, this letter was the first, the only one I have written; the adverb πρῶτον on the contrary, is placed in contrast with a following (or at least an understood) ἔπειτα, ἴτα, e. g. πρῶτον μὲν τὴν ἐπιστολὴν ἔγραφα, ἔπειτα ἄλλο τι ἐποίησα, or πρῶτον means, first, the first time; so the adverb μόνον places the predicate in opposition to another predicate, μόνον ἔγραφα τὴν ἐπιστολὴν, I have only written the letter, (not sent it).

§ 265. b. *Attributive Genitive.*

(432, 433).

1. The attributive genitive represents the substantive, particularly as an active, efficient object, i. e. such as calls forth, produces, gains and possesses, includes another object, so that the substantive, which is added in order to limit or define, appears as a thing called forth, produced, gained and possessed, included.

Οἱ τοῦ δένδρου καρποί or οἱ καρποί οἱ τοῦ δένδρου or τοῦ δένδρου οἱ καρποί or οἱ καρποί τοῦ δένδρου — ἡ τοῦ Σωκράτους σοφία or ἡ σοφία ἡ τοῦ Σ. or τοῦ Σ. ἡ σοφία or ἡ σοφία τοῦ Σ. On the position of the article, see § 245, Rem. 3.

2. The attributive genitive is named, according to the mode of its origination from the sentence, the Subjective, the Objective (Causative), or the Passive genitive.

(a) It is called the Subjective Gen., when it takes the place, in the sentence, of the subject, e. g. οἱ τοῦ δένδρου καρποί, arising from τὸ δένδρον φέρει καρπούς — τὸ τῆς σοφίας κάλλος, arising from ἡ σοφία παρέχει κάλλος — τὰ τοῦ Ὁμήρου ποιήματα — ὁ τοῦ βασιλέως υἱός — ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is named the Objective or Causative Gen., when it takes in a sentence, the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, the desire for wisdom, (ἐπιθυμῶ τῆς σοφίας), ὁ τῆς ἀρετῆς ἔρως, virtutis amor, the love for virtue, (ἐρῶ τῆς ἀρετῆς), εὐνοία τινος, good-will towards one, (εὖνοις εἰμὶ τινι), ἐπιμέλεια τῶν πολεμικῶν ἔργων, cura rerum bellicarum, (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιῶν ἐπιστολὴ instead of πρὸς τοὺς II. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς.

(c) It is called the Passive Gen., when it takes, in a sentence, the place of the object of a transitive verb, and so expresses an object affected, or caused and produced by a transitive action, e. g. ἡ τῆς πόλεως κτίσις from κτίζει τὴν πόλιν — ὁ τῆς ἐπιστολῆς γραφεὺς from γράφει ἐπιστολήν — ἡ τῶν καλῶν ἔργων πρᾶξις.

REMARK. A deeper insight into the subject of the attributive Gen. may be best obtained in the remarks on the Cases. Hence, in order not to treat of the Gen. in a detached manner, only a few general observations are here subjoined.

§ 266. c. *Apposition.*

(434.)

1. A substantive is said to be in apposition, which, for the

sake of giving a more exact definition, is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun which is implied in a verb; when it is the name of a person, it is also put in the same gender and number, § 240, 1.

Κῆρος, ὁ βασιλεὺς, Τύμρις, ἡ βασίλεια; ἐκείρος, ὁ βασιλεὺς. X. Cy. 5. 2, 7. τὴν θυγατέρα, δεινόν τε πάλλος καὶ μέγεθος, ἔξωγον ὦδε εἶπερ. Th. 1, 137. Θεμιστοκλῆς ἥκω παρὰ σέ. Luc. D. D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλάντος διακονοῦμαι αὐτοῖς; instead of ἐγὼ δὲ Μαίας; sc. τῷς.

2. When a substantive in apposition is connected with the possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἰμῶς τοῦ ἀθλίου βίου—τούμῃ τοῦ δυνήγον κακά—σὴ τῆς καλλίστης εἰμοφίας. In English such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλταίρω τὸν σὸν τοῦ ἀθλίου βίου. *I pity thy life, O wretched one!*, or by an accessory clause, e. g. *I pity thy life, thou who art so miserable*. The Gen. of apposition is to be thus explained where adjectives stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθῆναιος ὦν πόλεως τῆς μεγίστης instead of Ἀθηνῶν, πόλεως. On the expressions ὁ ἡμέτερος, ἡμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words τίος, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 253, (b); on the use of the article in apposition, see § 244, Rem. 6.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence: in the Nom., when the noun in apposition expresses a judgment on the whole sentence; in the Acc., when the noun in apposition denotes a thing accomplished, a result, a determination, or a purpose, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγυμήμενον βίον, πικρὸς θυγατρὸς τῆς ἡμῆς ἑτέρῃ κάρα.—αἰσχιστον ἔργον! Il. α., 735. ἡ τις Αἰαίων ταῖς τὸν ῥίπτει χεῖρας ἔλδον ἀπὸ πύργου, λυγρὸν ὄλεθρον. Eur. Or. 1105. Ἰλένην κτάρομεν, Μενέτω λυπὴν πικράν, i. e. ὥστε εἶναι λυπὴν πικράν. Aesch. Ag. 225. εἴλη θυτὴρ γενέσθαι θυγατρὸς, ποιέμεν, ἀρωγὰν (ὥστε εἶναι ἀρωγάν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πιῖθι (Ἀπόλλων) Ὀυέστιν μητιέ, ἢ σφ' ἐγείνατο, κτεῖναι, πρὸς οὐχ ἅπαντας ἐκλείσαν φέρον. *a deed that brings no fame*, Eur. Or. 30. Καὶ δὲ παρῆται σῶμα, σοὶ μὲν οἱ φίλον Suppl. 1070.

REM. 3. The Inf. is also sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τουτῷ κἀθίηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl.

Apol. 35, c. Ἀπὸ τοῦ αὐτομάτου ἂν ἑμῖν τοῦτο ἔγινετο, ἐμὲ τε θνάσκει δὴ 38, c. Ἄ δὲ προστέταται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς Ἑρῶτας καὶ ἱατρεῦειν Synp. 188, c.

3. With a substantive, which expresses the idea of plurality, one or more substantives that denote the parts of that plurality or of that whole, are often connected in apposition in the same Case, while the noun expressing the whole or plurality should properly stand in the Gen. This kind of apposition may be called distributive or partitive. Here belong especially the words *ἕκαστος*, *ἐκάτερος*, *pās*, *every one*, *οἱ μὲν* — *οἱ δέ*, *ἄλλος ἄλλον*, *alius alium*, *one this*, *another that*, *one another*, or vice versa, *ἄλλος ἄλλοθεν*, *alius aliunde*, *one from one way*, *another from another way*, or *one on one side*, *another on another*. The subject, which denotes the whole, may be implied in the verb.

Od. α., 424. δὴ τότε κακκίοντες ἔβαν οἰκόνδε ἕκαστος. in suam quisque domum sese contulerunt. Her. 3, 158. ἔμενον ἐν τῇ ἐωυτοῦ τάξει ἕκαστος, in suo quisque ordine manserunt. Th. 1, 89. οἱ κίχαι αἱ μὲν πολλὰ ἐπεπτόκεισαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ἄλλαις πύλαις τῶν ἱαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν, suis quisque liberis imperant. Cy. 3. 1, 3. διεδίδρασκον ἡδὴ ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλίμενοι τὰ ὄντα ἐκποδῶν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δὲ ἄγνοιαν ἐπειρᾶτο γνώμη ἀκείσθαι, τὰς δὲ δι' ἐνδειαν διδίσκων κατὰ δύνανμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὅς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου, εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words *ἕκαστος*, *pās*, subjoined. X. An. 1. 8, 9. πάντες οἱ τοὶ κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive apposition is often accompanied by a participle. X. Cy. 3. 1, 25. ἔνιοι φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ἐπὶ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ὑπιοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττέμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησιν τε νικῆν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in which, after the principal subject, another subject in the Nom. and connected with a Part., is mentioned, being expressed by a special substantive, which, however, makes a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογίζόμενοι καὶ οἱ ἐκείνων στρατηγὸς μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, the Athenians kept silence, since even their generals, namely, the Athenians, suppose that, etc.

REM. 4. In the same manner in poetry, especially in Epic, but very seldom

in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχημα καὶ ὅλον καὶ μέρος*. The whole expresses a plurality, yet so that a distributive apposition may take place. *Ποίων σε ἔπος φέγγει ἔρκος ὑδύτων* Od. α, 64. *Τρωῶας δὲ τρώες αἰνὸς ἐπὶ λυθεῖ γυνὴ ἔκαστον* Il. v, 44. *Ἀχαιοῖσιν δὲ μίγα σθῖνος ἐμβαλ' ἐκαστῷ παρδίῃ ἄλληκτον πολέμειν ἥδὲ μύχεσθαι* Il. ζ, 152 sq.

SECTION III.

§ 267. The Objective Relation of Sentences. (α.)

As the attributive relation of sentences serves to define the subject (a substantive idea) more particularly, so the objective relation serves to define the predicate more particularly. By the object, is to be understood all that which, as it were, stands over against, (*objectum est*) the predicate, i. e. everything by which the predicate is more particularly defined, namely, (a) the Cases, (b) Prepositions in connection with Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

§ 268. I. The Cases. (α.)

1. All the relations, which the language denotes by the inflection of the substantive object, were originally relations of *space*.

2. The action of a verb, as connected with the substantive object, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect, namely, first, as that out of which the action of the verb proceeds, secondly, as that towards which the action of the verb tends, thirdly, as that by or in which the action of the verb takes place. In this way three Cases originate, namely, the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, used not to denote the duration, but the place, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time, *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over beyond*

which the action is conceived as proceeding; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as denoting the relations of space. The cause (the ground, the origin, the author), was conceived as the outgoing of an action *from* an object in space (Genitive); the effect (the result, the consequence), as a motion in space *towards* an object (Accusative); the means (the instrument), as the resting of an action *at, in or with* an object in space (Dative).

§ 269. *Remarks on the Nominative and Vocative.*
(437, 438.)

1. The Nom. and Voc., so far as they do not express any objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in a direct address to a person or a thing. But the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, by means of agreement, by the nominative; and even the objective relation of an action, as seen in the verbs referred to in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative; the English language in most of these verbs may express this relation as objective by means of prepositions, e. g. He is turned *to a beggar*, he is made or chosen *for a general*, he is known *for a clever fellow*.

REMARK 1. In the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often connected with the Nom. or Acc., and thus in some degree the relation of the action is indicated. Her. 4, 33. *τὰς ὀνομάζουσιν Ἀῆλίοι εἶναι Τριτάτην τε καὶ Λαοδικήν*. 5, 90. *στρατηγοὺς ἄλλους ἀπιδείξαι* instead of *ἀπιδείξει, Μιλησίων εἶναι*.

REM. 2. When the object of *εἶναι*, and *γίγνεσθαι* is an abstract, the Latin uses the Dat. instead of the Nom., *id mihi honori est*, but the Greek always employs the Nom. Her. 3, 156. *ἐγὼ ὑμῖν ἤκω μέγιστον ἀγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν*. X. C. 2, 3, 6. *Χαιρεφῶν ἐμοὶ ζῆμιά μαλλον, ἢ ὠφέλειά ἐστιν*.

REM. 3. As the Nom., being the Case of the subject, denotes an object as independent, the Greeks readily use it in the quotation of a name, commonly in connection with *ὄνομα*, *ἐπωνυμία*, particularly in the phrases, *ὄνομά ἐστί μοι*, *ὄνομα ἔχω*, but even also without these substantives, in connection with verbs of naming in the active, though in that instance the name may stand in apposition in the Acc. Her. 3, 85. *Δαρείῳ δὲ ἦν ἱπποκρίμους, τῷ οὐνομα ἦν Οἰβάφης*. 1, 199. *Μύλιττα δὲ καλεῖσσι τὴν Ἀφροδίτην*.

2. Sometimes the Nom. seems to stand instead of the Voc. in connection with a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which itself becomes a sentence. Here belong particularly the following instances,

(a) Οἷτος either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* Pl. Symp. 172, a. ὁ Φαληρεὺς, ἔφη, οἷτος Ἀπολλόδορος, οὐ περιμενῆς; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom., with the article, standing in apposition, is subjoined to a call or direct address.

Pl. Symp. 218, b. οἱ δὲ οἰκείται, καὶ εἴ τις ἄλλος ἐστὶ βέλῃός τε καὶ ἀγροίκος, πῦλος πάντῃ μεγάλῃ τοῖς ὄσιν ἐπιδιδόθει (the same as, ἱμεῖς δὲ, οἰκεῖται ὄντις). X. Cy. 4. 5, 17. ἴθι μὲν οἶν σὺ, ἔφη, ὁ πρεσβύτερος, instead of σὺ, ὅς ἐστι πρ.).

§ 270. (1) *Genitive.*

(440.)

The Gen. is the *Whence-case*, and thus denotes, (a) in a local relation or in a relation of space, the object or the point from which the action of the verb proceeds, e. g. εἶκειν ὁδοῦ, *cedere via*; (b) in a causal relation, the ground, origin, or author, especially the object, which calls forth, produces, excites, occasions, the action of the verb. e. g. ἐπιθυμῶ τῆς ἀρετῆς, § 268.

§ 271. A. *Local Relation or Relation of Space.*

(441, 442.)

1. The use of the Gen. expressing a purely local motion is rare and only poetic, e. g. Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιεν το τήσον (ab insula abducerent) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. ἀπὸ, *from*, ἐκ, *out of*, παρὰ, *from*, from the vicinity of an object, etc.

2. But the Gen. very often denotes the relation of separation (*separative genitive*), namely, in verbs of separating, disjoining, loosing, keeping one's self from, desisting, ceasing, keeping off from, freeing, depriving, differing from, missing, deviating from; thus in prose, παραχωρεῖν, ὑποχωρεῖν, εἶκειν and ὑπέκειν, ὑπανίστασθαι and ἐξίστασθαι, ποσφίζειν, χωρίζειν, διορίζειν; ἀφίεσθαι, ἀφίστασθαι, ἀπέχειν, ἀπέχεσθαι, παύειν, παύεσθαι, κωλύειν, ἐρητύειν, ἐργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διασπείρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; δέχειν and ἀπέχειν, *to be distant*, etc.

Her. 2, 80. οἱ νεώτεροι αἰτίων τοῖσι πρεσβυτέροισι συνεγχεάνοντες εἶπον· σὶ τῆς ὁδοῦ. X. Cy. 2. 4, 24. ὑποχωρεῖν τοῦ πεδίου. Hier. 7,

2. παραχωρεῖν ὁδοῦ. Symp. 4, 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλοῦσιοι. Vectig. 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρα πολὺ πλεόν τῶν πεντακοσίων σταδίων. Pl. Menex. 246, c. ἐπιστήμη χωριζομένη δικαιοσύνης. Πάύομαι χόλου. Λύω, ἀπαλλάττω τινὰ κακῶν. Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε. 5, 62. τιφάννων ἡλευθερώθησαν. 3, 65. τῆς βυσιληΐης ἐστέρημαι. X. Hier. 7, 3. δοκεῖ μοι τοῦτω διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι. Ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης. Ἀφίημι τινα τῆς αἰτίας. Ἀποστερῶ τινα τῶν ἀγαθῶν.

REMARK 1. Many of these verbs are often connected with the prepositions ἀπό and ἐκ, e. g. ἡλευθεροῦν, λείν, εἶργειν, ἀπείργειν, ἐξείργειν, ἐρητιεῖν.

3. Also with adjectives, adverbs and substantives expressing the same idea, e. g. ἡλευθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, ψιλός — διάφορος, ἀλλότριος, ἄλλοιός, ἕτερος; with many adjectives compounded of α privative; with ἄνευ, χωρίς, πλήν, ἔξω, ἐκάς, δίχα, πέραν, etc.

E. El. 387. αἱ δὲ σύρκες αἱ κεναὶ φρενῶν ἀγάματ' ἀγορᾶς εἰσιν. Her. 3, 147. ἀπαθ' ἡς κακῶν. Th. 1, 28. φίλους ποιεῖσθαι ἐτέρους τῶν νῦν ὄντων. X. C. 4, 4, 25. πότιρον τοὺς θεοὺς ἡγῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δεικαίων. Cy. 3, 3, 55. ἀπαιδευτος μουσικῆς. So ἄτιμος ἐπαίνων. Λύσις, ἡλευθερία κακῶν. Her. 8, 144. ἐκάς χρόνον (used of time instead of place). 6, 103. πέρην τῆς ὁδοῦ. Dem. Phil. 1. 49, 34. τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε.

4. Here are classed verbs of originating and beginning, e. g. ἄρχεσθαι, ἄρχειν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

Ἀρχεσθαι αἱ τινος e. g. τοῦ πολέμου, means in general *to begin something*, Σὺν τοῖς θεοῖς ἄρχεσθαι χρὴ παρτὸς ἔργου; but ἄρχειν, ὑπάρχειν, κατάρχειν means, among other things, *to do something first, to begin*, hence *to be the cause or author*, ἼΙ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει Th. 2, 12. Ἐπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. Ἀρχεσθαι ἀπό τινος, e. g. ἀπὸ τῶν στοιχείων means, *to proceed from a thing*, and thus *to begin*.

§ 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, *a going out, proceeding from*, but not, as in the local relation, a mere outward relation, but an inward and active one, since it expresses

the object by whose inward power the action of the subject is called forth and produced.

§ 273. (a) *The Genitive as the general expression of action.* (444—452.)

1. The Gen., expressing action, stands, in the first place, as the Gen. of the origin or the author (*Genitivus originis* or *auctoris*) and is connected with verbs of producing, arising, having originated or arisen, e. g. *γίγνεσθαι, γένειν, γῆναι, εἶναι*.

Her. 3, 81. ἀρίστων ἀνδρῶν οἰκῶς (consentaneum est), ἄριστα βουλεύματα γίνεσθαι. X. Cy. 1. 2, 1. πατὴρ δὲ λέγεται ὁ Κῆρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβίσης οὗτος τοῦ Περσεύδων γένους ἦν· μητὴρ δὲ ὁμολογῆται Μανδάνης γενέσθαι. Pl. Menex. 239, α. μιᾶς μητρός πάντες ἀδελφοὶ φέροντες.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπὸ, is connected with the genitive. Hence the attributive Gen., mentioned above, § 265, 2, may be explained, e. g. ὁ τοῦ βασιλείως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλέως (γεννηθείς) υἱός, τὰ τῶν ἀνθρώπων πρῶγματα.

2. The Gen. of action stands, in the second place, as that object which has gained another, made it its own and possesses it, as the owner, possessor (*Genitivus possessoris* or *possessivus*). This Gen. stands, (a) with the verbs εἶναι, γινέσθαι, ποιῆσθαι, *to claim to one's self*; (b) with the adjectives ἴδιος, οἰκείος, ἱερός, πόριος.

Antiph. 5. 140, 92. τὸ μὲν ἀποΐσιον ἀμάρτημα τῆς τύχης ἐστὶ, τὸ δὲ ἐκποΐσιον τῆς γνώμης. Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμάχης οὗτος Νικοκλείους, *belonged to Nicocles, was his slave*. Th. 5, 5. ἐγένετο Μεσσηνίῃ Λοκρῶν τινα χρόνον. Τῆς αὐτῆς γνώμης εἶναι, *eiusdem sententiae esse*. Ἐαυτοῦ εἶναι, *to be one's own master*. Dem. Phil. 1. 42, 7. ἦν ὧν αὐτῶν ἐθελήσῃτε γενέσθαι, *non ex aliis pendere*. Also εἶναι τινος, *alicujus esse*, alicui addictissimum esse, e. g. εἶναι Φιλίππου, εἶναι τοῦ βελτίστου, *studere rebus optimis*. X. Ages. 1, 33. τὴν Ἀσίαν ἑαυτῶν ποιοῦνται. Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιοούτων ἀγαθῶν οἷα ἐφθόνησε τοῖς ἄλλοις. X. An. 4. 5, 35. ἔπαυεν αὐτὸν (τὸν ἵππον) ἱερὸν εἶναι τοῦ Ἰλίου. 5. 3, 13. ὁ ἱερός χείρας τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 28. οἱ κίρδνοι τῶν ἐφειστηκότων (*ducum*) ἴδιοι, *μισθός δ' οἷα ἔστιν*. 2. 32, 16. ταύτης πέρις τῆς χάρας γενήσεται. In the attributive relation, § 265, 2, e. g. ὁ τοῦ βασιλέως κῆπος, ἡ Σωκράτους ἀρετή, *πατὴρ Νεοπτολίμου*.

REM. 2. The Gen. is connected with verbs of *declaring* and *judging*, as

it is with εἶναι. Dem. Ol. 2. 34, 21. δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. denotes in connection with εἶναι (α) the object to which anything peculiarly belongs, which peculiarity is commonly expressed by an Inf.; (β) a property or condition of the subject (Genitivus *qualitativus*).

Ἀνδρός ἐστίν ἀγαθοῦ εὖ ποιεῖν τοῖς φίλοις. In English this Gen. is translated in various ways, e. g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κριθέντ', being sentenced, ἀποθανεῖν, στρατηγὸν δὲ μαχόμενον τοῖς πολέμοις. Ol. 1. 18, 2. ἐστὶ τῶν αἰσχροῶν (Neut.), μᾶλλον δὲ τῶν αἰσχίστων, πόλεων, ὧν ἡμῖν ποτε κύριοι, φαίνεσθαι προϋμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι. Aphob. 1. 814, 4. ἐμὲ ἐπὶ ἐτῶν ὄντα. X. An. 7. 4, 16. Σιλανὸς Μακεστίας, ἐτῶν ὀκτώκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων.

REM. 3. Here, also, belong the expressions ἡγεῖσθαι, ποιεῖσθαι, θεῖναι πολλοῦ, πλείστον, ὀλίγον, ἐλαχίστον, etc., since the worth of a thing is conceived as a property.

3. The Gen. of action stands, in the third place, as that object which embraces one or several other objects as parts belonging to it; the Gen. represents the whole in relation to its parts (the *partitive* Gen.). This Gen. stands,

(a) With the verbs, εἶναι and γίγνεσθαι; τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, numbered among, accounted, and with many others.

Th. 1, 65. καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, one of those remaining. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μήλιον στρατευομένων. Cy. 1. 2, 15. οἱ αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγίνονται ἀνεπίληπτοι, οἷτοι τῶν γεραιτέρων γίγνονται, reckoned among the elders. Dem. Phil. 3. 122, 43. ἡ Ζελεῖα ἐστὶ τῆς Ἀσίας. Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίθης λόγους; ad musicam refertur sermones? Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος. Rp. 8. 567, e. ποιεῖσθαί τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν, recitabat vaticiniorum sc. partem). So τέμνειν γῆς, devastare terrae, sc. partem.

REM. 4. The partitive Gen. is very often used in the attributive relation, § 265, 2, thus,

- (a) With substantives, e. g. *σταγόνες ὕδατος, σώματος μέρος*;
 (b) With substantive adjectives, in the positive, comparative and superlative, when the partitive expresses the highest degree; with substantive pronouns and numerals, *οἱ χρηστοὶ τῶν ἀνθρώπων, οἱ ἐν φρονήντεσσι τῶν ἀνθρώπων* — πολλοὶ, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀνθρώπων. In addition comp. above, § 264, Rem. 5. On the contrary, *οἱ θνητοὶ ἄνθρωποι*, since the property of mortality belongs to the race; πολλοὶ or ὀλίγοι ἄνθρωποι expresses a whole consisting of many or few (a great or small number of men), πολλοὶ or ὀλίγοι ἀνθρώπων denotes the many or few as a part of the whole; so *τρεις ἡμεῖς ἤμεν*, i. e. *we were three in all*, where in Eng. it would be, *there were three of us, τρεῖς ἡμῶν ἦσαν*, i. e. *there were three of us*, (of our number) *there*;
 (c) With adverbs, as follows, (α) of place, e. g. *ποῦ, πού, πῇ, πόθεν, οἷ, ἦ, οὐδαμοῦ, πανταχῇ, πόρῳ* and *πρὸς, further*, etc. Her. 2, 43. *οὐδαμῇ Αἰγύπτου*. Pl. Rp. 3, 403, e. *εἰδέναι, ὅπου γῆς ἐστι*. *Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου*. Ὅρατε, οἱ προεληλυθεν ἀσελγείας Dem. *Πανταχοῦ τῆς γῆς*, *ubivis terrarum*. *Πόρῳ σοφίας εἰαίνειν* or *ἤκειν*. — (β) of time, e. g. *ὅψι τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας*. *Τρὶς τῆς ἡμέρας*. *Πολύκις τῆς ἡμέρας*.

REM. 5. The partitive Gen. with a superlative, sometimes refers, not to the superlative, but to the subject. Her. 7, 70. *οἱ ἐκ τῆς Αἰδύης Αἰθιοπες οὐλότατον ἱχώμα ἔχουσι πάντων ἀνθρώπων*. So always with adverbs, X. Cy. 3, 1, 25. *πάντων τῶν δεινῶν ὁ φέβος μάλιστα καταπλήττει τὰς ψυχάς*.

(b) With words which express, (α) the idea of participation, sharing in, of community, of having things in common, e. g. *μετέχειν, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι, διαδιδόναι, κοινωνεῖν, κοινοῦσθαι, ἐπαρκεῖν, to communicate, σύμεργος, ἄμοιρος*, etc.; and the three words, *κοινός, ἴσος, ὅμοιος*, which commonly, however, are connected with the Dat.; — (β) those which express the idea both of physical and intellectual contact, of holding and of laying hold of, of being connected and of hanging together, e. g. *θιγγάνειν, ψαύειν, ἄπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεσθαι, to adhere to, to border upon, ἀντι-, περιέχεσθαι, γλίχεσθαι; ἐπιχώριος, φίλος*, also with the Dat., *ἀδελφός, διάδοχος*, often also with the Dat., *ἐξῆς, ἐφεξῆς*, more rarely with the Dat., *πρόσθεν, ἐμπροσθεν, ὀπισθεν, μεταξὺ*, and many other adverbs; — (γ) those which express the idea of acquiring and attaining, e. g. *τηγχάνειν, acquiring and hitting, λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν* (with Gen. of the thing, *to inherit*; with Gen. of the person, *to be the heir of some one*;

with Acc. of the thing and Gen. of the person, *to inherit something from one*, *προσήκει* (μοί *τινος*, *something belongs to me*); (δ) those which express the idea of striving to acquire something, e. g. *ὀρέγεσθαι*, *ἐφίεσθαι*, *ἀντιποιεῖσθαι*, *ad aliquid contendere, potiri*, *ἐντρέπεσθαι*, *to turn one's self to something, to regard, to have respect to*, *στοχάζεσθαι*, *to aim at something*.

X. Cy. 1. 2, 15. *ἔστι τούτοις καὶ ἀρχῶν καὶ τιμῶν μετέχειν*. R. L. 1, 9. *τοῦ μὲν γένους καὶ τῆς θυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται* (*sibi vindicant*). Cyr. 7. 5, 78 sq. *Θάλους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον*. C. 1. 2, 60. *Σωκράτης πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ*. Cy. 1. 3, 7. *τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς*. Th. 6, 39. *ὀλιγαρχία τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελιμῶν οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφειλομένη ἔχει*. Pl. Phaedr. 238, b. *τὰ τούτων ἀδελφά* (*horum similia*). X. An. 4. 1, 17. *ἡ πορεία ὁμοία φυγῆς ἐγένετο*. Hel. 4. 4, 6. (*ἄξιόν ἐστι*) *τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαίνοτάτης τελευτῆς τυχεῖν*. 4. 8, 18. *ἦν ὁ Θέρσανδρος οὐ μόνον αὐλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντεποιεῖτο* (*ad fortitudinem enitebatur*). Cy. 1. 2, 3. *πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι*. 3. 3, 10. *ἐπαινοῖσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σύμμαχοι) τοὺς ἑμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ*. Pl. Symp. 181, c. *ὑβρεως ἄμοιρος*. Menex. 241, c. *ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων* (*like communis alicujus rei*). *Ἀπτομαι τῆς χειρός*. Her. 1, 93. *λίμη ἔχεται τοῦ σήματος μεγάλη, borders on*. 3, 72. *ἔργου ἐχώμεθα*, *opus aggrediamur*. *Περιέχομαι τινος*, *cupide aliquid amplecti*. Th. 1, 140. *τῆς γνώμης τῆς αὐτῆς ἔχομαι*. 4, 10. *ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου*. Pl. Rp. 2. 362, a. *ἀληθείας ἐχώμενον*, *cum veritate conjunctum*. *Ἀντιλαβέσθαι τῶν πραγμάτων*, *capessere*. Isocr. Nicocl. 22. b, c. *ἐπειδὴ θνητοῦ σώματος εὐτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν*. *Τυχάνειν, λαχάνειν χρημάτων, εὐτυχίας* — *τυχεῖν τελευτῆς, ὀνόματος*, etc. Isocr. Paneg. 80, 187. *οὐκ ἐφικνοῦμαι τοῦ μεγέθους*, sc. *τῶν πραγμάτων*, *non assequor*. Pl. Crit. 52, c. *οὔτ' ἐκείνους τοὺς λόγους αἰσχίνῃ, οὔτε ἡμῶν, τῶν νόμων, ἐντρέπῃ*. X. C. 4. 5, 11. *δοκεῖ μοι λέγειν, ὥς ἀνδρὶ ἦτονι τῶν διὰ τοῦ σώματος ἡδονῶν ἀμπαν οὐδεμίᾳ ἀρετῆς προσήκει*. Dem. in Aristocr. 690, 14. *οὔτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν*.

REM. 6. In verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. *οἱ τυράννοι τῶν*

μεγίστων ἀγαθῶν πλεῖστα μετέχουσι. An. 7. 8, 11. ὥνα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of touching, verbs of entreating and conjuring, are connected with the Gen., which denotes the person or thing, by whom or which one entreats or conjures, e. g. λίσσασθαι, ἐπιτίειν, ἐκτίσθαι, since the supplicant, touching the knee or the image of the divinity, utters his prayer. Od. β, 62. λίσσομαι ἔμιν Ζηνὸς Ὀλυμπίου ἥδ' ἐ θεμιστος. So λίσσασθαι πατρός, τοκῆων. Comp. Il. κ, 454, ὁ μὲν μιν ἐμίλλε γενέϊον χειρὶ παχεῖ ἀψύμντος λίσσασθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b). Il. η, 56. μίσσου δούροσ ἐλῶν. Od. γ, 439. βούν δ' ἀγέτην κερύων. Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλεΐωνα. In phrases, like λαβεῖν τινα γούτων, ὑπτισθαι τινα γενέϊον, etc., the knee and the beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry,

- (a) Verbs of tasting physically and intellectually, grasping, reaching to, and hence of striving after an object, e. g. ἐπιμαίεσθαι σκεπᾶλον, δῶρων, νόστοι.
- (b) Several verbs, which properly express the idea of a very hasty motion towards an object, and are then changed so as to express an intellectual effort, and longing, e. g. ἐπείγασθαι, ὀρμαῖσθαι, ἐπιβάλλεσθαι, ἐπαΐεσθαι, rushing upon something, etc. Il. τ, 142. ἐπειγόμενος περ Ἄρης. Il. ε, 488. ὦρμήθη δ' Ἀκύμαντος. Il. ζ, 68. μήτις νῦν ἐνάρων ἐπιβάλλόμενος μετόπισθεν μινέτω.
- (c) Verbs of aiming, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, to hit, to wound, with the Acc.) Il. ρ, 304. Ἐκτορ δ' αὖτ' Αἴαντος ἀκόντισε δούρῳ φαινοῖ. Il. ψ, 855. ἦς ἄρ' ἀνέγυ τοξ-εΐειν.

REM. 8. According to the analogy of verbs of aiming and striving, above named, so we find κατὰ χθονὸς ὄμματα πῆξαι, πλεῖν ἐπὶ Σάμον, to sail towards Samos, as if setting out for it, (on the contrary, ἐπὶ Σάμον, to Samos). The Gen. of aim, object, occurs in the attributive relation, e. g. in ὁδός, νόστος, τόπον τινός, way, return to a place.

REM. 9. There also belong here, (a) the adverbs εἰθὺ (Ion. ἰθύ), straight-forward to something, μεχρὶ, to, up to;—(b) verbs of meeting and of approaching, which, still, in prose, are commonly connected with the Dat.;—(c) adjectives and adverbs expressing the same idea, e. g. ἀντίος, ἐναντίος, παραπλήσιος, still oftener joined with the Dat., ἀντίον, πλησίον, etc. Her. 6, 95. ἔχον (dirigebant) τὰς νῆας εἰθὺ τοῦ Ἑλληςπόντου καὶ τῆς Θερήκης. 2, 34. ἡ Αἰγυπτος τῆς ὀρεινῆς Κιλικίας μάλιστα καὶ ἀντίῃ κεῖται. Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηναίων.

4. The Gen. of action stands, as the Gen. of the place at which, and the time when, an action happens. The fact or the event belongs, as it were, to the place and the time, proceed in a certain measure from them, and are supported by them; hence the place and the time are conceived as supporters of the action.

(a) The Gen. of place is almost exclusively poetic.

Π. ρ, 372. νέφος δ' οὐ φαίνεται πάσης γαίης, οὐδ' ὀρέων. Π. ι, 219. αὐτός δ' ἀντίον ἔξεν Ὀδυσσεύς θείλοιο τοίχου τοῦ ἐτέρου. Hence, especially in Epic poetry, with verbs of going, or of motion, the place or the way to which the going or the motion tends, and to which, as it were, this action belongs, stands in the Gen., e. g. Π. β, 801. ἔρχονται πεδίοιο. χ, 23. θείειν πεδίοιο. γ, 64. πεδίοιο διώκειν ὄρνειον. So the prose, ἰέναι τοῦ πρόσω.

REM. 10. Hence the adverbs of place, οὔ, πού, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, etc., and hence, also, adverbs of place with the suffix *θεν* apparently instead of adverbs of place with the suffix *θι*, e. g. ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, etc., e. g. Π. ρ, 582. Ἐκτορα δ' ἐγγύθι ἐν ἰσάμενος ὤτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. The space of time within which something happens, as if the supporter of the action, may be expressed by the Gen.

Ἀνθρ θάλλει τοῦ ἔαρος, the spring is conceived as the producer or supporter of flowers. So θέρους, χειμῶνος, ἡμέρας, τῆς αὐτῆς ἡμέρας, νυκτός, δειλῆς, ὁπώρας, as Eng. *of a morning, he did it of a fine morning*, also μηνός, ἐνιαυτοῦ, etc. with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτέρου, ἐκάστου, etc. Hence the adverbial expressions ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future*. Her. 4, 48. Ἰστρὸς ἴσος ἀεὶ αὐτὸς ἐωῦτ' ῥέει καὶ θέρους καὶ χειμῶνος. 6, 12. τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξήλθομεν τοῦ θεσμοτηρίου ἐσπέρας. Οὐ μακροῦ χρόνου, συγχροῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου, πολλῶν ἡμερῶν, ἐτῶν, etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα. X. An. 1, 7, 18. βασιλεὺς οὐ μαχέται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδίμηκεν.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κύρου βασιλεύοντος πολλά τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.

REM. 12. Prepositions are often used to define this relation more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀφ' ἐσπέρας, ἐπὶ Κίρου, Cyri aetate, διὰ πολλοῦ χρόνου, ἐντός or ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. On the distinction between the Gen. and Acc. of place and time, see the remarks on the Acc., § 279, 6.

5. The Gen. of action, finally, stands as the Gen. of the material out of which anything is made, formed, and, as it were, produced, or the source out of which something is drawn. This Gen. stands,

(a) With verbs of making, forming, etc.

Her. 5, 82. χαλκοῦ ποιεῖονται τὰ ἀγάλματα. 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθου. Th. 4, 31. ἔρμα αὐτίθι ἦν λίθων λογάδην πεποιημένον. In the attributive relation, e. g. ἔκωμα ξίλου, τράπεζα ἀργυρίου, στήφανος ἰακίνθων.

REM. 14. This relation is very often expressed by the Dat., and more definitely by the prepositions ἐξ and ἀπό, also διὰ.

(b) With verbs of fulness and want, e. g. πλήθειν, πληροῦν, πιμπλάναι, γέμειν, βρίθειν; νύσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πίνεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χρεῖ, etc.; πλεός, πλήρης, μεστός, πλοῦσιος, δασύς, etc.; πένης, ἐνδεής; ἄλις (salis).

X. Symp. 4, 64. σεσαγμένος πλούτου τὴν ψυχὴν ἴσμαι. Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων. Εἰπορεῖν, ἀπορεῖν, πίνεσθαι, σπανίζειν τῶν χρημάτων. X. Cy. 3, 1, 3. διαθρόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν. An. 2, 4, 14. δασύς διενδρων. An. 1, 2, 7. παράδεισος μίγας, ἀγρίων θηρίων πλήρης. 1, 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου.

(c) With verbs of eating, drinking, enjoying, satisfying one's self, and in the figurative sense of having the enjoyment, use and advantage of something, ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι; ἀπολαύειν, etc.

Ἐσθίειν κρεῶν — κορέσασθαι φορβῆς — πίνειν οἴνου. X. Cy. 1, 3, 4. ἀνάγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων. 1, 3, 10. καὶ τί δὴ, ὦ Κῦρε, τὰλλα μιμούμενος τὸν Σάκκον, οἷα ἀπεφθέφθησας τοῦ οἴνου; C. 4, 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν; but ἀπολαύειν τινός τι, e. g. ἀγαθὰ or κακά, to receive good or evil from some one. Γεύεσθαι τιμῆς — γεύειν τινὰ τιμῆς.

REM. 15. The Acc. stands with verbs of eating and drinking, (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. 1, 347. Κίχλωψ, τῇ, πίε οἶνον, ἐπεφάγε; ἀνδρόμεα κρέα. X. Cy. 1, 3, 9. οἷα ἐκπίομαι αὐτὸς τὸν οἶνον. 1, 3, 6. κρέα γε εὐωχοῦ, *he ate heartily*. 6, 2, 28. ἔδαι μεμιγμένην ἀεὶ τὴν μάζαν ἐσθίει. *Ibid.* μετὰ δὲ τὸν οἶνον ἐν οἶνον ἐπιπίνωμεν, οὐδὲν μῖον ἔχουσα ἢ ψυχὴ ἀναπαύσεται (spoken of a habit). So ἐσθίειν κρέα and κρεῶν, πίνειν οἶνον and οἶνον. Pl. Symp. 176, c. πολὺν πίνειν οἶνον.

(d) With verbs of smelling, emitting an odor, etc., πνεῖν, ὀζειν, προσβάλλειν.

Ὅζειν ἱὼν, μύρου πνεῖν, προσβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὡς ἡδύμοι προσέπνευσεν χοιριῶν κρεῶν.

REM. 16. The Poetic Language connects many other verbs with the Gen. of the material, e. g. ἀποσιτίλβειν ἀλείφατος, (γεύας, πυρός μελισσέμεν, λούεσθαι ἐν ῥέεϊος ποταμοῖο. See Larger Grammar, II. § 527, Rem.

(e) With several verbs of sensation and perception, namely, ἀκούειν, ἀκροᾶσθαι, ἀποδέχεσθαι, *to assent to*; αἰσθάνεσθαι, ὁσφραίνεσθαι; συνιέναι, *to comprehend*, with Gen. of the person; so likewise, with verbs of remembering and forgetting, μιμνήσκειν (τινά τινος), μιμνήσκεσθαι, ἐπιλανθάνεσθαι, hence λάθρα, λαθραίως and κρύφα τινός.

HER. 1, 47. καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω. 1, 80. ὡς ὁσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπως ἀνίστρεφον. X. H. 4. 4, 4. τῆς κραυγῆς ἤσθοντο. AN. 1. 1, 8. βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἤσθανετο. CY. 1. 3, 10. οὐκ ἀκροώμενοι τοῦ ἄδοντος ὠμνύετε ἄδιν ἄριστα. PHAED. 92, d. μήτε ἑμαυτοῦ μήτ' ἄλλον ἀποδέχεσθαι λόγοντος, ἃς ἡ ψυχὴ ἔστιν ἀρμονία, *to agree with*. Ἀκούειν δίκης, *to hear a cause*, αἰσθάνεσθαι ἡδονῶν, ὁσμῆς, κραυγῆς, θορύβου, βοηθείας. Ἐπομνησαί τινα τοῦ λόγου. X. CY. 8. 3, 8. τοῦ φθόνου ἐπέλελυστο. In the attributive relation, μνήμη τῶν κακῶν.

REM. 17. The attributive Gen. has a far greater extent of meaning, e. g. ἄγγελία τῆς Χίου, de Chio, ἐρώτησίς τινος, like quaestio alicujus rei, instead of de aliqua re.

REM. 18. With verbs of *hearing*, and *perceiving*, there stand (a) the person *alone* in the Gen., which represents the person as the source from which the perception appears, e. g. ἀκούω Σωκράτους, *I hear Socrates*, i. e. *his words*; (b) the thing *alone*, and this is put either in the Gen., which expresses the substance as a whole, of which one sees, as it were, single parts, or the meaning and contents of which he perceives intellectually, e. g. αἰσθάνεσθαι κραυγῆς, *to perceive, as it were, single tones of the cry*, αἰσθάνεσθαι ἐπιβουλῆς, *to perceive something of the plot*; or in the accusative, which shows that one perceives with his senses, the totality of a thing, e. g. Αἰσθάνονται (οἱ ἄνθρωποι) ἕκαστα, *the senses by which men observe every object*, X. C. 1. 4, 5. Ὡς ἤσθοντο τὴν βοήθειαν, *when they noticed the approaching succor = saw with the eyes*, therefore, also, εἴρων Th. 2, 94. On the contrary X. H. 4. 8, 19. αἰσθίσθαι τῆς βοηθείας, *they observed something of the succor*. The Acc. of the person seldom occurs with αἰσθάνεσθαι, which then has the meaning of εἰδέναι, e. g. Αἰσθάνομαι δὲ καὶ τυράννοους τινάς, οὗ οὕτω πεινώσι χρημάτων X. Symp. 4, 36. Verbs of *hearing*, *perceiving*, *observing*, as well as *remembering*, often govern the Acc. of the thing, sometimes, also, of the person. They are often connected with the Gen. of the person and the Acc. of the thing. See under (f). X. CY. 3. 1, 1. ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, as in the Lat. audire aliquid ex aliquo; so συνιέναι τινός τι, e. g. ἔπος. Μιμνήσθαι τὸ πρᾶγμα.

REM. 19. Ἀκούειν, ὑπακούειν, κατακούειν with the meaning

to obey, often take the Gen., and according to the same analogy *πειθεσθαι*, yet seldom, and *ἀπειθεῖν*; so also *κατήκοος*, *ἐπήκοος* with the Gen., more seldom with the Dat. Her. 3, 62. *προαγορεύει ἡμῖν Σμερδῖος βασιλῆος ἀκούειν*. 3, 101. *Δαρείου βασιλῆος οἶδαμὰ ἐπήκουσαν*. 1, 1, *Ὡ γὰρ ὧν ἐμὲο περὶ θόμενοι γίνεσθε ἐλευθεροί*.

(f) Finally, the Gen. of the material stands with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, saying; of admiring, praising, blaming, *ὀρεῖν*, *θεῖσθαι*, *σκοπεῖν*, *ὑπονοεῖν*, *ἐννοεῖν*, *γινώσκειν*, *ἐπίστασθαι*, *εἰδέναι*, *ἐνθυμείσθαι*, etc.; *πυνθάνεσθαι*, *αἰσθάνεσθαι*, *μανθάνειν*, *κρίνειν*, *ἐξετάζειν*, *λέγειν*, *διλυνν*, etc.; *ἄγασθαι*, *θανυμάζειν*, *ἐπαιτεῖν*, *μεμψέσθαι*, *ψέγειν*, and the Gen. indicates the object (commonly a person) about which or whom, one perceives, sees, contemplates, knows, examines, an action, external indication or some single circumstance; or of whom one learns, hears, affirms something; or in whom one perceives something to admire, praise or censure. That, which is perceived in the object, or affirmed of it, is added in the Acc. of a substantive or substantive pronoun, or in an accessory clause, or in the Gen. of the Participle, which may, at the same time, denote the person.

X. C. 1, 12. *Πρῶτον μὲν αὐτῶν (Σοκράτης) ἐσκόπει, πότρεά ποτε νομίσαντες ἱκανῶς ἦδη τὰνθρώπινα εἰδέναι ἐρχονται ἐπὶ τὸ περὶ τοιοῦτων φρονιζέιν, ἢ τὰ μὲν ἀνθρώπια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προήκοντα πρῶτα*. 1, 6, 4. *ἐπισκεψώμιθα, τί χαλεπὸν ᾔσθησαι τοῦ μου βίου*, in my manner of life. An. 3, 1, 19. *διαθεώμενος αὐτῶν, ὅσῃ μὲν χώραν καὶ οἶον ἔχουσιν*. Cy. 7, 2, 18. *ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιοῦντος*, he perceived in me that I was doing an absurd thing. Pl. Gorg. 463, d. *ἂν οὖν ἂν μάθοις ἀποκρινάμενον*; instead of *ἂν οὖν ἂν μου μάθοις*, ἢ ἀποκρίνομαι; wilt thou then have understood my answer? Th. 4, 6. *ἐπεθύοντο τῆς Πύλον κατεληγμένης*, instead of *ἐπεθύ. τῆς Πύλον, ὅτι κατεληγμένη ἦν*. 5, 83. *ᾔσθηοντο τελεχίζοντων*, instead of *ᾔσθ. αὐτῶν, ὅτι τελεχίζουσιν*. The Gen. of person alone, Pl. Phil. 51, c. *ἄ μὲν μανθάνεις*, instead of *εἰ μου μ., ἢ λέγω*. Her. 6, 76. *ἄγασθαι τοῦ Ἐρασίου οὐ προδιδόντος τοῖς πολίταις*. Th. 1, 84. *τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνησθε*. X. Cy. 3, 1, 15. *εἰ ἄγασαι τοῦ πατρὸς, ἢ ὅσα βεβούλεται, ἢ ὅσα πέπραχε, πάντοισι συμβουλευοῖτο*. Ages. 2, 7. *τάδ' αὐτοῦ ἄγασμαι, ὅτι παρσκενύσται*. 8, 4. *ἐγὼ καὶ τοῖτο ἐπαινώ Ἀγησιλάου, τὸ πρὸς τὸ ἄρσκειν τοῖς Ἰλλυσιν ἐπεριδεῖν τὴν βουσιλέως ξενίαν*. Pl. Men. 95, c. *Γοργίου μάλιστα ταῦτα ἄγασμαι*. Thet. 161, b. *ὁ θανυμάζων τοῦ ἱταλ-*

ρ ο υ. Criton, 43, b. σοῦ πάλαι θανυμάζω, αἰσθανόμενος, ὡς ἰδέως κα-
θεύδεις. Rp. 383, a. πολλὰ Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ
ἐπαινεσόμεθα.

REM. 20. The verbs above named imply in themselves an Acc. e. g. ὀρῶ
τινα οἱ τι, σκοπῶ τινα οἱ τι, ἐπαινῶ, ψέγω, μέφομαι, ἄγμαί τινα οἱ τι.

(g) In expressions of being acquainted with, ignorant of, of
being skilled and unskilled in, of making trial of, of ability and
dexterity, e. g. ἐμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων,
τρίβων, συγγνώμων, ἀδαής, ἀπαίδευτος, ιδιώτης, πειραῖσθαι, ἀπείρωσ,
ξένως ἔχειν; with adjectives in -ικός (derived from transitive verbs)
which express the idea of dexterity.

Ἐμπειρος οἱ ἐπιστήμων εἰμὶ τῆς τέχνης. Her. 2, 49. τῆς θυσίας
ταύτης οὐκ ἀδαής, ἀλλ' ἐμπειρος. — Ἀπαίδευτος ἀρετῆς, μου-
σικῆς. X. Cy. 6. 1, 37. συγγνώμων τῶν ἀνθροπίνων πραγ-
μάτων. — Ἀπείρωσ ἔχειν τινός. — Ἀποπειραῖσθαι γνώμης. (In
the poets this use of the genitive is still more extensive.) Il. ο, 412. τέκτο-
νος, ὅς φάτε πάσης ἐν εἰδῇ σοφίας. X. C. 3. 1, 6. παρασκευαστι-
κὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν
ἐπιτηδείων τοῖς στρατιώταις. Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς
αὐτοῦ σοφίας. Pl. L. 643, d. τέλειος τῆς τοῦ πράγματος ἀρετῆς, *showing
one's self perfect in a thing.*

§ 274. (b) Causal Genitive.

(460—465.)

The second division of the causal genitive includes the geni-
tive, which expresses the cause, i. e. the object, which calls forth
and occasions the action of the subject. This genitive stands,

1. With many verbs which denote a state or affection of the
mind, viz.

(a) A desire and longing for, ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν, or
διακεῖσθαι; διψῆν, πεινῆν;

(b) A care for, a concern for, ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι,
περιορᾶσθαι, προορᾶν, ὑπερορᾶν, *to despise*, προνοεῖν, μελεῖ, μεταμελεῖ,
ἀμελεῖν, ὀλιγωρεῖν, φειδεσθαι;

(c) Pain, grief, pity, ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἔλεειν and οἰκ-
τεῖρειν with the Acc. of the person and Gen. of the thing;

(d) Anger and indignation, ὀργίζεσθαι with the Dat. of the
person and the Gen. of the thing, χαλεπῶς φέρειν;

(e) Envy, φθονεῖν with the Dat. of the person and the Gen.
of the thing, ἐπιφθόνως διακεῖσθαι;

(f) Admiration, praise and blame, *θαυμάζειν* and *ἄγασθαι* (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which depends upon or is governed by that thing, see Rem. 2), *ζήλοῦν*, *εὐδαιμονίζειν*, *ἐπαινεῖν*, *μέμψεσθαι*, all with the Acc. of the person and the Gen. of the thing.

Pl. Rp. 403, a. ὁ ὀρθὸς ἔρως πέφικε κοσμοῦ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾷν. 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν. Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν. 186, b. τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ. 216, d. Σωκρίτης ἐρωτικῶς διάκειται τῶν καλῶν. X. Cy. 3, 3, 12 (Κῆρος) κύκλινους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἡδῆ ποιεῖν τῆ. X. O. 13, 9. πεινώσι τοῦ ἐπαίνου οὐχ ἦτιον ἔναι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν. Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς, amor, cupiditas virtutis. Th. 6, 14. κῆδεσθαι τῆς πόλεως. Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης. 3, 159. τοῦ σίτου προορᾷν. X. Cy. 1, 2, 2. Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι. Μίλει μοί τιнос. 5, 1, 22. Γωβρύη κινεσθῆναι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ. Id. C. 1, 2, 9. ὑπερορᾷν ἐποίει τῶν καθεστώτων νόμων τοὺς συνότας. Th. 4, 124. Βρασιδᾶς τῆς Μένδης περιορώμενος. X. H. 5, 4, 1. Θεοὶ οὗτοι τῶν ἀσεβούντων, οὗτοι τῶν ἀνόσια ποιούντων ἀμελοῦσι. Cy. 8, 7, 15. ἐαυτοῦ κῆδεταί ὁ προνοῶν ἀδελφοῦ. Attributive, e. g. φροντὶς τῶν παίδων, cura liberorum, care for children. So ἐπιμελής τιнос. X. Cy. 5, 4, 32. ὁ Κύρος ἀκούσας τοῦ μὲν πάθους ἔκτειρεν αὐτόν. 5, 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων ὥδε εἶπεν. Symp. 4, 37. τοῦτους οἰκτείρω τῆς ἄγαν χαλεπῆς νόσου. Attributive, e. g. ἄλγος ἐταίρων (de amicis); moreover with adjectives also (though only in poetry), and especially in exclamations with or without interjections. Eur. Or. 413. οἷμοι διωγμῶν, οἷς ἐλαίνομαι τάλας! X. Cy. 3, 1, 39. φεῦ τοῦ ἀνδρός! Pl. Rp. 509, c. Ἄπολλον, δαιμονίας ὑπερβολῆς! X. Cy. 2, 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δειρὸν τίχῃν! O ill fortune, that I am called hither at this time! Lys. c. Philon. 187, 11. καθίστηκέ τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄποκτος αὐτοὺς ἀμαρτάνειν. In poetry, the Gen. is much more frequent with verbs expressing anger, e. g. Il. ξ, 266. Ἡρακλῆος περιχώσατο, παιδὸς ἰοῖο.

Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν. S. Antig. 1177. πατρί μηνίσας φόνου. Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος. Attributive, e. g. χόλος τινός, *ira alicujus* instead of *de alicuo*, *anger respecting some person or thing*. Φθονεῖν τι τῆς σοφίας. Th. 1, 75. ἄξιόν ἐσμεν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι, *it is not just that we should be envied on account of our sovereignty*. So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῦδ' σοι δωρήματος. Attributive, e. g. φθόνος τινός. X. Cy. 2, 3, 21. τοῦτον οὖν ὁ Κύρος ἀγασθεὶς τῆς τε πρώτης καὶ τῆς δευσεκασίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξίαρχῳ. Symp. 4, 45. ζηλῶ σε τοῦ πλούτου. Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αἰτοῖς αἴτιος. Ion. 530, b. πολλάκις γε ἐζήλωσα ὑμᾶς τοῖς ῥαψωδοῦς τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ αἶν ἀγασσάιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς; *illorum virorum virtutem*. Lys. Simon. 100, 44. θαυμάζω μάλιστα τοῦτου τῆς διανοίας, *hujus mentem*. Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαιμόνων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα.

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially *περί*, e. g. ἐπιμελίσθαι, φροντίζειν *περί* τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen., thus *ποθεῖν*, *to long for*, *to feel the want of*, always governs the Acc., and so *φιλεῖν*, *ἀγαπᾶν*, *στέργειν*, *to love*; the last two also in the sense of *to be contented with*, take the Dat. = Lat. Abl. Several of the above verbs have also different constructions, in which case they commonly express different ideas, e. g. φροντίζειν τινός or *περί* τινος X. C. 1. 1, 11. 4. 7, 6. *to be anxious for something*, but φροντίζειν τι, *scrutari, investigate*;—προνοεῖν, προορᾶν τι, *to perceive beforehand, to consider beforehand*; ὑπερορᾶν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally, Μελήσουσιν δ' ἐμοὶ ἵπποι Il. α, 481. Ταῦτα μὲν οὖν θεῶι μελήσει Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἀγασθαι have the following constructions; (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν, θαυμάζω τὴν σοφίαν;—(b) the Gen. of the person and the Acc. of the thing, when one admires something in a person, e. g. θαυμάζω Σωκράτους τὴν σοφίαν;—(c) the Acc. of the person and Gen. of the thing, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας, see 1, (f);—(d) Gen. of the thing and the Gen. of the person depending upon it, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας, see 1, (f);—(e) the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat., e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ.

2. With verbs which express the idea of requital, revenge, accusing and condemning, the Gen. denotes the guilt or crime which was the cause of the requital, revenge, etc. Hence this is true of *τιμωρεῖσθαι* which governs the Acc. of the person and the Gen. of the thing, as well as of verbs relating to judicial proceedings and of accusing and condemning, e. g. *αἰτιᾶσθαι*, *ἐπαιτιᾶσθαι*, *διώκειν*, *εἰςάγειν*, *ἐπάγειν*, *γράφεσθαι*, *προσκαλεῖσθαι*, all with the Acc. of the person and the Gen. of the thing, *ἐπεξίέναι*, *ἐγκαλεῖν*, *ἐπισκήπτεσθαι*, all three with the Dat. of the person and Gen. of the thing; *γεύγειν*, *to be accused*; *δικάζειν*, *κρίνειν*, *αἰρεῖν*, *to convict*, all three with the Acc. of the person and the Gen. of the thing, and *ἁλῶναι*, *to be convicted*.

Her. 3, 145. τοῖς ἐπικοίροις τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, *on account of the invasion of this land*. Ἐπαιτιᾶσθαι τινα φόνον. Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ. Ἐπεξίέναι τινὲ φόνον. Γράψεσθαι τινα παρανόμων. Φεύγειν κλοπῆς, φόνον, ἀσεβείας. Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσι καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας. C. I. 2, 49. κατὰ νόμον (ἔξεστι) παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι. Dem. Aphob. 846. ἐπισκήπτεσθαι τινὲ τῶν ψευδομαρτυριῶν. 861, 58. φεύγειν ψευδομαρτυριῶν ὑπότινος. Ἀλῶναι κλοπῆς.

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 275, 3, e. g. *θανάτον κρίνειν*, *κρίνεσθαι*, *διώκειν*. Sometimes the prepositions *περὶ* and *ἕνεκα* are joined with the verb, e. g. *διώκειν τινὰ περὶ φόνον*; and *ἀντί* with *τιμωρεῖσθαι*.

3. Finally the Gen. of cause is also used in the following instances,

(a) With *τοῦ μή* and the infinitive. See § 308, 2, (b).

(b) With the adverbs *εὖ*, *καλῶς*, *μετρίως*, and the like, also with *ὥς*, *πῶς*, *ὅπως*, *ἥ*, *ὅπη*, *οὕτως*, *ᾧδε*, *ὡς αὐτως*, connected with the verbs *ἔχειν* and *ἥκειν*, sometimes also with *εἶναι* and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. *Καλῶς ἔχω ποδῶν*, *I am well in respect to my feet*. Her. 6, 116. Ἀθηναῖοι, ὅς ποδᾶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ. 5, 62. χρημάτων εὖ ἥκοντες. So *Εὖ, καλῶς, μετρίως ἔχειν βίον, φρενῶν, γένους, δυνάμειος*. Οἱ Ἕλληνες οὕτως εἶχον ὁμονομίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόπου ἔχεις. H. 4. 5, 15. ὡς τὰ χουὺς ἑμῆτος εἶχεν.

§ 275. (c) *Genitive denoting certain Mutual Relations.*

(466—470.)

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used,

1. With verbs which contain the idea of ruling, preëminence, excelling, prominence, and the contrary, viz. such as contain the idea of subjection, inferiority, to miss, e. g. an opportunity, ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννέειν, στρατεγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, etc.; with the adjectives, ἐγκρατής, ἀκρατής;—προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.;—ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εἶναι, ἥττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἶδε. 99. ἡγεμόνευε Ἀλικαρνήσσεων. 3, 15. ἐπιτροπεύειν Αἰγύπτου. 142. οὔτε μοι Πολυκράτης ἦρεσκε δεσπόζων ἀνδρῶν ὁμοίων ἐωυτῷ. Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει, fama superabat rem ipsam. X. Cy. 1, 1, 2. ἄρχοντες μένισι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομίς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοιντο. 4, 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μάλιστα συμφέρον ἐγκρατῆ εἶναι. 5, 1, 14. τὰ μοχθηρὰ ἀνθρώπων πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι. Her. 6, 61. καλλιστεύσει τὸ παιδίον πασῶν τῶν ἐν Σπάρτῃ γυναικῶν. Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν. X. Cy. 3, 1, 19. τάχει περιεγένου αὐτοῦ. Pl. Gorg. 475, b. σκισφώμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικοίμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752, c. πρεσβεύειν τῶν πολλῶν πόλεων. So also ἀνέχεσθαι τινος usually with a participle, to endure. Pl. Rp. 564, e. οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων. Ἡττᾶσθαι τῶν ἐπιθυμιῶν. Dem. Cor. 308, 244. οὐδαμῶς ἡττηθεὶς ἀπὸ τῶν παρὰ Φιλίππου πρεσβέων, being overcome by or yielding to the envoys. X. C. 1, 3, 3. Σωκράτης θυσίας θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολ-

λῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. Hier. 4, 1. *μεγάλου ἀγαθοῦ μειονεκτεῖ*. Ἰσπερίζειν τῶν καιρῶν, τῶν ἔργων. X. Hier. 1, 18. ταύτῃ τῇ εὐφροσύνῃ τῆς ἐλπίδος *μειονεκτοῦσι τύραννοι τῶν ἰδιοπαθῶν*. 2, 1. *μειονεκτοῦντας καὶ σίτων καὶ ποτιῶν καὶ ὄψων*.

REMARK 1. *Ἥγεμονεῖεν* and *ἡγεῖσθαι* in the sense of *to go before*, *ὁδόν*, *to show the way*, govern the Dat.; *κρατεῖν* in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

REM. 2. That in which one excels another, in prose, is usually put in the Dat., though it is often expressed by prepositions, e. g. *ἐν τινι*, *ὡς τι*, *κατά τι*, *ἐπὶ τινι*.—*Πρό* governing the Gen. is often used with *ἡττᾶσθαι*, e. g. Th. 1, 62. *τὸ στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων*.

2. The comparative and adjectives in the positive, which have the force of the comparative, e. g. numerals in *-άσιος* and *-πλοῦς*; *δευτερός*, *περιττός*, etc., govern the Gen. of the object used to express the comparison.

X. Cy. 7, 5, 83. *οὐ δὴπουτὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι*. Eur. Med. 965. *χρυσὸς δὲ χρείσσω μυρίων λόγων βροτοῖς*. Her. 7, 48. *τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλὰ πλεόνειον εἶσθαι τοῦ ἡμετέρου*. 8, 137. *διπλήσιος ἐγένετο αὐτὸς ἐωῦτοῦ*, *he was twice as great as before*. 6, 120. *ὕστεροι ἀπικόμενοι τῆς συμβολῆς* (*proelio*) *ἡμίοντο ὅμως θιήσασθαι τοῖς Μήδου*. *Οὐδενὸς δεύτερος*. *Οὐδενὸς ὕστερος*. *Τῶν ἀρκούντων περιττὰ κτήσασθαι*.

REM. 3. Sometimes the object of comparison is denoted, like some relation of space, by *πρό* and *ἀντί* with the Gen., or by *παρά* and *πρός* with the Acc. See prepositions.

3. With verbs of *buying* and *selling*, e. g. *ᾠρεῖσθαι*, *ἀγοράζειν*, *πρίασθαι*, *κτᾶσθαι*, *παραλαμβάνειν*; *πωλεῖν*, *ἀποδίδοσθαι*, *περιδίδοσθαι*, *διδόναι*;—also with verbs signifying *to exchange* and *barter*, e. g. *ἀλλάττειν*, *ἀλλάττεσθαι*, *διαμείβεσθαι*, *λύειν*, etc.;—with verbs of *valuing*, e. g. *τιμᾶν*, *τιμᾶσθαι*, *ποιεῖσθαι*, *ἄξιον*, *ἄξιονεσθαι*, and with the adjective *ἄξιος* (Gen. of price).

Her. 3, 139. *ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος*. 5, 6. (*οἱ Θηῆες*) *ὠνέονται τὰς γυναικὰς παρὰ τῶν γονέων χρημάτων μεγάλων*. X. C. 2, 1, 20. *τῶν πόγων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί*. Cy. 3, 1, 36. *σὺ δέ, ὦ Τιγράνη, λῆσον μοι, πόσου ἂν πρίαίω, ὥστε τὴν γυναικα ἀπολαβεῖν*. *Ἐγὼ μὲν, ἔφη, ὦ Κίρε κἂν τῆς ψυχῆς πρῆαίμην, ὥστε μήποτε λατρεῖσαι ταύτην*. Il. ζ, 236. *τευχὲ ἄμβειβεν, χρυσέα χαλκείων, ἑκατόμβοι ἐνναβοίων*. X. Cy. 3, 1, 37. *καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγον τὴν τι γυναικα καὶ αὐτοὺς παῖ-*

δας, μηδὲν αὐτῶν καταθεῖς, *nulla re pro iis deposita*. Dem. Phil. 2. 68, 10. κέρισθαι μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν. Il. λ, 514. ἱητρός γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων. Her. 3, 53. ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην. 6, 112. ἐμάχοντο ἀξίως λόγου. Ἀξιοῦν τινα τιμῆς. X. Cy. 2, 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμῇν τινὶ τιμὴς and τινὴ τιμὴς, e. g. δέκα ταλάντων, τοῦ θανάτου, *to fine or punish one with, to sentence one to a punishment, to consider one worthy of punishment*. So the Mid. τιμᾶσθαι τινὶ ἀργυρίου, θανάτου, *to impose a fine or penalty of death upon one*; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

REM. 5. The Gen. with substantives (attributive Gen.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule; *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων τροφίς (like *natus alicujus*). S. Ph. 3.

REM. 6. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιάιος ὑπέδνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, *the command of the Ionians in the war against Darius*.

§ 276. (2) *Accusative*. (471.)

The Acc. is the *Whither-case*, and hence denotes, (a) in relation to space, the goal, limit or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, it denotes the effect, consequence, result of an action, as well as the object on which the action is performed.

§ 277. A. RELATIONS OF SPACE. (472.)

The Acc., expressing the relation of space, denotes the boundary, place or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming*, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νίαις

ἀμφιπλίσσας, *they went to the ships*. Il. α, 317. κλίσσῃ δ' οὐρανὸν ἵκει, *ascend to heaven*. Od. α, 176. πολλοὶ ἴσυν ἀνέρες ἑμέτερον δῶ. S. OT. 35. ἄστυ Κασμῖτον μολεῖν. Eur. Med. 7, Μήδεια πύργους γῆς ἔπλετο Ἰαλίας.

REMARK. In prose and usually also in poetry, the Acc. is governed by a preposition, which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in* — *into*, ὧς, *to*, κατά, *downwards*, ἀνά, *upwards*, ἐπὶ, *over*, ἐπί, *upon*, περί and ἀμφί, *around* — *round about*, μετὰ, *into the midst, after*, πρὸς, *to, into the presence of*, παρὰ, *near to*, ὑπό, *under*, e. g. ἵεναι ἐς τὴν πόλιν, *proceed to as to the city*, περί or ἀμφὶ τὴν πόλιν βαίνειν — *ἐπὶ τὸν θρόνον ἀναβαίνειν* — *ἐλθεῖν μετὰ Τρῶας* — *ἵεναι παρὰ βασιλεία* — *ἵεναι πρὸς Ὀλύμπου* — *ἵεναι ὑπὸ γυῖαν*.

B. CAUSAL RELATIONS OF THE ACCUSATIVE.

§ 278. (a) *Accusative denoting Effect.* (473-475)

The Acc. denoting effect is used as in other languages, e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. denoting effect, i. e. the Acc. of the object produced, is where a verb either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification, e. g. μάχην μάχεσθαι, *to fight a fight*, pugnam pugnare. An attributive adjective or pronoun commonly belongs to the Acc.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρωρς), ὃν οἱ φαῖλοι τῶν ἀνθρώπων ἐρῶσιν. Pl. L. 620, c. βασιλείαν πασῶν δικαιοτάτην βασιλευόμενοι. Prot. 325, c. ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. Dem. Aph. 845, 4. δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὴ ταύτην τὴν στρατηγίαν. 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα. Id. H. 7. 1, 5. πλείστοις καὶ μεγίστοις ὑγῶνας ἡγωνισμένοι κατὰ Θάλατταν ἐλάχιστα μὲν ἀποτεχνήκατε, πλείστα δὲ κατωρθώκατε. Andoc. Mys. 5, 31. ἀρασάμενοι τὴν μεγίστην ἀράς ὑμῖν. So καλὴς πράξεις πράττειν, ἐργάζεσθαι ἔργον καλόν, ἔρχειν δικαίαν ἀρχήν, αἰσχρὰν δουλείαν δουλεῖν, μέγαν πόλεμον πολεμεῖν, χαλεπὴν νόσον νοσεῖν. Ἐκδήμονες στρατείας ἐξήσαν (like ἐξοδὸν ἐξίεναι). Th. 1, 112. Λακιδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεῖν). So ὄρασις ὁμνῆται, ὁσθενεῖν νόσον, ὥν βίον. X. Hier. 6, 7. ποῖον δὲ τινα ἵπνον ἔκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκτιρῶν ἡμῖν πόλεμος οὕτως ἐπολεμήθη Pl. Menex. 243, c. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν Pl. Rp. 490, d.

2. In place of the substantive from the same stem as the verb,

or having the same signification as the verb, an attribute of such a substantive can also be used; in this case, the verb frequently has a pregnant signification (*constructio praegnans*), since the verb, at the same time, contains another idea in addition to its obvious one.

Νικᾶν μάχην, to conquer a battle, i. e. to win a battle; so *Ὀλύμπια νικᾶν*, to conquer in the Olympic games, Th. 1, 126. *Νικᾶν ναυμαχίας*, to gain a naval victory, 7, 66; *νικᾶν γνώμην*, sententiam vincere, *νικᾶν δίκην*, to carry one's opinion triumphantly; like *θύμα θύειν*; τὰ ἐπινίκια, εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκαια, γάμους θύειν, to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice; τὸ Περσικὸν ὤρχετο X. An. 6. 1, 10; ταράττειν πόλεμον, i. e. turbando bellum conciliare, as it is said, bellum miscere, Pl. Rp. 567, a. Passively, πόνεμος πρὸς τοὺς Ἀμφισσοῦς ἐταράχθη Dem. Cor. 277, 151.

3. Special notice, in like manner, should be taken of the following constructions, mostly confined to poetry, where, also, instead of the substantive from the same stem as the verb, or with a kindred signification, the attribute of such kindred substantive is put in the Accusative.

- (a) Verbs which express the idea of *to shine, to burn, to flow, to pour, to shoot or spring forth*, e. g. ἀστράπτειν γοργωπὸν σίλας, to lighten a fearfully bright light, i. e. casting a bright and terrific light, Aesch. Pr. 356; θάλλειν βίον Pers. 617. Ἐρεμὸν αἷμ' ἔδευσα, I poured out black blood, S. Aj. 376. Τίγγειν, στάζειν δάκρυα, αἷμα, λάμπειν σέλας, ῥεῖν γάλα (all confined to poetry).
- (b) Verbs which express *sound, laughter, panting and smelling*; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθίγγεσθαι ταπεινόν, ἀσθενές; ἡδὺν γελᾶν, ἡδὺν πνεῖν, μένεια πνεῖοντες Ἀχαιοί, Ἄρεα πνεῖν, Martem spirare, ὄζειν ἡδύ; θειρόν τε καὶ λιγυρόν ὑπηχεῖ (ὁ τόπος) τῷ τῶν τεττίγων χόρῳ Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαρδόνιον Rp. 337, a.
- (c) Verbs signifying *to see, to look*. Od. τ, 446. σὺς πῦρ ὀφθαλμοῖσι δεδορκάς. So βλέπειν, देखеся αἰ Ἀρην, ὁρᾷ ἄλκην, देखеся αἰ δεινόν, смеждальон, такеρά; φόβον βλέπειν. Il. β, 269. ἀχρεῖον ἰδών, looking foolish. Pl. Ion. 535, e. κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. many adverbial expressions can be explained, since the place of the Acc. with the adjective belonging to it, is supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τὴ, τί, οὗτο, οὗδε,

μηδέν, ὅ, ᾧ, etc.), or by a neuter adjective, e. g. *Τὰ ὑτὰ λυπεῖσθαι καὶ τὰ ὑτὰ χαίρειν τοῖς πολλοῖς*, to grieve at the same things and to rejoice at the same, Dem. Cor. 323, 292. *Θαυμασιὰ ἐκλήπτονται* Pl. Symp. 192, c. *Τὰ κρύψιστα ἦνθησαν* Th. 1, 19. *So μακρόν κλαίνει; πάντα εὐδαιμονοῖν; ὠφελεῖν, βλάπτειν, ζημιοῦν μεγάληα, μικρά, εὐεργετεῖν τὰ μέγιστα, ἡδὺ γελᾶν, μέγα ἢ μεγέλα φρονεῖν.*

REM. 2. Several adverbial expressions have originated from this usage, e. g. *χαίρειν*, *gratia*, *χαρὶν ἐμὴν*, *σὴν*, *mea*, *tua gratia*, *δορεάν*, *gratis*, *δωρίην*, *προῖκα*, *μάτην*, *incassum*. So also *τοῦτο*, *ταῦτα*, *therefore*, *τί, ἡ*, *ὅ, therefore*. Eur. Hec. 13. *νέωτατος δ' ἦν Πριμιδῶν· ὃ καὶ με γῆς ἐπεξέπεμψαν*. Pl. Prot. 310, c. *ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ, on this very account*.

4. The Acc. denotes also the object merely aimed at, the design of the action. Such an Acc., however, is almost always a pronoun or a neuter adjective,—a preposition, e. g. *εἰς, πρὸς, ἐπὶ*, being commonly used with substantives. The following words, in particular, belong here.

Χρησθαι τινὶ originating from *χρησθαι τινὶ χρειαῖν*, to use something for something; *πεῖθειν* originating from *πεῖθειν τινὰ πείσιν, ἐπείρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινὰ τι*, etc. *Οὐκ ἔχω, ὅ τι χρῆσομαι αὐτῷ. Τί δὲ χρησόμεθα τούτῳ; Τῇ πᾶσι τὰ πλείστου ἄξια ἐχρῶντο*, *ad res maximi momenti*, Th. 2, 15. *Πείσθηναί τιν' ἀναχώρησιν* (instead of the usual construction *εἰς τ. ἀσχωρίαν*) ib. 21. *Ταῦτά σε ἐποτρύνω. Ἀπέρχομαι, πρὶν ἐπὶ σοῦ τι μίζον ἀναγκασθῆναι* Pl. Phaedr. 242, a. *Τοῦτο οὐκ ἔπειθε τὴν Φωκαίας* Her. 1, 163; but *ἐποτρύνειν εἰς μάχην*.

REM. 3. The Acc. denoting purpose, applies to the manner according to, or in which something takes place. Here the fundamental idea is that of striving for an object. Thus *τρόπον, τοῦτον τὸν τρόπον*, *hunc in modum*, *πάντα τρόπον, τίνα τρόπον, δίκην*, *in morem*, *ὅμοια*, *in like manner*, *ἐπιτελής, consulto, τάχος* and *κατὰ τάχος, celeriter*. Commonly, however, prepositions are used with such adverbial expressions.

§ 279. (b) *Accusative of the Object upon which the Action is performed.* (Cf.—acc.)

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc. or are constructed with prepositions.

1. The verbs *ᾠφελεῖν, ὀνιάναι, ὀνιάσθαι, ἀρέσκειν*, commonly with the Dat., *βλάπτειν, ἀδικεῖν, ὑβρίζειν, λυμναίνεσθαι, λωβᾶσθαι, σίνεσθαι, λοιδορεῖν*, to chide; *εὐσεβεῖν, ἀσεβεῖν; λοχεῖν, ἐνεδρεῖν; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν*, to provide with a

guardian; *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυνεῖν*; *πείθειν*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μιμῆσθαι*, *ζηλοῦν*, *to emulate*.

X. C. 1. 2, 64. (Σωκράτης) φανερός ἦν *θωραπέυων* τοὺς ἀθανάτους. Aeschin. Ctes. 618. τίς ἂν εἴη δημᾶγωγός τοιοῦτος, ὅστις τὸν μὲν δῆμον *θωπεῦσαι* δύναιτο, τοὺς δὲ καιροῖς, ἐν οἷς ἦν σῶζεσθαι τὴν πόλιν, ἀπόδοιτο; *Πείθειν* τὸ πλῆθος. X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἄνευ μισθοῦ. R. L. 12, 5. μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πυκνά καὶ τοῦ σίνεσθαι τοὺς πολέμιους ἕνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους. C. 4. 3, 15. ἐκείνο δὲ ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν *εὐεργεσίας* οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίας χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλύχησαν τὰς τῶν Ἀθηναίων γυναικας. Th. 1, 132. *Πλείσταρχον*, τὸν *Λεωνίδου*, ὄντα βασιλείᾳ καὶ νέον ἔτι, *ἐπετρόπενεν* (ὁ Πανσανίας). X. H. 5. 1, 17. τί ἦδιον, ἢ μηδὲν ἀνθρώπων *κολακεύειν*, μήτε Ἑλλήνα, μήτε βάρβαρον, ἕνεκα μισθοῦ; —*Προσκυνεῖν* βασιλείᾳ. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. Πολλῶν καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας. X. Cy. 1. 4, 8. οἱ φίλακας ἐλοιδοροῦν μὲν τὸν (but the Deponent *λοιδορεῖσθαι* *τινι*, *to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its proper case, (α) ὠφελεῖν *τινι* though very seldom among the poets; (β) ἀδικεῖν *εἰς*, *πρός*, and *περί* *τινα*; (γ) ἀσβεῖν *εἰς*, and *περί* *τινα*, *εὐσεβεῖν* *εἰς* *τινα*, *περὶ*, *πρός* *τινα*; (δ) *λυμαίνεσθαι* *τινι* frequently; (ε) *λωβᾶσθαι* *τινι* sometimes; (ζ) ὑβρίζειν *εἰς* *τινα* often; (η) *ἐπιτροπέειν* *τινός* somewhat frequently, § 275, 1.

REM. 2. *Λωρεῖσθαι*, like the Latin *donare*, has a double construction, either *τινί* *τι*, *to present something to some one*, or *τινά* *τινι*, *to present one with something*.

2. Verbs which express the idea of doing good or evil to any one, by word or deed, e. g. *εὐεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*; *εὐλογεῖν*, *κακολογεῖν*; *εὖ*, *καλῶς*, *κακῶς* *λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

S. Aj. 1154. ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας *κακῶς*. X. Cy. 1. 6, 29. *κακουργεῖν* τοὺς φίλους. *Εὐεργετεῖν* τὴν πατρίδα. X. C. 2. 3, 8. πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μόντοι καὶ λόγῳ καὶ ἔργῳ *πειρώμενον* ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν. So also *καλά*, *κακά* *ποιεῖν*, *λέγειν* *τινά*. See § 280.

3. Verbs signifying to persevere, endure, to wait, and the contrary, e. g. *μένειν*, *περιμένειν*, *θαρσύνειν*; *φεύγειν*, *ἀποφεύγειν*, *ἀποδιδράσκειν*, *δραπετεύειν*.

Μὴ φοῦγε τὸν κίνδυνον. Θαρσύν θάνατον, non reformidare mortem. X. An. 3. 2, 20. τὰς μὲν μάχας θαρσύνετε, *endure*. Cy. 5. 5, 42. εἰ τι-νίς σε τιμῶσιν, ἀνασπάζου καὶ εὐώχει αὐτούς, ἵνα σε καὶ θαρσύνωσιν, *that they may confide in you, ut fiducia te complectantur*. 'Ο δοῦλος ἀπείδρα τὸν δεσπότην. Pl. Symp. 216, b. δραπέτεύω οὖν αὐτὸν καὶ φεύγω. Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τῇ ἡμετέρᾳ βραδυτῇ.

REM. 3. After the analogy of φεύγειν, other verbs also, which contain the idea of fleeing, e. g. those signifying to *turn back from*, to *retreat from*, to *abhor*, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν τὸν ὄχλον; ἐκστῆναι κίνδυνον, reformidare; ὑπεκτρέψεσθαι, ἐκτρέψεσθαι, ὑπεξέχρεσθαι, ὑποστρέψεσθαι. Θαρσύν τι, signifies to *have confidence in something*.

4. The verbs *to be concealed*, and *to conceal*, λανθάνειν, κρύπτειν, celare, κρύπτεσθαι;—also the verbs φθάνειν, antevertere, λείπειν, ἐπιλείπειν, deficere;—verbs of swearing or swearing by.

Pl. Rp. 365, d. θιούς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατὸν. Κρύπτειν τινά τι, see § 280. Her. 6, 115. περιέπλων Σούνιον βοιω-μενοὶ φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα. X. An. 1. 5, 6. τὸ στρατεῦμα ὁ σίτος ἐπιλείπει. Ὀμνυμι πάντας θιούς. Hence μά, οὐ μά, ναι μά, νή Δία.

REM. 4. The two impersonal verbs δεῖ and χρή, in the sense of *to need*, are constructed with the Acc. of the person and the Gen. of the thing or of the person, of which or whom one is in need; this construction, however, belongs only to poetry, e. g. Od. α, 124. μινθῆσαι, ὅτε σέ σε χρή. Aesch. Pr. 86. αὐτὸν γὰρ σε δεῖ Προμηθεύς. Δεῖ with the Dat. of the person belongs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οἷν σοι τῆς αὐτῆς ἐρωτήσεως. In the sense of *necesse est*, *opus est*, with an infinitive, the Acc. of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιῆν; the Dat. is much more rare, and with χρή belongs only to poetry. X. C. 3. 3, 10. εἰ σοι δεῖ διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. εἰλλφ γὰρ ἡ μοι χρή γε τῆςδ' ἄρχην χθονός.

5. Many verbs denoting a feeling or an affection of the mind, e. g. φοβέσθαι, δεῖσαι, τρεῖν; αἰσχύνεσθαι, revereri, αἰδεῖσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι.

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδομένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνθρωποι. An. 1. 9, 6. Κύρος ἄρχτον ποτὶ ἐπιφερομένην οὐκ ἔτρεσεν. Cy. 3. 3, 18. (οἱ πολέμιοι) μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσιν, ὅτι οὐχ ὡς φοβούμενοι πτήσσομεν αὐτοὺς οἴκοι καθήμενοι. Αἰσχύνομαι τὸν θεόν. R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας. Cy. 1. 3, 5. καὶ σέ, ὦ πάππε, μυσσατιόμενον ταῦτα τὰ βρώματα

ὁρῶ. Pl. Symp. 173, c. τοὺς ἐταίρους ἐλεῶ. Dem. Cor. 290, 185. καταπλαγῆναι τὸν Φίλιππον. In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of motion, like transitive verbs, sometimes take the thing put in motion by them, as a passive object in the Acc.; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, αἰσσεῖν, περᾶν, πλεῖν, ῥέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταρρέπει τὸν εὐτυχοῦντα. Ἐκβαίνειν, ἐπαἰσσεῖν πόδα, αἰσσεῖν χεῖρα, βάσιν, περᾶν πόδα, all poetic. Th. 6, 39. κακὰ σπεύδειν, *accelerare*. In this way, verbs expressive of sound, with the *constructio praeagnans*, sometimes take the object which is put in motion and sounded, in the Acc. Il. λ, 160. ἵπποι κελν' ὄρεα κροτάλιζον ἀνὰ πτολίμοιο γεγύρας. Her. 6, 58. λίβητα κροτέουσι, *pulsant*. So with the *constructio praeagnans*, the poets also say, θεὸν χορεύειν, ἐλίσσειν, *deum choreis, saltando celebrare*. Comp. Larger Grammar, Part II. § 552.

6. Verbs of motion take the *space* or *way* in the Acc., these being the objects on which the action of the verb is performed; so also the time during which an action takes place, in answer to the question, *How long?* is put in the Acc., as being the object measured by the action; so too measure and weight, in answer to the question, *How much?* are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, like *to go the way*, comp. itque reditque viam. Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν. X. Cy. 2, 4, 27. μήτι τὰ δύςβατα πορεύου, ἀλλὰ κίλευσσι τοὺς ἡγεμόνας τὴν ῥῆσιν (ὁδόν) ἡγεῖσθαι. An. 4, 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους. R. Equ. 8, 10. ἦν ὁ μὲν φεύγει ἐπὶ τοῦ ἵππου παντοῖα χωρία, *per varia loca*. Cy. 1, 6, 43. ἄγειν (στρατιάν) ἢ στενὰς ἢ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἄγων καὶ φέρων τοὺς πλείοντας τὴν θάλατταν. Χρόνον, τὸν χρόνον, *a long time*, (different from χρόνος, σὺν χρόνῳ, *by time, easily*), νύκτα, ἡμέραν. Her. 6, 127. ἢ Σύβαρις ἤμαρ τοῦτον τὸν χρόνον μάλιστα. X. An. 4, 5, 24. καταλαμβάνει τὴν θινγατέρα τοῦ κομάρχου ἐννάτην ἡμέραν γεγαμημένην, *who had been married nine days*. Cy. 6, 3, 11. καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3, 116, 23. ἴσχυσαν δὲ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Her. 1, 31. σταδίους πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόν. 6, 119. ἀπέχειν δέκα καὶ διεκοσίους σταδίους. 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τε εἰς καὶ ἐκοσσι ἡμέρας. X. C. 3, 6, 1. οὐδέπω ἔκοσιν ἔτη γεγονώς (like *viginti annos natus*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her.

3, 89. τὸ Βαβυλώνιον τέλειον δύναται Εὐβοῦδας ἰβδομήματα μνίας.

REM. 6. In poetry the Acc. of space is sometimes used even with verbs denoting rest, e. g. *κείσθαι, στήναι, ἵσθαι, θάσσειν, καθίζειν*, etc., instead of *ἐν* with the Dat., as in prose. Here also the Acc. represents the space as the object which receives the action of the verb, or as the object taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν *ἐθέλεις*;) ὄντινα *κείτῃ*, quem jacens occupatum tenet). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., *ἀνά*, from a lower to a higher place, e. g. *ἀνά ποταμὸν πλεῖν, ἀνά νύκτα*; — *κατά*, from a higher to a lower place, e. g. *κατὰ ποταμὸν πλεῖν, κατὰ τὸν βίον*; — *ἄμφι* and *περὶ*, round about, e. g. *βαίνειν ἄμφι* (or *περὶ*) *τὴν πόλιν, ἄμφι τὸν χειμῶνα, περὶ τὰ Μηδικά*; — *ὑπὸ*, under, *ὑφ' ἡλίου, ὑπὸ νύκτα, sub noctem*; — *ὑπέρ*, over; — *παρά*, near by, along, by the side of, e. g. *παρὰ τὸν ποταμὸν πορεύεσθαι, παρ' ὄλον τὸν βίον*; — *ἐπὶ*, upon, e. g. *ἐπὶ νῶτα θαλάσσης πλεῖν, ἐπὶ πόλιν χρονον*; — *διὰ*, through, e. g. *διὰ δώματα βαίνειν, διὰ νύκτα*; — *μετὰ ταῦτα, postea*; — *πρὸς ἑσπέρην, towards evening*.

REM. 8. From this use of the Acc. to denote space, time and quantity, very many adverbial expressions have originated, (a) *τὴν ταχίστην (δόξαν)*, *celerrime*, *τὴν πρώτην*, *primum*, *τὴν εὐθείαν*, *recte*, *μακρὰν*, *far*, *ἄλλην καὶ ἄλλην*, *sometimes here, sometimes there*, etc. Il. ψ, 116, *πολλὰ δ' ἄνυστα, κάτα νύκτα, πύραυρά τε, δόχμιά τ' ἤλθον*; — (b) *σήμερον*, *to-day*, *ἄρτιον*, *to-morrow*, *ἄρχην*, *τὴν ἄρχην*, properly *at first*, *omnino*, *τέλος*, *τὸ τελευταῖον*, *finally*, *νέον*, *lately*, *πρότερον*, *πρώτον*, *τὸ πρῶτον*, *τὸ πρῶτον*, *τὸ αἰτίον*, *ταῦτον*, *τὸ πάλαι*, *τὸ παλαιόν*, *τὸ λοιπόν*, etc.; — (c) *πολλὰ*, *saepe*, *τὰ πολλὰ*, *plerumque*, *πολύ*, *μέγα*, *μεγάλα*, *μέγιστα*, *ὀλίγον*, *μικρόν*, *μικρά*, *συχνά*, *μακρά*, *ἴσον*, *τοσοῦτο*, *πάντα*, etc. So also *μῆκος*, *πλήθος*.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain these more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the thing to which the action expressed by the verb or adjective, refers or is directed. This Acc., which explains more fully the word to which it is joined, is used most frequently in reference to the body and mind.

Her. 2, 111. *κάμειν τοὺς ὀφθαλμούς*. 3, 33. *τὰς φρένας ἰγναινεῖν*. X. C. 1, 6, 6. *ἀλγεῖν τοὺς πόδας*. 4, 1, 2. *φανερὸς ἦν Σωκράτης οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐπεικυμένων ἐφειμένος*. Pl. Rp. 453, b. *διαφέρει γυνή ἀνδρὸς τὴν φύσιν*. 462, d. ὁ ἀνθρωπος τὸν δάκτυλον ἀλγῆ. *Καλὸς ἔστι τὰ ὄρματα. Κακὸς ἔστι τὴν ψυχὴν*. So *ἀγαθός*, *σοφός*, *φρόνιμος*, *χρήσιμος*, *χρηστικός*, *δίκαιος*, etc., with the Acc. *Ἀγαθὸς τέχνην τινά*. Her. 3, 4. *Φάνης καὶ γνώμην ἱκανός*, *καὶ τὰ πολέμια ἄλκιμος ἦν*. X. Cy. 2, 3, 7. *ἀνδρὶ τη Φειράδας τὸ σῶμα οὐκ ἀφίης, καὶ τὴν ψυχὴν οἷα ἀγνοεῖ ἀνδρὶ*

δοικώς. 8. 4, 18. δεινὸς ταύτην τὴν τέχνην. So θανυμαστὸς τὸ μέγας θος, τὸ κάλλος. The English commonly uses prepositions to express the force of this Acc., e. g. *in*, *in respect to*, *of*, or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, a good artist, comp. Eng. *he is a good shot*, i. e. marksman, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. νεανίας καλὸς τὴν ψυχὴν, *of* or *with* a beautiful soul.

REM. 9. Sometimes the prepositions εἰς, πρὸς, κατὰ are used with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρειν εἰς τι, e. g. εἰς ἀρετὴν. X. C. 3. 5, 1. ἔνδοξοτίρα ἢ πόλιν εἰς τὰ πολεμικά ἔσται. Σοφὸς πρὸς τι.

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure, εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν, also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, προφασιν, under pretence, τὸ ἀληθές, γνῶμην ἐμὴν. Her. 6, 83. Κλείανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας. 7, 109. λίμνη ἐοῦσα τετραγώνῳ ὡς τριήκορτα σταδίων τὴν περίοδον, *in circumference*. X. An. 2. 5, 1. μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζίβατον ποταμὸν τὸ εὖρος τετάρων πλῆθρων. 4. 2, 2. οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς δις χίλιοι. Moreover τὸναντίον, τὰναντία, *on the contrary*, τὰλλα, *in respect to other things*, τὸ ὅλον, omnino, ἀμφοτέρω, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ, οὐδέν, *in no respect*, τὶ, *in some respect*, πολλά, πάντα, etc. Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπ' ἐσ, τὸ εἰς ἐμέ, quantum ad me (te).

§ 280. Two Accusatives.

(484—488.)

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 278, 1, if the verb has a transitive sense, e. g. φιλίαν φιλεῖν, the idea consisting of a verb and substantive, with which an adjective usually agrees, being blended into one, at the same time may be extended to a personal object, e. g. φιλῶ μεγάλην φιλίαν (= φιλῶ τὸν παῖδα.

Her. 3, 88. γάμους τοὺς πρώτους (matrimonia nobilissima) ἐγάμει ὁ Δαρεῖος Κίρου δύο θυγατέρας, Ἀτοσσάν τε καὶ Ἀρτυστῶνην. 154. ἐωῦτὸν λωβῶνται λώβην ἀνήμεστον. Th. 8, 75. ὥρπωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους. X. Cy. 8. 3, 37. ἐμὲ ὁ πατήρ τὴν τῶν παίδων παιδείαν ἐπαιδεύεν. Pl. Apol. 19, a. Μίλητός με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἔκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον, τό (= ὅ) μιν ἐθόλινσε. Th. 1, 32. τὴν ναυμαχίαν ἀπεσώμα-

θα Κορινθίους (like νίκην νικῶν). Pl. Gorg. 522, α. πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εἰώχουν ὑμᾶς. Especially with verbs of naming, after the analogy of ὄνομα ὀνομάζειν τινά, X. O. 7, 3. καλοῦσιν μὲς τοῦτο τὸ ὄνομα. Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτούς. So μεγάλα, μικρά, πλάτα, μέζω, ἀφελῆν, βλάπτειν, ἀδικεῖν τινά.

REMARK 1. Instead of the substantive of the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τὰλλα μιμούμενος τὸν Σάππ. An. 5. 7, 6. τοῦτο ὑμᾶς ἐξαπατήσαι. This is especially the case with verbs of praise and blame, after the analogy of ἐγκώμιον ἐγκωμιάζειν τινά and the like. Pl. Symp. 221, c. πολλὰ μὲν οὖν ἄν τις καὶ ἄλλα ἔχει Σωκράτης ἐπαινίσαι. Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην.

2. Phrases denoting *to do or say good or evil*, take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, κακά, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, etc., λέγειν, εἰπεῖν, etc., τινά.

Her. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς κατ'ὄν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε. X. Cy. 3. 2, 15. οὐδενὸς ποτε ἐπαύετο πολλὰ κακὰ ἡμᾶς ποιοῦντες.

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi or incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; quid tui tibi prosint testes? X. Cy. 1. 6, 42. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, what will your subjects do for you; on the contrary, with σέ, what will they do to you. An. 4. 2, 23. πάντα ἐπέφη τὸς ἀποθανόντων, showed all honors to the dead. Cy. 7. 2, 27. ἦν ταῦτά μοι ποιήσης, ἂ λέγεις, if you perform for me those things. So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. οὐκ ἔχομεν, ὅ τι ποιοῖμιν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243, 55. διατελεῖ πράττων καὶ λέγων τὰ βέλτεστα τῷ δῆμῳ.

3. With verbs, (a) of beseeching, imploring, desiring, inquiring and asking, αἰτεῖν, ἀπαιτεῖν, πράττειν, *to demand*, εἰςπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἰστορεῖν, ἀνιστορεῖν; — (b) of teaching and reminding, διδάσκειν, παιδεύειν, ἀναμνησθεῖν, ἐπιμνησθεῖν, (with both of these the Gen. of the thing is more usual); — (c) of dividing and distributing, δαίεσθαι, διαμεῖν, τέρπειν, διανέμειν, κατανέμειν; — (d) of depriving and taking away, στερεῖν, ἀποστερεῖν, στερᾶν; — (e) of concealing or hiding, κρύπτειν (κεύθειν Poet.); — (f) verbs signifying to put on and off, to clothe, ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Her. 3, 1. πέμπας Καμβίσης ἐς Αἴγυπτον κίονα αἵτεται Ἀμασιν θυ-

γατέρα. 58. αὐτοὺς ἑκατὸν τάλαντα ἔπρηξαν. X. C. 1. 2, 60. οὐδένα πώποτε μισθὸν τῆς συνοσίης ἐπράξατο Σωκράτης. H. 4. 1, 21. ὁ Ἡριππίδας αἰτεῖ τὸν Ἀγησίλαον ὑπλίτας τε ἐς διςχιλίους καὶ πελταστὰς ἄλλους τοσοῦτους. Cy. 6. 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζετε τοὺς ὑφ' ὑμῖν. Eur. Hipp. 254. πολλὰ διδύσκει γάρ μ' ὁ πολὺς βίος. Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους. Her. 1, 136. παιδεύουσι τοὺς παῖδας τρία μούνα. 6, 138. γλῶσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδιδάσκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους. Hier. 1, 3. ἐπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν. Τέμνειν, διαίρειν τι μέρη, μοίρας. X. Cy. 7. 5, 13. ὁ Κύρος τὸ στρατεύμα κατένειμε δώδεκα μέρη. Pl. Polit. 283, d. διείλωμεν αὐτήν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν. Eur. Hec. 285. τὸν πάντα δ' ὄλβον ἡμαρ ἐν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστρεῖ με. Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστρεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα. Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ τι μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δὺς πρᾶξι-ας. X. Cy. 1. 3, 17. παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἔτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν αὐτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδνυ. Her. 1, 163. τεῖχος περιβαλίσθαι τὴν πόλιν.

REM. 3. Several of the verbs mentioned above are constructed differently, commonly, however, with some difference in the sense expressed; thus, αἰτεῖν τι παρὰ τινος; ἐρωτᾶν τινα περὶ τινος; with verbs signifying to divide and distribute, the Acc. is not unfrequently governed by the prepositions εἰς, sometimes also by κατά, e. g. τοῖς πόλιν εἰς ἑξ μοίρας διῆλον, or the word μέρος, etc., is governed directly by the verb, and the object to be divided, is put in the Gen., depending on μέρος, etc., e. g. δύο μοίρας Ἀνδῶν πάντων διῆλν (Her. 1, 94); passively, δώδεκα Περσῶν φυλαὶ διήρηνται X. Cy. 1. 2, 5. Verbs signifying to deprive and take away, have the following constructions,

- (a) ἀποστρεῖν and ἀφαιρεῖσθαι with the Acc. of the thing alone, e. g. Πῶς ἂν οἶτος ἐθέλοι τὰ ἀλλότρια ἀποστρεῖν X. Ag. 4, 1. Χάλασαι τὰ καλῶς ἐγνωσμένα (promissa) καὶ πεποιημένα ἀφαιροῦνται, to take away, to destroy, O. 5, 18; the Acc. of the person alone is but rarely found, in some instances, however, with ἀφαιρεῖσθαι = to deprive of, e. g. Andoc. 4. 32, 27. τοῖς πολίταις οὐκ ἐξ ἴσου χορῆται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοῖς δὲ τύπτων οὐδενὸς ἄξιον τὴν δημοκρατίαν ἀποφάνει.
- (b) στρεῖν, ἀποστρεῖν, ἀφαιρεῖσθαι τινά τι very often.
- (c) στρεῖν, ἀποστρεῖν τινά τινος very often, see § 271, 2; but

ἀφαιρεῖσθαι very seldom has this construction; when it has, it signifies *to restrain, to prevent*. Οἱ ὀψιζόμενοι ἀφαιροῦνται τὰς μὲν κίβδας τοῦ εὐρέειν τὸν λαγῶ, αὐτοὺς δὲ τῆς ὠφελείας X. Ven. 6, 4.

- (d) ἀφαιρεῖσθαι, ἀποστερεῖν with the Gen. of the person and the Acc. of the thing; they then signify *to take something from some one, to withdraw something from some one*. This is a more rare construction. Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοῖς δοκοῖσι πλουτίζειν X. C. 1. 5, 3. Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν) Dem. Cor. 232, 22. Ἐτι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστερεῖ (τὰ πνηγίσια) X. Ven. 12, 8. "Ὅστις, μὴ ἄλλων ἑαυτὸν ἀποστερῶν, ἀσφαλῆς δέεται (properly, aliis se subducens, i. e. ab aliis desciscens; ἑαυτὸν is here to be considered as the Acc. of the thing, Th. 1, 40.

REM. 4. On the two accusatives with the verbs *πιδεῖν, ἐποτρύνειν, ἐλαλεῖν, προκαλεῖσθαι, ἀναγκάζειν*, see § 278, 4.

4. Moreover, two accusatives, one of the object acted upon, and one of the predicate, are used with the verbs mentioned § 240, 2, when they are changed from the passive to the transitive, consequently with verbs of *making, ποιῆν, τιθέναι, reddere, choosing, appointing, αἰρεῖσθαι, creare, etc., estimating, explaining, representing, finding, contemplating, recognizing, e. g. νομίζειν, ἱγῆσθαι, etc., saying, naming, praising, chiding, e. g. λέγειν, ὀνομάζειν, καλεῖν, giving, taking, receiving, e. g. παραλαβεῖν δέχεσθαι, etc., producing, increasing, forming, teaching, educating.*

Κῦρος τοὺς φίλους ἐποίησε πλουσίους. Παιδεύειν τινὰ σοφόν. Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν. Ὀνομάζειν τινὰ σοφιστήν. Αἰρεῖσθαι τινὰ στρατηγόν. X. Cy. 5. 2, 14. τὸν Γωβρύαν σύνδειπνον παρέλαβεν. Dem. Chers. 106, 66. πόλεως ἔγωγε πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὐνοίαν. Andoc. 3. 24, 7. ἡ εἰρήνη τὸν δῆμον τῶν Ἀθηναίων ἐφῆλόν ἦρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see § 269, Rem. 1.

§ 281. Remark on the use of the Accusative with the Passive. (α.)

1. Since the Greek considers the Pass. form as reflexive, § 251, 1, it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as an object that receives an action, e. g. (κόπτοισι τὰ μέτωπα), κόπτονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are*

stricken on the forehead; Her. 7, 69. Ἀράβιοι ζειράς ὑπεζωσμένοι ἔσαν, Αἰθίοπες δὲ παρδαλίας τε καὶ λεοντίας ἐναμμένοι. This reflexive meaning of the Pass. occurs not merely in forms where the Mid. at the same time takes the place of the Pass., but, also, in the Pass. Aor. and Fut., e. g. Πληγεῖς τὴν κεφαλὴν, struck on the head, Her. 6, 38. This reflexive meaning is, also, found in the second Perf. Act., which is used in the place of the Perf. Mid., e. g. Ἐπὶ τοῦ ψύγους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες X. An. 4, 5, 12, which amounts to the same as what is said just before, διεφθαρμένοι ὑπὸ τῆς χιῶνος τοὺς ὑφθαλμούς.

2. Hence when the verbs mentioned § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object that receives an action is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μίντοι ὁ ἔπαινός ἐστι καλός, ὃν σὺ νῦν ἐπαινεῖ ὑπ' ἀνδρῶν ἀξίῳ πιστεῦσθαι Pl. Lach. 181, b. Τραυματισθεῖς πολλὰ (sc. τραύματα) Th. 4, 12. Ὄνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἢ Σικελλία) 6, 4. Ἰκρίσις, ἣν ἐκρίθη Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι S. OR. 1203. Λεσμόν δυνεξήνυστον ἔλκεται δεθείς Eur. Hipp. 1237. (b) Μουσικὴν ὑπὸ Λάμπρου παιδευθείς, φητορικὴν δὲ ὑπ' Ἀντιφῶντος Pl. Menex. 236, a; so διδαχθῆναι τέχνην ὑπό τινος, ἐρωτηθῆναι τὴν γνῶνην ὑπό τινος. Ἰγ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω Pl. L. 737, e. Ἐπὶ βασιλείῳ πεπραγμένος τοὺς φόρους Th. 8, 5. Ἀφαιρεθῆναι, ἀποστερηθῆναι τὴν ἀρχὴν ὑπό τινος. Κρυφθῆναι τι, celari aliquid. Πεισθῆναι τὴν ἀναχώρησιν, § 278, 4. With verbs of putting on and putting off, the Pass. does not appear to be used, for ἀμφιέννυσθαι χιτῶνα occurs only with the meaning to put a garment on one's self, but not I let myself be clothed by another, the garment was put on me by another.

3. As the Greek may form a personal Pass., § 251, 4, of every intransitive verb, which has an object in the Gen. or, Dat. e. g. ἀμελοῦμαι, ἡμελήθη φθοροῦμαι, ἐφθονήθη, so also this Pers. Pass. may be formed with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, since the Dat. of the person is changed into the Nom., but the Acc. of the thing remains. Th. 1, 1, 26. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν (quibus custodia demandata erat, from ἐπιτρέπω τινὶ τὴν φυλακὴν,) referring to the Greeks, who had been entrusted with the watch, who had undertaken the watch. 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν; 1, 140. εἰ ξυγχωρήσετε, καὶ ἄλλο τι μετίζον εὐθὺς ἐπιταχθήσεσθε. X. An. 2, 6, 1. οἱ στρατηγοὶ ἀποτμηθεῖν τὰς κεφαλὰς ἐτέλεύτεσαν.

§ 282. (3.) *Dative.*

(481.)

1. The Dat. is the *Where-case*, and hence denotes, (a) in a local relation, or relation of space, the place, *at* or *in which*, the action of the subject occurs; (b) in a causal relation, the object, *upon which* the action of the subject appears, or becomes visible, i. e. the object which is made to share or be concerned in an action. This object is (α) a person, or conceived of as a person, e. g. *βοιθῶ τοῖς πολίταις* or *τῇ πόλει*; (β) a thing, or conceived of as a thing, e. g. *ἀγάλλομαι τῇ νίκῃ*. In this way the Dat. may be treated under three divisions; in the first, the Dat. is regarded as a Local object, in the second, as Personal; in the third, as the Dat. of the thing.

§ 283. A. *Local Dative.*

(482—484.)

1. The Dat., as a local object, designates the place in (by, near, at) which an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly connected with the Dative.

Il. 4, 663. αὐτὰρ Ἀχιλλεὺς εἶδε μυχῷ κλισίης ἐνπύκτου. π., 595. Ἐλ-
λάδι οἰκία ναίων. β., 210. κῆμα πολυφλοίσβοιο θαλάσσης αἰγιστῷ με-
γάλῳ βρέμεται. S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αἰδῆσαι ποτε
Δωδῶνι. Here belong the *Locative* forms very common in prose, viz.,
Μαραθῶνι, Ἐλεσίνι, Πυθοῖ, Ἰσθμοῖ, οἴκοι, Ἀθήνῃσι, Πλαταιᾶσι, etc., also,
ταύτῃ, τῇδε, here, ᾧ, where. So also, Od. o, 227. Πυλλοῖσι μὲν ἔρχε-
σθ' ὄματα ναίων.

2. Hence the Dat. is used to express association and accompaniment,

(a) In connection with the attributive pronoun *αὐτός*, in order to express the idea of *together with*.

Her. 3, 45. τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκρότης ἐς τοὺς νεωροίκους συν-
ελήσας εἶχε ἐτοιμοὺς ὑποπρῆσαι αὐτοῖσι νεωροίκοις. 6, 32. τὰς
πόλεις ἐνέπιμψαν αὐτοῖσι τοῖσι ἱεροῖσι. X. H. 6, 2, 35. αἱ ἀπὸ
Στρακοινῶν νῆες ἅπασαι ἐύλωσαν αὐτοῖς ἀνδράσιν *together with the*
men.

(b) With verbs of going and coming, the object with which one goes or comes, stands in the Dative. These Datives are commonly collective nouns, e. g. *στρατῷ, στόλῳ, πλῆθει*, etc., or they stand in the Plural, e. g. *στρατιώταις* and the like.

Her. 5, 99. οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί. 6, 95. ἔπλεον ἐξ ἀποσίησι τριήρεσι ἐς τὴν Ἰωνίην. Th. 1, 102. Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῃ. 2, 21. ἐςβαλὼν στρατιῶ Πελοποννησίων. 4, 39, οἱ Πελοποννησίοι ἀνεχώρησαν τῷ στρατιῶ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17. αὐτὸς τοῖς ἵπποις (equitatu) προσελάσας πρὸς τὰ τῶν Μήδων φρούρια κατέμεινεν.

3. The local relation is extended to the time in which any thing happens, and then from the time to the circumstances, under which anything happens.

This occurs in prose with the following and similar substantives in connection with demonstratives, ordinals and other attributives. Τῇ δὲ τῇ νυκτὶ ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτὶ, πολλοῖς ἔτεσι, τρίτῳ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιόντι ἔτει, ἐκείνῳ τῷ ἔτει, τῷ ὑστέρῳ ἔτει, τούτῳ τῷ ἐνιαυτῷ etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν. So, Παναθηναίοις, Διονυσίοις, τραγωδοῖς καινοῖς, *at the time of the Pan.*, etc. The preposition *ἐν* is employed, (a) when the substantive stands without the attributive, e. g. ἐν τῇ ἡμέρᾳ, often also when a demonstrative stands with it, e. g. ἐν τούτῳ τῷ ἐνιαυτῷ; (b) if continued time is to be indicated, *ἐν* in all instances must be added; hence it is used with substantives in connection with cardinals and the adjectives ὀλίγος, βραχύς, μικρός, πολὺς, etc., e. g. διήγαγον ἐν τρισὶν ἡμέραις X. An. 4. 8, 8. Od. ξ, 253. ἐπλέομεν βορέῃ ἀνέμῳ ἀκρὰ εἰ καλῶ, *with a good wind*, II. α, 418. τῷ σε κακῇ αἰσῇ τέκον ἐν μεγάρουσιν, *under*. Her. 6, 139. ἐπεὶ ἂν βορέῃ ἀνέμῳ αὐτημερὸν νηὺς ἐξάνισσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν.

§ 284. B. *The Dative as a Personal Object.*

(495—506, 511.)

1. Both the Dat. of the person and of the thing denotes an object, *at* or *in which* the action of the subject appears or becomes visible; both denote an object which is made to participate in, or to be connected with, the action of the subject; accordingly, the language regards the Dat. of the person and of the thing from the same point of view. The distinction is merely this, viz., that the former is a personal object, or is conceived of as personal, and consequently it has the power of will; the latter denotes an object which is a mere thing, or conceived of as a thing, and of course is without will; as the idea denoted by the term *where* is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*) stands in

the relation of a person to the Acc., (*the Whither-case*) and in the relation of a thing to the Gen., (*the Whence-case*.)

2. The Acc. denotes an object acted upon by the subject; the Dat. of the person, on the contrary, denotes an object merely aimed at by, and made to share in the action of the subject; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, or one that receives an action, but the object appears itself as active in distinction from the subject; between the subject and the object a reciprocal action takes place. The Gen. denotes the immediate cause; the Dat. of the thing, on the contrary, a mediate, indirect cause, i. e. the ground, the means, the instrument; the Gen. denotes an object as calling out and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a local aim or object is very often conceived of as a person, and is indicated by the Dat.; this sometimes occurs, yet seldom, in prose. Il. ο, 380. *πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες*. So *αἰεσθαι, ἐπαιεσθαι δόρυ τιτλί*. Il. ε, 709. *λίμνη καλῖμένος Κηφισίδι*. η, 218, *προκαλίσσαιο χάρμη*. Th. 1, 13. *Ἀμεινοκλῆς Σαμίους ἤλθεν*. 3, 5. *σὺ τοῖς Μιλίαις Λύκων ἀγικνεῖται*.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions *εἰς*, *πρός*, *ἐπί*, etc., take their object in the Dat.: also why most adverbs are susceptible of the Dat. (or *Locative*) inflection, § 101, 2, (b), including both the local Dat. and that which expresses the direction *whither*, (the Dat. of the person), e. g. *χαμαί*, humi, humum: so, likewise, the adverbs in *-η*, e. g. *ἄλλῃ*: those in *-α*, e. g. *ἄνω*, *κῆτος*, etc.; those in *-οι*, e. g. *πυθοῖ*, humi, humum; *ἐνταυθοῖ*, *hic* and *hic* (but *οἱ*, *οἶ*, *ποῖ*, always indicate the direction *whither*).

3. Most verbs, which take the Dat. of the person as an object, aimed at. or connected with it. express the idea of union and community, e. g. *διδόω*, *παρέχειν*, *ἐπισχρεῖσθαι*, *ἀρπάζειν τί τινα*. The following classes of words may be mentioned,

(1) Verbs expressing community, communication, e. g. *ὁμιλεῖν*, *μιγνύναι*, *μίγνυσθαι*, *κοινοῦν*, *κοινοῦσθαι*, *κοινωνεῖν*, *δι-*, *καταλλάττειν*, *to reconcile*, *δι-*, *καταλλάττεσθαι*, *to reconcile one's self to*, *ξερουῖσθαι*, *σπένδεισθαι* or *σπορδύς ποιεῖσθαι*, *πράττειν*, (*agere cum aliquo*): *εἰπεῖν*, *λέγειν*, *διαλέγεσθαι*, *εὔχεσθαι*, *καταρᾶσθαι*, etc.; also adjectives and adverbs sometimes even substantives which express a similar idea, e. g. *κοινός*, *σύντροφος*, *σύμφωτος*, *συγγενής*, *μεταίτιος*, and many other adjectives compounded with *σύν* and *μετά*.

Ὀμίλειν τοῖς ἀγαθοῖς ἀνθρώποις. Her. 3, 131. ὁ Δημοκίδης Πολυκράτει ὀμίλησε. 6, 21. πόλις αὐται μάλιστα ἀλλήλησι ἐξεῖνώθησαν. Ἐύχεσθαι τοῖς θεοῖς. X. H. 2, 2, 19. σπένδεσθαι Ἀθηναίοις. 3, 2, 20. ἀλλήλοισι σπονδὰς ἐποιήσαντο. Isocr. Paneg. 42, 9. αἱ πράξεις αἱ προγεγενημέναι κοινὰὶ πᾶσιν ἡμῖν κατελείφθησαν. On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of contending, litigating, emulating, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν, etc.; also of going towards, encountering, meeting and approaching, as well as of those expressing the opposite, as of yielding, e. g. ὑποστῆναι and ὑφίστασθαι; ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, etc.; εἶκειν, ὑπείκειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, ἐγγύς, πέλας, etc.

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμάχεσαντο. Μὴ εἴκετε τοῖς πολεμίοις. Χρὴ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρεῖν Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ἵπποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς X. An. 3, 2, 11. Ἵπποστάσθαι ξυμποραῖς Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει Pl. Symp. 195, b. Ἴζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

(3) Verbs of entreating, counselling, inciting, of following, accompanying, serving, obeying and trusting, e. g. προστάτ-τειν, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι, etc. (but κελεύειν with Acc. and Inf.); ἔπεισθαι, ἀκολουθεῖν, διαδέχεσθαι, to succeed; πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολούθως, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς.

X. Cy. 8, 6, 13. τοῦτων, ὧν (instead of ὧ) νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προστάττω. Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι. 6, 14. ἐνανμάχιον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι. X. Cy. 1, 1, 2. τὰς ἀγέλας ταύτας ἔδοκοῦμεν ὄρεῖν μᾶλλον ἐθιλοῦσας πείθεσθαι τοῖς νομεῦσιν, ἢ τοῖς ἀνθρώποις τοῖς ἄρχουσιν. 8, 6, 18. τῷ ἡμερῖνῳ ἀγγέλῳ (φασὶ) τὸν νυκτερινὸν διαδέχεσθαι. Pl. Rp. 400, d. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσημοσύνη καὶ εὐνθυμία ἐν θείᾳ ἀκολουσίᾳ. Eur. Andr. 803. κακὸν κακῷ διάδοχον. Pl. Phaedon. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκείνοις.

(4) Expressions of similarity and dissimilarity, of likeness and unlikeness, of concord and discord, e. g. εἰκέναι, ὁμοιοῦν, ὁμοιοῦσθαι, ὁμοιος, ὁμοίως, ἴσος, ἴσως, ἐμφερής, similar, παραπλήσιος,

παραιλήσιως, ὁ αὐτός, idem, ἄμα; διάφορος, discordant, hostile, διάφωτος; and very many words compounded with ὁμοῦ, σίν, μετά, c. g. ὁμοροεῖν, ὁμόγλωττος, ὁμώνυμος, συμφωνεῖν, σύμφωντος, ξυμφῶδός.

Her. 1, 123. τὰς πάθας τὰς Κίρον τῇσι ἰωυτοῦ ὁμοιοῦμενος, comparans. 6, 23. ὁ Πηγίου τύραννος διάφορος (ἦν) τοῖσι Ζαγκλαίοισι. X. Cy. 7. 1, 2. ὠπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κίρῳ ὅπλοις. 5. 1. 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἰσθμῖα (Πάνθια). 7. 5, 65. ὁ σιδήρος ἂν ἴσοι τοὺς ἀσθινεῖς τοῖς ἰσχυροῖς ἐν τῇ πολέμῳ. Isocr. Paneg. 43, 13. χαλεπὸν ἴσιν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχίᾳ προσφίρῃς (ἦν).

REM. 3. On the Gen. with ὅμοιος, see § 273, 3, (b). The coördinate, copulative particle, καί, is not seldom employed with adjectives of equality and similarity instead of the Dative. Her. 1, 94. Ἄνδοι νόμοισι μὲν παρὰ πλεήσειοισι χρεώνται καὶ Ἕλληνες. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὥσαιτύς, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιχασί καὶ Ὀμηρος. Comp. similis et. ac atque. There, also, occur, particularly in the Attic prose writers, the particles of comparison, ὥς, ὥςτε; these are used with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥςπερ, κ. τ. λ.

(5) Expressions denoting what is becoming, suitable, befitting, pleasing, and the opposite, c. g. πρέπειν, ἀρμόττειν, προσήκειν (with an Inf. following), πρεπόντως, ἀπρεπῶς, εἰκός, ἔστι, εἰκότως, ἀρέσκειν (ἀνδάνειν Ion.).

X. Cy. 7. 5, 37. βασιλεῖ ἡγεῖτο πρέπειν. Pl. Apol. 36, d. τί οἶν πρέπει ἀνδρὶ πένητι. Her. 6, 120. ἐωῦτ' ἄρ' ἐστὶς ὀρχεῖται, αἰδὶ placens. X. Cy. 3. 3, 30. ἀρέσκειν ὑμῖν πειρῶνται.

(6) Verbs of agreeing with, reproaching, being angry, envying, c. g. ὁμολογεῖν, etc.: μέμψασθαι, to reproach; μέμψασθαι τινα, meaning to blame, λοιδορεῖσθαι, to reproach, ἐπιτιμᾶν, ἐγκαλεῖν (τινὶ τι), ἐπικαλεῖν (τινὶ τι), ἐπιπλήττειν, ὀνειδίζειν, ἐροχλεῖν, etc.; θυμοῦσθαι, βορμιοῦσθαι, χαλεπαίνειν, etc.; ᾄθεοεῖν, βασκαίνειν, to envy; βασκαίνειν τινα with the meaning to calumniate. The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= ἃ) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω. Th. 4, 61. οὐ τοῖς ἄρχιν βονλομένοις μέμφομαι, ἀλλὰ τοῖς ἱπτακοῖν ἰστοιμοτέροισι οὐσίην. Dem. Ol. 2. 30, 5. ἡν ὥχλει ἡμῖν ὁ Φίλιππος. X. An. 2. 5, 13. Μιγπτιῖους, οἷς μάλιστα ἐμᾶς τὴν γινώσκω τε θυρωμένον, κόλασσε. Cy. 1. 4, 9. ὁ θεὸς αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὀρώων. 4. 5. 9. Κραζάρης, ἐβριμούτο τῷ Κίρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι.

(7) Verbs of helping, benefiting and averting, e. g. ἀγγεῖν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν and the like, e. g. ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραιομεῖν, also several verbs compounded with σύν, e. g. συμμέρειν, conducere, συμπράττειν, συνεργεῖν, etc., and many adjectives of the same and similar significations, e. g. χρήσιμος, βλαβερός, φίλος, ἐχθρός, etc.

X. R. L. 4, 5. ἀρξέουσιν τῇ πόλει παντὶ σθένει. Cy. 3, 3, 67 (αἱ γυναῖκες) ἱκετεύουσι πάντας μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμύναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσιν αὐτοῖς. 4, 3, 2. τοῦτοις γὰρ φασιν ἀνάγκην εἶναι προθύμως ἀλέξειν. Eur. Or. 922. (Ὀρέστης) ἤθελ' ἄγε τιμωρεῖν πατρί, κακὴν γυναῖκα κᾶθ' ἑσθ' κατακτανόν. Pl. Ap. 28, c. εἰ τιμωρήσεις Πατρόκλη τῷ ἐταίρῳ τὸν φόνον.

REM. 4. Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the profit, favor, honor, harm, disadvantage, of a person, or an object conceived of as a person, (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῷ. Her. 6, 138. Ἀρτέμιδι ὄρετ' ἄγειν. So, also, the Dative is used with κλύειν (Poet., or rather Epic) to express, κλύθι μοι, *listen to me favorably*. Here belongs, also, the phrase, mostly poetic, δέχασθαι τι τινί, *to receive one into favor*, since it involves the kindly additional idea that the reception of a thing as a relief, will be regarded as agreeable to the person. Od. π, 40. ὥς ἄρα φονήσας οἱ ἐδέξατο χάλκεον ἔγχος. See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of observing, finding, meeting with something in a person.

Ἐπολαμβάνειν δεῖ τῷ τοιοῦτῳ, ὅτι εἰήθης τις ἄνθρωπος (scil. ἐστίν) Pl. Rp. 598, d. Ἐτερά δ' ὡς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν 421, e. Θαρσοῦσι μάλιστα πολέμιοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσχολίας πυνθάνωνται X. Hipp. 5, 8.

(9) The Dative stands with ἐστίν and εἰσίν in order to denote the person, or the thing conceived of as a person, that has or possesses something. The thing possessed stands as the subject in the Nom.

Κύρῳ ἦν μεγάλη βασιλεία.—Τοῖς πλουσίοις πολλὰ παραμύθια πασαι εἶναι Pl. Rp. 320, c. Ἦσαν Κροίσῳ δύο παῖδες Her. 1, 34.

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor, § 273, 2. The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. Κύρῳ ἦν μεγάλη βασιλεία, *Cyrus had, among other things, a great kingdom*; the Gen. is

used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἦν μεγάλη βασιλεία*, *to Cyrus (and not to another) belonged a great kingdom*. The Dative describes the person as one to whom the possession has been imparted, divided, given; the Genitive, as one who has himself gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in respect to* a person, or a thing conceived of as a person, so that the person is in some way a sharer of it. Here belong the following instances,—

(a) In certain formulas, the Dative designates the person to whose judgment, consideration or estimate, an idea is referred, and thus it first gains a certain authority, e. g. Her. 1, 14. *ἀλλ' ἰδοὺ δὲ λόγῳ χρεώμενοι οὗ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός* (recte aestimanti non est thesaurus Corinthiacus.) Th. 2, 49. *τὸ ἔξωθεν ἀπτομένη σῶμα οὔκ ἄγαν θερμὸν ἦν*, “the external part of the body, *when one touched it*, was not very hot.” The Datives *εἰςθάνει*, *ἐξίστημι*, *ἀναβάνει*, *ἐπερβάνει* and the like especially belong here, where objects are to be locally defined, Her. 6, 33. *ἀπὸ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικός στρατὸς τὰ ἐπ' ἀριστέρᾳ ἐς πλεονεξίαν τοῦ Ἑλληςπόντου αἴρει πάντα*. X. Cy. 8, 6, 20. *πάντα τὰ ἔθνη, ὅσα Σερρίαν ἐκβάνει οἰκῇ μέχρι ἱερὸς θαλάσσης*. Also the expression *ὡς συνελόντι* *εἰπεῖν*, *to say it in brief*, properly *in order to say it when one has comprehended the whole*, e. g. *Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γίνοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ* X. An. 3, 1, 38.

(b) The Dat. of the person often stands in connexion with *ὡς*, in order to show that the thought which is expressed, is not general, but only has value according to the opinion of the person named. X. C. 4, 6, 4. *ὅ ἄρα τὰ περὶ τοῖς θεοῖς νόμιμα εἰδὼς ὁρθῶς ἂν ἤμιν εὐσεβὲς ὠρισμένος εἴη* (*nostro iudicio*). S. OC. 20. *μακρὰν γὰρ, ὡς γέροντι, προϋστάτης ὁδόν*. Ant. 1161. *Κρέων γὰρ ἦν ζήλωτός, ὡς ἐμοί, ποτέ*. Pl. Soph. 226, c. *ταχεῖαν, ὡς ἐμοί, σκέψιν ἐπιτίττεις*. Her. 3, 88. *γάμους τοῖς πρώτους ἐγάμει Πέρσης ὁ Λαρτιάς* (*matrimonia ex Persarum iudicio nobilissima*). Altogether usual in the phrase *ἄξιός ἐστι μὲν τις*, or even without the Gen., *ἄξιός ἐστι μὲν τις*, *I am of value in the estimation of some one*, X. C. 1, 2, 62. *ἐμὲ μὲν δὲ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου, rather merits honor than death as it respects the city*. Pl. Symp. 185, b. *οὕτως ἐστὶν ὁ τῆς Οὐρανίους θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοὶ ἄστροι καὶ πόλις καὶ ἰδιώταις*.

(c) Here belongs the use of the Dat. of a person with a Part. of verbs which express the idea of *willing*, *desiring*, and the opposite, e. g. *βουλομένων*, *ἡδομένων*, *ἀσμένων*, *ἐλπομένων*, *ἀχθομένων*, in connexion with verbs, most

frequently with εἶναι and γίγναι. Her. 9, 16. ἡδομένοισιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ προςδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων. Pl. Rp. 358. d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἃ λέγω, whether I say what pleases you.

(d) The Dat. of the personal pronouns, first and second persons, is often used so as to show that the intercourse of the speaker, or of the person spoken to, is conducted in a confidential and pleasant manner, (Dativus ethicus). X. Cy. 1. 3, 2. ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος). Ὡς μὲν, ὡς καλὸς μοι ὁ πάππος. 15. ἦν δὲ με καταλῆψας ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πάρσαις ᾖ, οἷμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ περὶ καὶ βραδύως νικῆσειν.

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), in order to denote the agent. The Pass., in this case, expresses a state, or condition, and the Dat., the author of this condition who is *at the same time the person for whom* this condition exists, while by ὑπό with the Gen., the author merely is expressed.

Her. 6, 123. ὥς μοι πρότερον δεδήλωται. Dem. Aphob. 844, 1. δεῖ διηγήσασθαι τὰ τούτῳ πεπραγμένα περὶ ἡμῶν. Ol. 1. 26, 27. τί πεπρακται τοῖς ἄλλοις. In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λήλεκται.

(12) The agent, also, stands, regularly, in the Dative with the verbal adjectives in -τός and -τέος, (§ 234, 1, i,) both when they are used, like the Latin Gerund, impersonally in the Neut. Sing. -τόν, -τέον, or in the Pl. -τά, -τέα, § 241, 3. or personally, like the Latin Gerundive; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs admit only the impersonal. The verbal Adj., used impersonally, takes its object in the same Case as the verb from which it is derived.

Ἄρα γρηκτόν ἐστιν ὑμῖν; Arist. Lyn. 656. Ἐπεὶ τις, ὅτι τοῖς ἄλλοις ταῦτ' ἐκτὰ τῆς X. Cy. 3. 2, 25. Ἀσκητόν (or -τία) ἐστὶ σοι τὴν ἀρετὴν. Ἐπιθυμητόν ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς. Ἐπιχειρητόν ἐστὶ σοι τῷ ἔργῳ. Φημὶ δὲ βοηθητόν εἶναι τοῖς πράγμασιν ὑμῖν Dem. Ol. 3. 14, 17. Κολαστόν ἐστὶ σοι τὸν ἀνθρώπον. Ἐσκητία ἐστὶ σοι ἡ ἀρετή. Ὡφελήτια σοι ἡ πόλις ἐστίν X. C. 3. 6, 3. So the Deponents, § 197, e. g. μιμητόν ἐστὶν ὑμῖν τοῖς ἀγαθοῖς from μιμῆσθαι τινα or μιμηταί εἰσιν ὑμῖν οἱ ἀγαθοί.

REM. 6. The verbal adjectives of those verbs whose Middle form has a Pass. meaning, as well as a reflexive or intransitive, have, likewise, in the impersonal Neut. form with *ἐστί*, a two-fold signification, and when an object is subjoined, a two-fold construction, e. g. *πειστέον ἐστὶν ἡμῖν αὐτόν*, *we must convince him*, from *πείθω τινά* and *πειστέον ἐστὶν ἡμῖν τοῖς νόμοις* (*obtemperandum est a nobis legibus*) from *πείθομαι τινι*, *obtempero alicui*; *ἀπαλλάκτέον ἐστὶν ἡμῖν αὐτόν τοῦ κακοῦ* from *ἀπαλλάττειν τινά τοῦ κακοῦ*, and *ἀπαλλάκτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου* from *ἀπαλλάττεσθαι τινος*, *to get rid of something*.

REM. 7. Not seldom, however, in connection with verbal adjectives in *-τέος*, the agent is denoted, among the Attic writers, by the Acc., since the Acc. implies the idea of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλευόμενον εὐδαίμονα εἶναι σωφροσύνην διακτέον καὶ ἀσκητέον*. Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ — ἐλευθέρω ἄνδρ' εἶκτέον εἶναι μὴ τιχύνε* *δοίλου τοιούτου, δοῦντέοντα δὲ — ἰκτετεύειν τοὺς θεοὺς κ. τ. λ.*

§ 285. C. *The Dative of the thing (Instrumental Dative.)* (507—510.)

1. The Dat., as indicating objects without life or conceived to be such, expresses relations which in Latin are denoted by the ablative, and in other languages by the instrumental relation. They are, as has been seen, § 284, 2, expressed as follows,

(1) The ground or reason, e. g. *φόβῳ ἀπῆλθον, ἐντοίᾳ, ἀδικίᾳ, φόβῳ, ὕψει ποιεῖν τι*; especially with verbs denoting a disposition or frame of mind, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀλγεῖν; θανμάζειν; ἐλπίζειν; στείργειν, ἀγαπᾶν, ἀρέσκεισθαι, ἀρεσκεῖσθαι, to be content with something, ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς φέρειν, ἄχθεσθαι; αἰσχύνεσθαι*, etc.

Her. 6, 67. *ἀλγήσας τῷ ἐπειρωτήματι ἔπει*. 4, 72. *διαίτη ἐν-δαμῶς ἡρέσκετο Σπυθικῇ*. Th. 4, 85. *θανμάζω τῇ ἀποκλείσει μου τῶν πύλων*. 3, 97. *ἐλπίζειν τῇ τύχῃ*. *Στείργειν τοῖς παροῦσιν*. *Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς*. *Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι* X. An. 1, 3, 3. *Αἰσχύνεσθαι τοῖς πεπραγμένοις* C. 2. 1, 31. Pl. Hipp. maj. 285. c. *ἐκόντως σοὶ χαίρουσιν οἱ Λακεδαιμόνιοι, ὅτε πολλὰ εἰδότε*. *Ἀγάλλεσθαι τῇ νίκῃ*. *Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις*. Dem. Ol. 3, 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχίσαι*. *Ἰσχυεῖν τοῖς σώμασι* X. C. 2. 7, 7. So, also, with adjectives, e. g. *ἰσχυρὸς χερσίν, ταχὺς ποσίν*, etc.

REMARK 1. The preposition *ἐπὶ* in, upon, at, is very often connected with the Dat.; commonly in, *χαλεπῶς φέρειν ἐπὶ τινι, θανμάζειν ἐπὶ τινι*.

(2) The means and instrument, by which an action is accomplished (with which? by which?) Hence the Dat. also stands with *χρησθαι* (*uti*), and its compounds, and with *νομίζειν*, *to be customary, to be in common use*.

Βάλλειν λίθοις, ἀκοντίζειν ἀΐχημαῖς. X. Cy. 4, 3, 21. ὁ μὲν ἵπποκλέν-
ταιρος δυοῖν ὀφθαλμοῖν προειωρᾶτο καὶ δυοῖν ὤτοι·ν ἤκουεν· ἐγὼ
δὲ τέτταρσι μὲν ὀφθαλμοῖς τεμαροῦμαι, τέτταρσι δὲ ὥσιν προαι-
σθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προο-
ρῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσιν προακούοντα σημαίνειν. 18. προναεῖν
μὲν γε ξῶ πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορή-
σαι, διώξομαι δὲ τῷ ἔππῳ, τὸν δ' ἐναντίον ἀνατρίψω τῇ τοῦ ἵππου ἐώμῃ.
Her. 3, 117. οὔτοι ὦν, οἵπερ ἔμπροσθεν ἐώθεσαν χρᾶσθαι τῷ ὕδατι,
οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μεγάλῃ διαχρήσονται.
Dem. Cor. 277, 150. κενὴ προφάσει ταύτη κατεχρῶ. But κατα-
χρησθαι and διαχρησθαι with the meaning *to kill, govern*, as Trans.,
the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With *χρησθαι* a se-
cond Dat. often stands, by means of attraction, so as to express the aim, de-
sign, e. g. *χρῶμαί σοι πιστῷ φίλῳ*, as in the Lat. *utor te fido amico, I have*
thee for a true friend. On the Acc. with *χρησθαι*, see § 278, 4. Her. 4, 117.
φωτῇ οἱ Σκυρομάται νομίζουσιν Σκυθικῇ. Th. 2, 38. ἀγῶσι καὶ θυ-
σίαις διειτησίαις νομίζουσιν.

(3) As the means there may be expressed by the Dat.,
(a) the material, *out of which* (= *of which*) anything is made;—(b) the standard, according to which anything is mea-
sured, judged of, or done; hence the Dat. stands particularly
with verbs of measuring, judging, concluding, e. g. *σταθμαῖσθαι*,
γγνώσκειν, *εἰκάζειν*, *κρίνειν*, *τεκμαίρεσθαι*; also in general, in or-
der to indicate a reference to an object, or a more exact defi-
nition, e. g. with verbs signifying to become distinguished,
verbs of excelling, those signifying to be strong and powerful,
as well as the opposite, and with very many adjectives, (in-
stead of the Acc. used to express a more exact definition, § 297,
7); in English, the prepositions *to, according to*, are used in
this case;—(c) the measure, *by, according to*, which an action
is determined, especially with comparatives and superlatives, as
well as with other expressions, which include the idea of com-
parison, in order to show how much an action or quality is
greater or smaller than another;—finally, (d) the way and man-
ner in which anything is done (*how?*)

Her. 3, 57. ἀγορή καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἡσκημένα (ἦν). On the Gen. of the material, see § 273, 5. Her. 2, 2. τοιοῦτῳ σταθμησάμενοι πρήγματι, *ex tali re judicantes*. 7, 16. τῇ σῇ ἐσθῇ τι τακμαζόμενον, *ex tua veste judicium faciens*. X. Cy. 1. 3, 5. τίνι δὴ σὶ τακμαζόμενος, ὥ παῖ, λέγεις; 3. 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων ὁώμασις. H. 7. 3, 6. οὔτοι πάντας ἀνθρώπους ἐπερβεβλήκασι τόλμη τε καὶ μιαιφία. C. 2. 7, 7. ἰσχύειν τοῖς σώμασι. Cy. 2. 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ, *according to the nature*, etc.; also γνώμη σφαλῆναι, πεισθῆναι Th. 4, 18, Her. 7, 9. Her. 1, 184. Σεμῖραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος. So πολῷ, ὀλίγῳ μείζων. Her. 6, 89. ὑστέρισαν ἡμέρη μιῇ τῆς συγκριμένης, *a day later than was fixed upon*. 106. πόλι λογίμῃ ἢ Ἑλλάς γίγονε ἀσθενεστέρη. Here belong, also, ζημιοῦν τινα χιλιάς δραχμαῖς, *θανάτῳ* and the like. Her. 6, 136. ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα τάλαντοις. Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι, *jacturum facere*. II. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὕρνιθες ὥς. X. Cy. 1. 2, 2. βίᾳ εἰς οἰκίαν παριέναι. So δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὁδῷ), ἰδίᾳ (ἐδῷ), πέτρῃ (ὁδῷ), κοινῇ (ἐδῷ), *in common*, τῷ τρόπῳ τοιῷδε; κομιδῇ, properly *with care*, hence, *very much*, σπονδῇ, *with pains*, αἰετῇ, *scarcely*, *hardly*, ἄλλῃ, ταύτῃ, διχῇ, *duplici modo*, εἰκῇ, *frustra*. Comp. § 101, 2, (b).

§ 286. II. *The Construction of Prepositions.* (519—515.)

1. As the Cases show the relations of place, or the direction, *whence*, *whither*, *where*, and the causal relations, which were originally conceived of as expressing the relations of direction, etc., so the prepositions express another relation in space, in which the extension or dimension of things in space, is considered, viz. the juxtaposition of things, *by the side of*, *before*, *behind*, *around*, *at*, or the local contraries of *above* and *below*, *within* and *without*, *before* and *behind*, etc.; hence this is called the relation of dimension.

2. The Cases connected with the prepositions, show in which of the three above mentioned relations of direction, *whence*, *whither* and *where*, the relation of the dimension expressed by the preposition must be conceived.

REMARK 1. Thus, e. g. the preposition παρὰ denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g.

ἤλθ^ς παρὰ τοῦ βασιλέως, it denotes, at the same time, the direction *whence*, (he came *from near* the king, *de chez le roi*); in connection with the Acc., e. g. ἦε παρὰ τὸν βασιλέα, at the same time the direction *whither* (he went *into the vicinity or presence* of the king); and in connection with the Dat., e. g. ἔστη παρὰ τῷ βασιλεῖ, at the same time the *where*, which expresses no direction (*he stood near* the king).

3. The prepositions according to their construction may be divided,

- (a) into prepositions which govern the Gen., ἀντί, *before (ante)*, ἀπό, *from (ab, a)*, ἐκ, *out of (ex)*, παρὰ, *instead of (pro)*;
- (b) into those which govern the Dat., ἐν, (*in with abl.*) and σύν, *with (cum)*.
- (c) into those which govern the Acc., ἀνά, *up, eis*, (*in with acc.*) ὡς, *to*;
- (d) into those which govern the Gen. and Acc., διὰ, *through*, κατὰ, *down from (de)*, ὑπέρ, *over (super)*, μετὰ, *with*;
- (e) into those which govern the Gen., Dat. and Acc., ἀμφί, *about*, ἐπὶ, *on*, παρὰ, *by*, περί, *around—about (circa)*, πρός, *before*, and ὑπὸ, *under (sub)*.

4. According to the relations of dimension which prepositions denote, they may be divided,

- (a) into such as indicate a juxtaposition, παρὰ and ἀμφί, *near*, ἐπὶ, *at or to*, σύν and μετὰ, *with*;
- (b) into such as express local contraries, ἐπὶ, *to*, ἀνά, *at*, ὑπέρ, *over*, and ὑπὸ, *under*, κατὰ, *down (under)*, παρὰ, πρόσ and ἀντί, *before, in front of*, and the improper prepositions ὀπίσθιν, *after, behind*; ἐν and εἰς, *in, within*, and ἐκ, ἐξ, *from, out of*; διὰ, *through*, and περί, *around, outside*; ὡς, *to*, up to, and ἀπό, *from, away from*.

5. The relation of dimension expressed by prepositions is transferred to the relations of time and causality, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτὸς ἀπῆλθον. Ἀπὸ ζυμμάχιας αὐτόνομοι εἰσιν.

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases, because the relation of space varies with every Case. Comp. Rem. 1. The fundamental meaning of prepositions appears in the clearest manner in indicating the relations of space, and, for the most part, in those of time; but in the exhibition of causal relations it is often very obscure.

REM. 2. All the prepositions were originally adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the period when the language was cultivated, they either were not used at all, or but very seldom as adverbs of place, without a substantive; accordingly, they are used regularly as prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named; (a) those which are partly adverbs of place, partly other adverbs, which, though regularly used as adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπρόθοεν, ἄνευ, δίχα, ὅμα; —(b) substantives in connection with the Gen., e. g. δίκην, instar, χάριν, gratia, etc., probably also, ἔνεκα, on account of.

1. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) Ἀντί and πρό, before. (516, 517.)

1. Ἀντί (Lat. *ante*, *before*, *in the face of*, *opposite*, etc.), has the original meaning *in the face of*, (*before*, *over against*), (1) in a local sense (in prose seldom); (2) in a causal or figurative sense, (a) in protestations, instead of the common word πρὸς with the Gen.; — (b) with expressions denoting comparison (e. g. with the comparative degree), estimation, weighing, compensation, as with verbs expressing the idea of trading, sale, barter, value, likeness or unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in ἀνθ' οὗ, ἀνθ' ὧν, *for what? wherefore?* — (d) of substitution, giving an equivalent, etc.

(1) (Τὸ χωρίον ἐστὶ) δασὺ πένυσι διαλειτούσαις μεγάλας, ἅνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πύσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλινδουμένων, *behind which*, since the trees stood *before* the soldiers, X. An. 4. 7, 6. (2) (a) Ἀντὶ παίδων τῶν δε—ἰκετεύομεν, sc. σέ, *as if were standing before*, S. OC. 1326. (b) (Λυκοῦργος κατειργάσατο) ἐν τῇ πόλει αἰρεσιώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου X. R. L. 9, 1. Τὴν τελευτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἐλλάξαντο Pl. Menex. 237, a. Πατήρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. Soῦρεῖσθαι τι ἀντὶ τινός, instead of the common τινός. Τὴν ἐλευθερίαν ἱλοίμην ἂν ἀντὶ ὧν ἔχω πάντων X. An. 1. 7, 3. (d) Δούλος ἀντὶ δεσπότου. Ἀντὶ ἡμέρας νύξ ἐγένετο Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι πειθεσθαι ἐθίλει X. Cy. 3. 1, 18. Ἀντί is never used of time.

2. Πρό has the fundamental meaning, *on the foreside* (*pro*, *prae*, figuratively, *in behalf of*), (1) local; — (2) of time; — (3) causal and figurative, (a) *in behalf of* (for the good, for the weal);

with comparisons, (hence with the Com. degree) with words expressing estimation, like *ἀντί*, but always with the accessary idea of *placing before*, *preference*, hence especially with words expressing preference;—(b) of an inward, intellectual cause, occasion, inducement (only Poet.) *on account of*, *prae*, e. g. Il. ρ, 667. *πρὸ φόβοιο*, *prae metu*.

(1) Οἱ πολέμιοι ἐστρατοπεδεύσαντο πρὸ τῶν τῆς πόλεως πυλῶν. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἀξιώσουσι σε πρὸ αὐτῶν βουλευέσθαι X. Cy. 1. 6, 42. Μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος, διακινδυνεύειν πρὸ βασιλείως X. Cy. 8. 8, 4. Δικαιότερον ᾗμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην, ἥντιν' ἂν τάττῃ Pl. Phaedon. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι, πρὸ πολλῶν χρημάτων τιμήσασθαι τι. (Τούτων) πρὸ πάντων χρημάτων καὶ ὄνων πρῆμιν ἂν φίλον μοι εἶναι X. C. 2. 5, 3. Πρὸ τούτου τεθνάναι ἂν μάλλον ἔλοιτο Pl. Symp. 179, a. Ἐπαινεῖν πρὸ δίκαιοσύνης ἀδίκῃν Rp. 361, e.

REMARK. The reason that the prepositions *ἀντί* and *πρό* are not connected with the Dat., like prepositions of the same meaning in other languages, but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before*, *in front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions *ὑπέρ*, *πρός*, *διά*, *ἀμφί*, *περί*, *ἐπί*, *ὑπό* with the Gen., since the Gen. points out the place as the supporter of the action, consequently, denotes, as it were, a relation of dependence. See § 273, 4.

§ 288. (2) *Ἀπό*, *from*, and *ἐξ*, *ex*, *out of*. (518, 519.)

PRELIMINARY REMARK. These two prepositions denote *an outgoing*, *a removal*, *departure*, but *ἀπό* denotes rather an outward removal, *ἐξ* (*ἐξ*), on the contrary, always as a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. *Ἀπό*, *ab*, *from*, denotes, (1) in relation of space, (a) a moving away from a place or object in connection with verbs of motion, also of freeing, and the like, e. g. *λύειν*, *ἐλευθεροῦν*, also *of missing*, § 271, 2, hence, *ἀπὸ σκοποῦ*, and then it is transferred into an intellectual deprivation, as in *ἀπ' ἐλπίδων*, *ἀπὸ γνώμης*, aliter ac sperabam, putabam (as if aberrans ab exspectatione, ab opinione); (b) distance from a place or object with verbs of rest;—(2) used of time, departure from a point of time (from, after);—(3) causal or figurative, (a) of origin, as in *εἶναι*, *γίγνεσ-*

θαι; (b) of a whole in respect to its parts; (c) of the author with the Pass., instead of *ὑπό*, § 251, Rem. 4, but always with the accessory idea of *on the part of*; (d) of the occasion; (e) of the material; (f) of the means and instrument; (g) of conformity.

(1) (a) Ἀπὸ τῆς πόλεως ἀπέφυγον οἱ πολέμιοι. (b) Ὁ λόγος οἶκ' ἀπὸ τοῦ σκοποῦ ἐδοξεν εἰρησθαι X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ὤκισθσαν Th. 1, 7. (2) Ἀπὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἡσπέρας, ἀπὸ τῶν σιτίων, *after the meal*, X. R. L. 5, 8. (3) (a) Ἀπὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένοντο καὶ κέρτα λαμπροί Her. 6, 125. (b) Τὰς τριήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων Th. 4, 9. Τὰ ἀπὸ τῆς δεξιῆς, *ornaments on the neck*, Her. 1, 51. So οἱ ἀπὸ βουλῆς, *qui sunt a consiliis*, οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *on the part of*, Th. 1, 17. (d) Ἀπὸ δικαιοσύνης, *out of, on account of*, Her. 7, 164. Τῷ ἀπὸ τῶν πολέμιων φόβῳ, *metu ab hostibus*, X. Cy. 3, 3, 53. Ἀφ' ἑαυτοῦ, *from his own impulse*. (e) Τρίφειν τὸ ναυτικὸν ἀπὸ πρὸςόδων Th. 1, 81. (f) Ἀπὸ τῶν ἑμετέρων ὑμῖν πολέμῳ (Φίλιππος) συμμάχων, *sociorum vestrorum ore*, Dem. Ph. 1. 49, 34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν, *by heart*, ἀπὸ σπουδῆς, *zealously*. (g) Ἀπ' Οὐλύμπου οὐρεὶς παλαιοῖται Οὐλυμπιηνοί Her. 7, 74. Ἀπὸ ξυμμαχίας (*in virtue of*) αὐτόνομοι Th. 7, 57.

2. Ἐξ, ἐκ, *ex*, *out of* (opposite of *ἐν*, *in*), denotes (1) in relation to space (a) removal either from within a place or object, or from immediate intercourse or communication with a place or object, used with verbs of motion; hence in reference to an immediate succession of one object after another; (b) distance, in connection with verbs of rest, *on the outside of*, (Epic), e. g. ἐκ βελέων, *extra telorum jactum*;—(2) used of time, immediate succession, departure from a point of time, then especially a direct unfolding of one thing from another, an immediate consequence;—(3) in a causal and figurative sense, (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of *ὑπό*, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* of anything; (e) of the *material*; (f) of the *means and instrument*; (g) of

conformity, to denote that one thing is done, happens, etc., *according to* another; it is then translated by *according to, after, for, in virtue of*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον, ἐκ γῆς ἐναυμάχησαν, *out from the land*. Pl. Polit. 289, ε. οἱ δὲ πόλιν ἐκ πόλεως ἀλλήλοισι κατὰ θάλατταν καὶ περὶ. Apol. 37, d. καλὸς ἄν μοι ὁ βίος εἴη ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένη (comp. *ex alio loco in alium migrant*). (2) Ἐξ ἡμέρας, *ex quo dies illuxit*, ἐκ νυκτός or ἐκ νυκτῶν, ἐκ παλίων, ἐξ ὑστερόν, *subsequently*, ἐκ τοῦ λοιποῦ. Her. 9, 8. ἐξ ἡμέρας ἐς ἡμέραν ἀναβαλλόμενοι, *ex die in diem*. 1, 87. ἐκ δὲ αἰθρίδος τε καὶ νηνεμίδος συνδραμεῖν ἐξ ἀπίνης νέφεα. Th. 1, 120. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ἐμβῆναι. X. Cy. 3, 1, 17. ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γένηται. (3) (a) Ἐλπεῖν, γίγνεσθαι ἔκ τινος. (b) Ἐξ Ἀθηναίων οἱ ἄριστοι. (c) Her. 3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου. Ibid. προδιδοῦσθαι ἐκ Περσέως. (d) 6, 67. ἔφυγε Δημάργτος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνειδέος. So ἐκ παντὸς τοῦ νοῦ Pl. ἐκ βίας and the like. Her. 2, 152. ἐκ τῆς ὀψιός τοῦ ὀνειδίου. (g) Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτόμεν. So ὀνομάζεσθαι ἔκ τινος, to be named *after* or *for* some one, (like *virtus ex viro appellata est Cicer.*) Ἐκ τοῦ; *why?*

REMARK. The adverbs which, as improper prepositions, take the Gen., have been already mentioned, in treating of the Gen. Besides these adverbs, the following substantives, as improper prepositions, take the Gen., a. δίκην (δέμας, Poet.), *instar*;—b. χάριν (more poetic than prose), *gratia, for the sake of*, commonly placed after the Gen., seldom before it. Instead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive pronoun, as an attributive adjective, is regularly used with χάριν, e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*;—c. ἔννεκα (ἔνεκεν before consonants, ἔνεκα before vowels in the Attic writers, εἵνεκα and εἵνεκεν, Ionic, but not wholly foreign to the Attic dialect, οὔνεκα in poetry), *causa, gratia*. The Gen. can stand before or after this word. It very frequently signifies, *with respect to, concerning, in regard to*. Her. 3, 85. θάρσει τοῦτον εἶναι, *with respect to this, be of good courage*. It often denotes a *remote reason*, e. g. *by virtue of, by reason of*. Pl. R. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, κἂν ἔγωγά αὐτὰ ταῦτα ἐπεύρηθη ἔννεκα γε γήρως, i. e. *by reason of old age*;—d. ἔκ τε (poetic only), *by or according to the will of* (a god), Διὸς ἔκ τε, Homer and Hesiod. In the other poets it has the signification of ἔνεκα.

§ 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND

σύν (ἐν). (590, 591.)

1. Ἐν (ἐνί Poet., ἐν and ἐνί Epic) denotes that one thing is *in, upon, by or near* another. It commonly indicates an actual union or contact of the two objects spoken of, and hence is the

opposite of *ἐκ*. It is used, (1) in relation to *space*, (a) the being in, inclosed in, encircled, surrounded, used of place, clothing or persons, and translated by in, among, in the midst of, before, in the presence of (*coram*); then it is transferred to external and internal conditions or state in which one is or is engaged, or is found, by which he is, as it were, surrounded,—to the business in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) the being upon something, and (c) the being near a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle;—(2) in relation to *time*, § 283, 3;—(3) in a causal and figurative relation, (a) of the means and instrument; (b) of the manner; (c) to denote conformity.

(1) (a) *Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο γίνεται.* Pl. L. 625. b. *ἀνάπαιλαι ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκυραῖ.* *Ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις, crowned; ἐν τοῖς ἀνθρώποις (inter).* Dem. Chers. 108, 74. *Τιμω-θιός ποτ' ἐκεῖνος ἐν ὑμῖν ἐδημηγόρησεν (coram).* *Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι.* Pl. Criton. 43, c. *καὶ ἄλλοι ἐν τοιαύταις συμφοραῖς ὑλίσκονται.* Phileb. 45, c. *ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι.* Gorg. 523, b. *ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν* Her. 2, 82. *οἳ ἐν ποιήσει γινόμενοι.* Th. 3, 28. *οἳ ἐν πράγμασι.* X. Cy. 4 3, 23. *οἳ μὲν δὴ ἐν τούτοις τοῖς λόγοις ἦσαν.* Pl. Phaed. 59, a. *ἐν φιλοσοφίᾳ εἶναι.* *Οἳ ἐν γεωργίαις; ἐν τέχνῃ εἶναι.* Hence various adverbial expressions have originated, e. g. *ἐν ἴσῳ εἶναι, to be equal; ἐν ἡδονῇ μοι ἔστιν, it is pleasing to me; so also with ἔχειν and ποιῆσθαι, e. g. ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιῆσθαι, to esteem equally, to esteem highly.* *Ἐν ἐμοί, ἐν σοί ἐστί τι (penes me, te);* hence the phrase *ἐν ἐαυτῷ εἶναι, to be in one's senses, sui compotem esse*; (b) *ἐν ὕρσεσιν, ἐν ἵπποις, ἐν θρόνοις;* (c) *Ἢ ἐν Μαντινείᾳ μάχῃ, near.*—(2) *Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ, while, during, ἐν πέντε ἡμέραις.*—(3) *Ὀρᾶν, ὀρᾶσθαι, ὕπτεσθαι ἐν ὀφθαλμοῖς, Poet., then in other connections among the poets, ἐν πνεὶ καίιν, ἐν δέσμῳ δεῖναι, ἐν χερσὶ λαβεῖν* Hom. In prose, especially in Xenophon, *ἐν* is used to denote the *means*, in the expressions *δηλοῦν, δεῖναι, σημαίνειν* etc. X. Cy. 1. 6, 2. *ὅτι μὲν, ὡ παῖ, οἳ θεοὶ σε ἰλεῖσι καὶ εἰμενέσι πέμπονσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις.* 8. 7, 3. *ἐσθιμήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμασι, ἅ τ' ἐχρῆν ποιῆσαι καὶ οὐκ ἐχρῆν.* *Ἐν δίκῃ, ἐν σιωπῇ.* Th. 1, 77. *ἐν τοῖς ὁμοίοις νόμοις τὰς πράξεις*

ποιῖν. So *ἐν μέρει*, according to his part, in turn. *Ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ* Poet., ex (according to) meo, tuo, illius iudicio.

2. *Σύν* (ξύν mostly old Attic) corresponds almost entirely with the Latin *cum* and the English *with*; it always expresses the idea of participation and accompaniment, (1) in relation to space, where the accompaniment frequently implies *help* or *assistance*;—(2) in a causal sense to denote (a) the means and instrument, (b) the manner, (c) the measure or rule, by which the action of the verb is measured, as it were, or determined, (d) conformity.

(1) Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν.—*Σὺν θεῷ*, with the help of God. *Σύν τινι εἶναι* or *γίγνεσθαι*, ab aliquis partibus stare, σὺν τινι μάχεσθαι, to fight in company with one, to aid one in fighting. (2) (a) X. Cy. 8. 7, 13. ἡ κτῆσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. (b) Προϊναι σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν. X. Cy. 3. 1, 15. πότιρα δ' ἡγῆ, ὃ Κῦρε, ἄμεινον εἶναι, σὺν τῷ σῶ ἀγαθῷ τὰς τιμωρίας ποιῆσθαι, ἡ σὺν τῇ σῇ ζημίᾳ; (c) 1. 3, 17. σὺν τῷ νόμῳ οὐκ ἐκέλευεν αἰετὸν τὸν δικαστὴν τὴν ψῆφον τίθισθαι. (d) Σὺν τῷ νόμῳ τὴν ψῆφον τίθισθαι—σὺν τῷ δικαίῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here *ἅμα*, una cum, and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY; *Ἀνά, εἰς*
AND *ὥς*. (522—524.)

1. *Ἀνά* signifies from a lower to a higher place, and forms the strongest contrast to *κατά* with the Acc., which signifies from a higher to a lower place; the use of *ἀνά* is more frequent in poetry than in prose. It is used (1) in relation to space, (a) to denote a direction towards a higher place; (b) to denote the extension from a lower to a higher place, signifying *throughout*, *through*, and used both with verbs of motion and rest;—(2) in relation to time, to denote its continuance, *per*;—(3) in a causal sense to denote manner, and particularly in a distributive sense with numerals.

(1) (a) Od. χ, 132. ὦ φίλοι, οἷα ἄν δῆ τις ἀν' ὀρσοθύρην ἀναβαίη, to the lofty gate. This use is rare and only poetic; in prose only in the phrases ἀνὰ τὸν ποταμόν, ἀνὰ ῥόον πλεῖν, up the stream, the op-

posite of, *κατὰ ποταμόν*, *down the stream*; (b) *Il. v. 547. (φλέψ) ἀνὰ νῶτα* *θεούσα διαμπερές* (ab infima dorsi parte usque ad cervicem); so *ἀνὰ δῶμα*, *ἀνὰ σιγατόν*, *ἀνὰ μάχην*, *ἀνὰ ὄμιλον*, *ἀνὰ ἄστυ*, *ἀνὰ θῖμον*, etc., all in Homer; Her. 6, 131. *καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα*. X. Vect. 5, 10. *ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται*. Hier. 7, 9. *ἀνὰ στόμα ἔχειν*. (2) Her. 8, 123. *ἀνὰ τὸν πόλεμον τοῦτον*. So *ἀνὰ πᾶσαν τὴν ἡμέραν*, *per totum diem*. The substantive must here have the article; without the article *ἀνὰ πᾶσαν ἡμέραν*, signifies *daily*, *ἀνὰ πᾶν ἔτος*, *every year*. See No. 3. *ἀνὰ νύκτα*, *per noctem*. 7, 10. *ἀνὰ χρόνον* *ἐξεύροι τις ἄν*, *at the time*. (3) *Ἀνὰ κράτος*, *with all one's might*, *ἀνὰ μέρος*, *by turns*; *ἀνὰ πᾶν ἔτος*, *quotannis*, *ἀνὰ πέντε παρασάγγας* *τῆς ἡμέρας*, *five parasangs daily*. Her. 4, 101. *ἡ ὁδὸς ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβιβλῆται* (*supputantur in singulos dies itineris ducenta stadia*).

REMARK 1. In the Epic and Lyric languages, *ἀνὰ* is constructed with the Dat. also; instead of it *ἐν* is elsewhere used, e. g. *ἀνὰ σκήπτρῳ*, *ὤμῳ*, *Γαργάφῳ ἄκρῳ* in Homer. So *εὐδὲι δ' ἀνὰ σκάπτῳ Διὸς αἰετός* Pind.

2. *Εἰς* (ἐς Ionic and old Attic) is only a different form of *ἐν*, and denotes the same relations of dimension as are expressed by *ἐν*, but always with the idea of the direction *whither*; hence it is used of motion into the interior of anything, up to anything, into the immediate presence of, generally with reference to reaching a definite boundary or limit. (1) in relation to space, (a) to denote a limit in space; (b) a limit in quantity (about, up to); (c) extension; (d) in the sense of before, in the presence of, *coram*, but with the idea of the direction *whither*;—(2) in the relation of time, to denote a limit (till, towards); (3) in a causal sense, (a) of a mental aim, object or purpose; (b) of the manner; hence with numerals in a distributive sense also; (c) particularly with the meaning of *in respect to*.

(1) (a) *ἵέναι εἰς τὴν πόλιν*; so also of persons with the accompanying idea of habitation. Pl. Apol. 17, c. *εἰς ὑμᾶς εἰς ἡέναι*, i. e. *εἰς τὸ δεκαστήριον εἰσιέναι*. Among the Attic writers, also in a hostile sense, *οσάτρα*. Th. 3, 1. *ἐστράτευσαν εἰς τὴν Ἀττικὴν*. (b) Th. 1, 74. *καὶς ἐς τὰς τετρακοσίας*. (c) *Ἐκ θαλάσσης εἰς θάλασσαν*. Pl. Gorg. 526, b. *εἰς καὶ πᾶν ἐλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστιδῆς*. (d) *Λόγους ποιῆσθαι εἰς τὸν δῆμον* (*coram*). Pl. Menex. 239, a. *οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἀπεφώνησαντο εἰς πάντας ἀνθρώπους*. (2)

Ἐς ἡέλιον καταδύντα, *till sunset*, Homer, hence εἰς ἑσπέραν, *to-wards evening*, properly to evening as a boundary; so in prose, εἰς τὴν ὑστε-ραῖαν, *on the following day*, εἰς τρίτην ἡμέραν. (3) (a) Ἐχρήσατο τοῖς χρήμα-σιν εἰς τὴν πόλιν. Εἷς τι; for what? εἰς κέρδος τι δρᾶν. (b) Εἰς καλὸν ἥκεις, *opportune*, εἰς τάχος, *quickly*, εἰς δύναμιν, *accor-ding to one's ability*, εἰς ἑκατόν, *centeni*, εἰς δύο, *hini*. (c) Θανμάζειν, *ἐπαινεῖν* τινα εἷς τι, *διαφέρειν* τινὸς εἰς ἀρετὴν, *φρόνιμος*, *εὐδόκιμος* εἷς τι, *εἰς πάντα*, *in every respect*; βλέπειν, *ἀποβλέπειν* εἰς τὰ πράγ-ματα, *like πρός*.

3. Ὡς, *ad, to*, does not like the other prepositions, denote the relation of dimension, but only the direction *whither*; it is used only of persons or of the names of cities, when they stand for the inhabitants.

Th. 4, 79. Βρασιίδας ἀφίκετο ὡς Περιδίκκων καὶ εἰς τὴν Χαλκιδικήν. Dem. Phil. 1. 54, 48. πρίσβεις πέπομφιν ὡς βασιλέα. Th. 8, 36. ἤκοντος ὡς τὴν Μίλητον (*ad Milesios*).

REM. 2. This ὡς is to be distinguished from that which stands with εἰς, ἐπὶ and πρός with the Acc. viz., ὡς εἰς, ὡς ἐπὶ, ὡς πρός τινα. This ὡς is not a preposition, but, in the same manner as when it is joined with the participle, it expresses a supposition, and does not denote an actual direc-tion to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀθροίζει ὡς ἐπὶ τοῦτους τὸ σιγάτειμα (*quasi* his bellum illaturus). Hence this ὡς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλουν ἐποίησαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ, *as though they would fight a naval battle*. 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέθισαν (*quasi essent Pausaniae loco*).

4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE, διὰ, κατὰ, ὑπέρ, μετὰ.

§ 291. (1) Δία, *through*. (525.)

I. With the Gen., (1) in relation to space, (a) to denote a mo-tion extending through a space or object and again coming out of, *through and out again, out of*; Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρό with διά, e. g. Od. ρ, 460. διὲκ μεγάρου ἀναχωρεῖν; (b) to denote ex-tension through something, but without the accompanying rela-tion mentioned under (a) of the coming out of the thing or space; on the Gen., see § 287, Rem.;—(2) in relation to time, to denote the expiration of a period, *after*, properly to the end of a period, *through and out*;—(3) in a causal sense, to denote origin

(rare) and the author (very frequent); (b) to denote quality (possessive Gen.) in connection with *εἶναι* and *γίγνεσθαι*; (c) the means; (d) manner; (e) worth (rare); (f) comparison (rare).

(1) (a) Her. 7, 8. μέλλω ἐλθὲν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξιόντα διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηϊκῆς ἐπὶ τὴν Ἑλλάδα. 3, 145. διακίψας διὰ τῆς γοργύρης, *to look out through the prison*. (b) Od. μ, 335. διὰ νήσου ἰών, διὰ πεδίου, *per campum*. X. Hier. 2, 8. διὰ πολέμιας πορεύεσθαι. Figuratively in the phrases, διὰ δικαιοσύνης ἵεναι, *to go in the way of justice*, i. e. *to be just*, διὰ τοῦ δικαίου πορεύεσθαι, διὰ φόβου ἔρχεσθαι, *to fear*, Eur. Or. 747. Διὰ φιλίας ἵεναι τινί, *to be friendly to one*, X. An. 3. 2, 8. (2) Δι' ἔτους, διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνον ἦλθε, *he came after a long time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οἷς ἐγένετο, *during the whole time*; διὰ ἡμέρας, διὰ νυκτός. So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνίπαι, *every third year, tertio quoque anno, always after three years* (through and out again), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno, διὰ τρίτης ἡμέρας*. (3) (a) Διὰ βασιλείων πεφικώς X. Cy. 7. 2, 24. Πάντα δι' ἐαυτῶν πράττεσθαι, *to accomplish everything by themselves*, δι' ἐαυτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἔχθρας γίγνεσθαι τι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι, *to be hostile, angry, safe*. (c) Δι' ὀφθαλμῶν ὄραν, ἔχειν τινά δι' ὀργῆς, διὰ χειρῶν ἔχειν, *to work upon, to be engaged in, to handle*; also of persons, e. g. Ἐπράξαν ταῦτα δι' Εὐρυμάχου Th. 2, 2. (d) Διὰ σπονδῆς, διὰ τάχους ποιεῖν τι. (e) S. OC. 584. δι' οὐδενὸς ποιέεισθαι, *to consider of no value*. (f) Her. 1, 25. Θέης ἄξιον διὰ πάντων τῶν ἀναθημάτων, *in comparison with*.

II. With the Acc. (1) in relation to space to denote extension through a place or object, *throughout* (only poetic); (2) in relation to time to denote extension through a period of time, *throughout*; (3) in a causal sense (a) to denote the reason (*ob, propter*); (b) of the person by whose means something is accomplished.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κῦμα ἐτόρυσας ἐμὴν ἄνασσαν. (2) Διὰ νύκτα. (3) X. An. 1. 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἣ πατρίς πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι. 4. 5. 15. διὰ τὰς τοιαύτας οὖν ἀνάγκας ἐπικλείποντο τινες τῶν στρατιωτῶν. (b) Δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν X. An. 7. 7, 7. Κακοὶ δοκοῖμεν εἶναι διὰ τοῦτον (*hujus culpa*).

§ 292. (2) *Κατά*, from above, down. (526, 527.)

I. With the Gen. (1) in relation to space, (a) of motion from a higher to a lower place, *desuper, deorsum*; (b) of a direction towards a place or object below, *downwards*, (on the Gen., see § 287, Rem.); (c) seldom of rest in, upon or at a place or object;—(2) in a causal and figurative sense, to denote the cause or occasion.

(1) (a) Il. α, 44. βῆ δὲ κατ' Οὐλίμποιο καρχήνων. Her. 8, 53. ἐρρύπτειον ἐωντοῖς κατὰ τοῦ τελέχεος κάτω. (b) Her. 7, 6. ἀφανίζεσθαι κατὰ τῆς θάλασσης. 235. καταδεικνύειν κατὰ τῆς θάλασσης. X. An. 7. 1, 30. εὔχομαι μυρίας ἐμέγε κατὰ γῆς ὀργυιάς γενέσθαι, *to be sunk under the earth*. So figuratively of the direction to a lower object, as τοξεύειν κατὰ τινος, παῖν κατὰ τινος, *to strike at something* (the preposition denoting the direction of the blow, viz. *down*), τύπτειν κατὰ κόρυς, *on the head*, § 273, Rem. 8; (c) Her. 1. 9. ἐπεὶ κατὰ νότου γένη, *upon the back*. Th. 4, 32. κατὰ νότου εἶναι. 33. κατὰ νότου καθεστηκέναι. (2) Λέγειν κατὰ τινος, *dicere de aliqua re*; in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινος, *against one*. X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ; but also in an opposite relation, Dem. Phil. 2. 68, 9. ὃ καὶ μέγιστόν ἐστι καὶ ὅ μὲν ἐγκώμιον, *in honor of you*. Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι; further, σκοπεῖν κατὰ τινος, where it can be translated by *secundum, in respect to*; so also in Attic adjurations and oaths, e. g. εὔχεσθαι, ὁμόσαι κατὰ τινος, and the like (to implore, to swear by a person or thing, as if resting upon it), so also εὔχεσθαι καὶ ἑκατόμβης, κατὰ βούς.

II. With the Acc., *κατά* forms, in relation to space and time, a strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but it agrees with *ἀνά* in denoting the direction to an object and the extension over it. The use of *ἀνά* is more confined to poetry, but *κατά* has no such limitation. (1) In relation to space, (a) to denote the direction of the action to a lower object; (b) to denote extension from a higher to a lower object, *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*;—(2) in relation to time, to denote its extension or duration;—(3) in a causal sense, (a) to denote purpose and design; (b) conformity and the respect in which anything is considered, and hence also a reason, *on ac-*

count of; (c) an indefinite measure, *about*; (d) the manner; hence also with explanations of number, in a distributive sense.

(1) (a) *Bálllein katà gastera*, and the like in Homer. Her. 3, 14. *παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας*, *to the fathers sitting*; then of the course of a stream, *κατὰ ῥόον*, *down the stream*, (see *ἀνά*). (b) Her. 3, 109. *αἱ ἔχιδναι κατὰ πῦσαν τὴν γῆν εἰσι*. *Κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι*. (c) Th. 2, 30. *κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν*. (2) *Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον, αἱ κατὰ τινα*, *contemporaries of any one*. (3) (a) Her. 2, 152. *κατὰ ληΐην ἐκπλώσαντα*. Th. *κατὰ θίαν ἦκειν*, *spectatum venisse*. *Κατὰ τί; why? wherefore?* (b) *Κατὰ νόμον, κατὰ λόγον*, *ad rationem*, *pro ratione*, *in conformity with*, *according to*, *κατὰ γνώμην τὴν ἐμὴν*. Her. 2, 3. *κατὰ τὴν τροφὴν τῶν παιδῶν τοσαῦτα ἔλεγον*, *in respect to nourishing*. Her. *κατὰ τὸν κρητῆρα οὕτως ἔσχε*. *Κατὰ τι*, *in some respect*, *quodammodo*; *κατ' οὐδέν, κατὰ πάντα*, *in every respect*, *κατὰ τοῦτο*, *hoc respectu*, hence *propter hoc*; Th. 1, 60. *κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξινίσποντο*, *on account of*. Dem. Chers. 90, 2. *οὕς κατὰ τοὺς νόμους ἐφ' ἡμῖν ἐστιν, ὅταν βοῦλεσθε, κολάζειν*. *Κατὰ φύσιν*, *secundum naturam*, *κατὰ δύναμιν*, *according to one's strength*, *κατὰ κράτος*, *with all one's might*. (c) *Κατὰ ἐξήκοντα ἔτη, κατὰ μικρόν, gradually*, *κατ' ὀλίγον*, *κατὰ πολὺ, πολλὰ*, *by far*. (d) *Καθ' ἡσυχίαν*, *quietly*, *κατὰ τάχος*, *κατὰ συντεχίαν*, *casu*, *κατὰ τὸ ἰσχυρόν*, *per vim*, *κατὰ μέρος*, *in order*, *in turn*. Her. 6, 79. *ἄποινά ἐστι δύο μνῆαι κατ' ἄνδρα*, *viritim*; *κατὰ νόμας*, *vicatim*; *κατὰ μῆνα*, *singulis mensibus*; *καθ' ἡμέραν*, *ex parte in*, *one after the other*, i. e. *singly*, *καθ' ἑπτά*, *septeni*.

REMARK. In composition, *κατά* regularly governs the Gen., which expresses the object which caused the action of the verb, and extends over it, according to the relations mentioned under No. I, (2). An Acc. of the thing very often stands with the Gen., e. g. *κατηγορεῖν τί τις*, *to accuse some one of something*, *καταγιγνώσκειν τί*, (e. g. *ἄνοιαν, κλοπὴν*) *τινος*, *καταργεῖν τινὸς θάνατον*, *καταδικάζειν τινὸς θάνατον*, *καταψηφίζεσθαι τινὸς δόξαν*, *καταφρονεῖσθαι τινος*; *καταφρονεῖν τινος*, *despicere*, *καταγέλῃν τινος*.

§ 293. (3) Ὑπέρ, *super*, *over*.

(528.)

I. With the Gen. (1) in relation to space, to denote resting, abiding over or above a place or object, § 287, Rem.;—(2) in a causal sense, (a) for, for the good of; (b) to denote an internal, mental cause, instead of the more usual *ὑπό* with the Gen.; (c) with verbs of entreating, imploring, *for the sake of some one*; (d) to denote cause, then in connection with *τοῦ* and the Inf.

to denote purpose, which by the language is considered as the cause; (c) to denote the respect in which anything is considered, instead of the more usual *περί* with the Gen.

II. With the Acc., motion over, above and beyond, used in relation to space and time and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιάν αὐτῶν παρέχει. Her. 7, 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης. Ἐπὲρ θαλάσσης οἰκεῖν. (2) (a) Μάχεσθαι ὑπὲρ τῆς πατρίδος, *to fight in defence of something, as if standing over it*; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος; πολιτεῖσθαι, στρατηγεῖν ὑπὲρ τίνος, *in alicujus gratiam*; ὑπὲρ τῶν πραγμάτων σπουδάζειν, δεδιέναι ὑπὲρ τίνος, *timere alicui*. (b) ὑπὲρ πένθους. (c) H. ω, 466. καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡνυκόμοιο λίσσεο καὶ τέκεος. (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλειοὺς πάντες πάντα ποιοῦσιν. Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. II. Her. 4, 188. ὑπὲρ τὸν δόμον, *over the house*; ὑπὲρ Ἑλλήσποντον οἰκεῖν, *beyond*; ὑπὲρ τὴν ἡλικίαν; ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον. Her. 5, 64. ὑπὲρ τὰ τεσσαρὲς ἡμέρας ἔτη.

§ 294. (4) *Μετά, with.* (534.)

I. *Μετά*, derived from μέσος (*within, between*) denotes the middle of something. With the Gen., *μετά* denotes an intimate connection, and participation, (comp. *μετέχειν*); the Gen. denotes the whole, of which the subject of the sentence constitutes a part; it consequently differs from σύν with the Dat., which merely denotes the connection (*company*) of one object with another, without the one being considered a part of the other (comp. *συνέχειν*). It is used (1) in reference to space, in the midst, among; then to denote an active participation in aid of some one, with;—(2) in a causal and figurative sense, (a) to denote the means or manner; (b) conformity.

(1) Eur. Ilec. 209. μετὰ νεκρῶν κλισομαι, *to lie among the dead, and one's self to be dead*. Pl. Rp. 359, e. καθῆσθαι μετὰ τῶν ἄλλων. Μετὰ τίνος μάχεσθαι, *to fight in company with one*. Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικημένων πολεμεῖν. Ἐἶναι μετὰ τίνος (ab alicujus partibus stare). Pl. Rp. 467, e. σωθήσονται, μετὰ πρσβυτέρων ἡγεμόνων ἰπόμενοι, *they follow the older leaders, and as it were, hold fast to them, wholly different from ἐπισθαι μετὰ τινα and σύν τινα*. (2) (a) Th. 1, 18.

μετὰ κινδύνων τὰς μελέτας ποιούμενοι, i. e. surrounded by, in the midst of dangers. X. C. 3, 5, 8. μετ' ἀρετῆς πρωτεύειν, as it were in an intimate connection with virtue. Dem. Phil. 3, 130, 74. ἡμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονίστατοι τῶν Ἑλλήνων ἦσαν, agreeably to which, (τῶν νόμων ἐχόμενοι, legibus quasi adhaerentes); μετὰ τοῦ λόγου, in conformity with reason.

II. With the Acc., (1) in relation to space, (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a succession in space; (b) to denote an extension of space between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, to have something in hand; — (2) (prose and Poet.) to denote succession in time and in order (after); — (3) in a causal sense (only Poet.), to denote purpose and conformity.

(1) Ἰκίσθαι μετὰ Τρωῶας καὶ Ἀχαιοῦς, to come into the midst of the Tr. and Gr. Il. ρ, 460. αἰῶσων ὥστ' αἰγυπιὸς μετὰ χῆνας, among the geese. Seldom used of things. β, 376. ὅς με μετ' ἀπρηκτους ἔριδας καὶ νεῖκεα βάλλει, into the midst of contention. Βῆναι μετὰ Νέστορα, to go to Nestor, properly into a connection with him, βῆ δὲ μετ' Ἰδομενεῆα, to go to Idomen. to follow after him, properly to go into the engagement, or battle with him, Il. γ, 297. Il. γ, 492. λαοὶ ἔπονθ' ὥς τε μετὰ κτίλῳ ἔσπειο μῆλα, behind the ram. (2) Μετὰ τὸν τοῦ παιδὸς θάνατον X. Μετὰ ταῦτα, after; the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον, after the departure of Solon. Μεθ' ἡμέραν, interdiu, in the day time, (properly after the break of day) X. An. 4. 6, 12. Κύκλινος ἔλαβε μετ' ἐμὲ δεῖτερος Cy. 2, 2, 4. Πόλιν (εἶχον) τὴν πλοισιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα 7. 2, 11. (3) Od. α, 124. πλεῖν μετὰ χαλκόν, ad aes petendum. Eur. Alc. 67. Εὐρυσθέως πέμψαντος ἱππεῖον μετὰ ὄχημα. Il. ο, 52. τῷ κε Πουλυδάμῳ γε—αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, according to your desire and mine.

REMARK. Μετά is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or companionship in place; in prose, ἐν and σὺν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοις, with, among, μετὰ στρατῷ; μετὰ χειρὶ, ποσὶ, γίνεσθαι, γαμφηλαῖς, (in the midst of), between, μετὰ φρεσίν, in the mind, μετὰ νηυσὶ, κύμασι; μετὰ πνοιῇς ἀνέμοιο, Homer.

5. PREPOSITIONS WITH THE GENITIVE, DATIVE AND ACCUSATIVE, ἄμφι, περί, ἐπί, παρά, πρός, ὑπό.

§ 295. (1) Ἀμφί and περί. (529, 530.)

1. The prepositions ἄμφι and περί express nearly the same relations of space, viz. *around, about*; ἄμφι, *on both sides, περί, on all sides*; they also agree almost entirely in their use, but differ in this, that ἄμφι is confined mostly to the Ionic dialect and to poetry, while περί belongs to all the dialects, and hence expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the surrounding of something (on both sides), the being near and close to something.

I. With the Gen. (1) in relation to space; (a) to denote removal from that which surrounds (Poet.); (b) to denote dwelling or rest around something, § 287, Rem., though seldom; — (2) in a causal sense, to denote the occasion of something (*around, for, on account of*), though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in relation to space (Poet. only), to denote rest *around, at, near, among*; — (2) in a causal sense (very seldom in prose), (a) to denote the cause or occasion, as with the Gen., with this difference, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an internal and mental reason (Poet.).

III. With the Acc. (1) in relation to space, to denote local extension (*round, at*); — (2) to denote time and number approximately; — (3) in a causative and figurative sense, to denote a mental dwelling upon an object, taking pains, and being employed about it.

I., (1) (a) Eur. Or. 1460. ἄμφι πορφύρεων πέπλων ἔκφη σπᾶσαντες, *from the garments which were around the sword*. (b) Her. 8, 104. ἄμφι ταύτης οἰκίονσι τῆς πόλιος. (2) Μάχεσθαι ἄμφι τινος. X. Cy. 3. 1, 8. εἰς καιρὸν ἦκεις, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἄμφι τοῦ πατρὸς. II. (1) Τελαμῶν ἄμφι στήθεσιν II. β, 388. Ἀμφὶ κλάδοις ἔχεσθαι, *to be surrounded by branches, to sit among*. (2) (a) II. π, 565. ἄμφι νείκυ καί τε θνήσκω τι μάχεσθαι. II. γ, 157. ἄμφι γυναικὶ ἄλγεα πάσχειν. Her. 6, 129. οἱ μνηστήρες ἔριν εἶχον ἄμφι μούσικῃ. 62. φο-

βηθεὶς ἅμφι τῇ γυναικί. 3, 32. ἅμφι τῷ θανάτῳ αὐτῆς διζὸς λέγεται λόγος. (b) Ἄμφι φόβῳ, *prae metu*, ἅμφι θυμῷ, *prae ira*. III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἅμφι τὸν Παισιλὸν ποταμόν. 2. 4, 16. τεθήρακα ἅμφι τὰ ὄρια. Hence also of the persons around any one, as in οἱ ἅμφι τινα, see § 263, d. (2) Ἄμφι τὸν χειμῶνα, *about winter*, ἅμφι δειλὴν, *sub vesperam*, ἅμφι τοὺς μερλοῦς, *circiter*. (3) ἔχειν ἅμφι τι, *to be employed about something*, e. g. ἅμφι διῆπνον, ἅμφι ἵππους, ἄρματα.

3. Περι signifies all round, round, a circle.

I. With the Gen. (1) in relation to space to denote the tarrying around an object. This use of it is confined to poetry, and even here is very rare, comp. § 287, Rem. — (2) in a causal and figurative sense, (a) to denote the cause or occasion of a respect; here it stands in a great variety of connections, *about, concerning, for, on account of, in respect to*; — (b) to denote a mental cause, (*for, from, prae*), though seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them, (Gen. of the possessor); (d) to denote worth and superiority.

(1) Od. ε, 68. αὐτοῦ, *there*, τεάνυστο περὶ σπείους γλαφυρεῖο ἡμερὶς. 130. τὸν μὲν ἔγνων ἐσάωσα περὶ τρόπιος βεθαῶτα. (2) (a) Μύχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος; with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρὶδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος. Dem. Phil. 1. 52, 43. τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρῆσασθαι Φίλιππον. (b) Περι ὀργῆς, *prae ira*, Th. 4, 130. (c) Τὰ περὶ τινος, *the affairs, fortune, circumstances of any one*, etc., οἱ περὶ τινος, *those belonging to any one*, and as it were surrounding him. Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τοῦτου παρασκευῇ ἄτακτα ἅπαντα (sc. ἐστίν). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττωτος, περὶ ἐλαχίστου, περὶ οὐδενός ποιῆσθαι or ἡγῆσθαι τι, *to value high, higher, etc.*, so also περὶ πολλοῦ ἐστίν ἡμῖν, *of great value*.

II. With the Dat. (1) in relation to space, to denote rest around or near something, with the idea of surrounding or encircling it; — (2) in a causal sense, (a) like ἄμφι with the Dat., but much more frequently; (b) to denote an external or internal reason (Poet.).

(1) Her. 7, 61. *περὶ τῇσι πεφασῆσι εἶχον τιάρας*. Pl. Rp. 359, d. *περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν*. (2) (a) *Μάχεσθαι περὶ τινι* (Poet.). Th. 1, 60. *δεδιότες περὶ τῷ χωρίῳ*. 4, 70. *δείσας περὶ Πελοποννησίοις*. 6, 9. *περὶ τῷ ἐμαντοῦ σώματι ἐρρώδω*. Her. 3, 35. *περὶ ἐωυτῷ δειμαίνοντα*. Pl. Phaedon. 114, d. *θαρσύνει περὶ τινι*, *to be of good courage about something*. (b) *Περὶ χάρατι, φόβῳ, σθένει, ὀδύνῃ, πρᾶε, as it were surrounded by*.

III. With the Acc. (1) in relation to space, around, (a) to denote motion round about something, into the circle or vicinity of an object (Poet.); (b) to denote extension around, in or at, through something, with verbs of rest;—(2) to denote time and number approximately;—(3) in a causal sense, to denote the respect in which anything is considered.

(1) (a) Il. x, 139. *περὶ φρένας ἦλυθ' ἰωή*, *the clamor came round his mind*; (b) Her. 3, 61. *Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι*, *round in Egypt*. 7, 131. *ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς*. Th. 6, 2. *ἔκουν Φολνικὸς περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδα (circa S)*. Hence *οἱ περὶ τινι*, *those around anyone*, *οἱ περὶ Πλάτωνα*, § 263, d. Comp. ἀμφὶ. (2) Th. 3, 89. *περὶ τοὺτους τοὺς χρόνους*. *Περὶ μυρίους*. (3) *Ἀμείλως ἔχειν περὶ τινι*. X. An. 3, 2, 20. *ἐξαμαρτάνειν περὶ τινι*. 1. 6, 8. *ἄδικος περὶ τινι*. C. 1. 1, 20. *σωφρονεῖν περὶ τοὺς θεοὺς*. *Αἱ περὶ τὸ σῶμα ἡδοναί, τὰ περὶ τὴν ἀρετὴν*, *the essence of virtue, what pertains to it*.

§ 296. (2) *Ἐπὶ, upon*. (531—533.)

With the Gen. (1) in relation to space, (a) to denote rest upon a place or object, to denote contiguity to a place, *at, near to*, § 287, Rem.; (b) to denote a direction to a place, § 273, Rem. 8;—(2) in relation to time, to denote the time in or during which something takes place, § 273, Rem. 12;—(3) in a causal and figurative sense, (a) with verbs of saying, swearing and affirming before any one, (as it were leaning or resting on some one); (b) to denote the occasion or author, especially in the phrase, to be named after some one or some thing; (c) to denote conformity, with verbs signifying *to examine, to judge, to consider, to say* and *to show*; (d) to denote dependence or resting on something, a continued remaining on something; (e) to denote the manner; (f) to denote the purpose, which is then consid-

ered by the language, as the cause, with the verb *ταχθῆναι*, and the like, to be set over something, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐθ' ὑπὸ γῆς. Her. 7, 111. τὸ μαντήϊον τοῦτο ἐστὶ ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπ' αὐτῆς (τῆς τραπέζης) ὀρχήσατο. 2, 35. τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4, 3, 28. ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει (αὐτοὺς) αὐτοὺς μῖναι ἐπὶ τοῦ ποταμοῦ, *at*, near the river. (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου. X. Cy. 7, 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3, 123, 48. ἀναχωρεῖν ἐπ' οἴκου. (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλεῖω κατὰ τῇ Ἑλλάδι, *in the time of Darius*. X. Cy. 1, 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὑμῶν, *mea, nostra, vestra memoria*. The Gen. often stands in connection with a participle, but always with the present; hence *ἐπὶ* often denotes the duration of time, e.g. ἐπὶ Κίρου βασιλείοντος, *during the reign of Cyrus*. (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων, *before, in the presence of*, properly, resting or leaning upon. Dem. Cor. ἐκμύσσαντο ἐπὶ τῶν στρατηγῶν. Similar to the preceding is, Her. 9, 11. εἶπαν ἐπ' ὄρκου, quasi substrato vel supposito jurejurando, *leaning or resting on the oath*. (b) Καλεῖσθαι ἐπὶ τιнос. Her. 7, 40. Νισαῖοι καλεῖσθαι ἵπποι ἐπὶ τοῦδε. 74. ἐπὶ Λυδοῦ τοῦ Ἄττιος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίαν ποιῆσθαι ἐπὶ τιнос. Ἐφ' ἑαυτοῦ, *of one's own accord, sua sponte, ἐπὶ προφάσιος* Her., *praetextu*. Λέγειν ἐπὶ τιнос, *dicere de aliqua re*. Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τιнос, κρίνειν τι ἐπὶ τιнос, σκοπεῖν τι ἐπὶ τιнос, λέγειν τι ἐπὶ τιнос, ἐπιδιδῆναι τι ἐπὶ τιнос, etc., *as if were resting upon*. Pl. Rip. 597, b. βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; visne, ad haec ipsa imitatore[m] istum exigamus? 475, a. εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτως ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*. (d) Ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς, *by one's self, separately*, properly, resting or depending on one's self, independent of others. Her. 5, 98. οἰκίσοντας τῆς Φρυγίης χυῖρόν τε καὶ κόμηγ' ἐπ' ἑωυτῶν. 4, 114. οἰκίωμεν ἐπ' ἡμῶν αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians, viz. Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, *στησαι, one, two, three deep* (properly to be placed or stand on one, the row rests upon one, etc.). Dem. Phil. 1, 42, 6. ἂν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐδολήσγητε γενέσθαι γνώμης, firmiter adhaerere huic rationi. 9. οὐχ οἷός τ' ἐστίν, ἔχων ἃ κατέστραπται, μένειν ἐπὶ τούτων. Phil. 2, 66, 3. καλέσωμαι ἂν ἐκείνον πρῶττειν ταῦτα, ἐφ' ὧν ἐστι νῦν, quibus nunc studet. So μένειν ἐπὶ ἄροίᾳς. (e) Dem. Cor. 230, 17. οὔτε δικαίως, οὔτ' ἐπ' ἀληθείας

οὐδεμίᾱς εἰρημένα, as it were, *resting on truth*. (f) Her. 5, 109. ἐπ' οὗ ἐτάχθημεν, cui rei praefecti sumus. Dem. Cor. 266, 118. ἐπὶ τοῦ θρωροῦ κατασταθεῖς. Hence οἱ ἐπὶ τῶν πραγμάτων, *those intrusted with business*.

II. With the Dat., (1) in relation to space, (a) to denote not only the tarrying or resting upon, as with the Gen., but also (b), and more frequently, in the wider sense of, at, by or near a place or object;—(2) in relation to time (mostly only poetic);—(3) in a causal and figurative sense, (a) to denote dependence (*penes*); (b) to denote a condition under which something takes place; (c) the purpose, design or determination; (d) to denote the goal or aim; (e) to denote the reason, with verbs expressing an affection of the mind, § 295, Rem. 1; (f) to denote measure and price.

(1) (a) Th. 1, 56. (Ποτιδαῖται) οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης. Her. 7, 41. τουτέων χίλιοι ἐπὶ τοῖς δόρασι ἀντὶ τῶν σωρατήρων φοιτᾷς εἶχον χρυσίας. (b) Her. 3, 16. ἀποθανόντα ἔθαπεν ἐπὶ τῇσι θύρῃσι. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἶκον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. So also where one thing is said to be along with another, or in addition to, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *to eat the ὄψον with bread*, X., ἐπὶ τῷ σίτῳ πίνειν Id., ἐπὶ τῇ κύλικι ᾄδειν Pl. Hence, ἐπὶ τούτοις, *on or in addition to this*, i. e. besides; finally it is also used to denote a succession of things in time and space. Od. η, 120. ὄγχῃ ἐπ' ὄγχῃ γηράσκει, *pear on pear*. X. Cy. 2, 3, 7. ἀνίστη ἐπ' αὐτῷ Φερσίλῃ, *after him*. Φόνος ἐπὶ φόνο, *murder upon murder*, Eur. (2) Ἐπὶ νυκτὶ (Il. θ, 529). (3) (a) Her. 8, 29. ἐπ' ἡμῖν ἐστὶ ἡνδραποδισθαι ὑμῶν (*penes nos est, vos servos esse*). Dem. Chers. 90, 2. ἐφ' ὑμῖν ἐστὶ (τούτους) κολάζειν. (b) Ἐπὶ τούτῳ, ἐπ' οὐδενί, *hac, nulla conditione, nullo pacto*. Her. 3, 83. ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι. (c) Her. 1, 68. ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται (*in perniciem hominis*). So ἐπὶ τούτῳ, *hoc consilio*. X. S. 1, 5. Πρωταγόρας πολὺν ἀργύριον δίδουκας ἐπὶ σοφίᾳ (*ad discendam sap.*). Pl. Ap. 20, e. ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς, *those placed over the machines*, οἱ ἐπὶ τοῖς πράγμασι, *those intrusted with business*, ἐπὶ τῷ θρωροῦ ὢν, *the one charged with the money for the public shows*. Dem. Cor. 264, 113. (d) Αἰγίνῃ ἐπὶ τινί, *to pronounce an eulogy on one*; νόμους θεῖσθαι ἐπὶ (*for*) τινί Pl. And so ὀνομάζειν or καλεῖν τι ἐπὶ τινί, *nomen alicui imponere*. Also, *against*, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃσι. Th. 1. 102. τὴν γενομένην ἐπὶ τῷ Μηδῶν ξυμμαχίᾳ. (e) Γαλᾶν, μέγα

αγορεύειν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι. (f) X. Cy. 3. 1. 43. ἐπὶ πύσφι ὡς ἐθέλοις τὴν γυναικί σου ἀκούσαι (*quanto pretio*);

III. With the Acc., (1) in relation to space, (a) to denote the limit, the direction or motion on a place or object; (b) to denote extension upon an object, motion upon, over:—(2) in relation to time, (a) to denote the limit of time (until), as well as the limit of quantity (about); (b) to denote extension over a period of time (during):—(3) in a causal and figurative sense: (a) to denote purpose, design; (b) conformity, manner; (c) to denote the respect in which anything is held.

(1) (a) Ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. (b) Μοῦσιν ἐπὶ οἶνοπα πόρτιον. Homer. Od. 2. 577. ἐπ' ἐννεα χεῖτε πέλεθρα. Κλῆς πάντας ἐπ' ἀνθρώπους, Hom., τὸ πᾶν πρὸς αὐτὸν γένος ἐπ' ἀνθρώπους. Pl. ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ, upon the right, left side, to the right, left. (2) (a) Ἐφ' ἑσπέραν, until evening; (b) ἐπὶ πολλῆς ἡμέρας, ἐφ' ἡμέραν. Th. 4. 1. τὸ Πύγιον ἐπὶ πολλὴν χρόνον ἱσταμένη. 94. οἱ ὀπλῖται ἐπὶ ὅπῳ πᾶν τὸ στρατόπεδον ἐτάσσεται. Ἐν μέγα, πολὺ, πλέον, μῆζοι, μᾶλλον, μακρόν, ἐπὶ τόσον. ἐφ' ὅσον, τεύχεσσι ἐπὶ πολλοῖς X. 3. 3. (a) Her. 1. 37. ἐπὶ θήραν ἵεναι (venatum ire). 3. 14. ἐπὶ ἰδῶρ ἵεναι (aqua tum ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεύεσθαι ἐπὶ Ἰνδοῦς, διαίνεσθαι ἐπὶ Πέρσας, properly, upon one, i. e. against; (b) ἐπ' ἴσα, equally, in the same way. Her. 3. 71. τὴν ἐπιχειρήσιν ταύτην μὴ οὕτω συντάχυντε ἀβούλως ἀλλ' ἐπὶ τῷ σφροδέσει τοῦ αὐτὴν λάμβανει, more according to or with, reflection. (c) Pl. Rp. 370. b. διατρέγων ἐπὶ προῦξιν. Τὸ ἐπ' ἐμὲ (quod ad me attinet).

§ 297. (3) Παρά, by, near. (38)

Παρά denotes nearness to something, by, near.

I. With the Gen., (1) in relation to space, to denote a removal from near a person (Poet., also from near a thing:—(2) in a causal sense, to denote the author.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un*, from near some one, from some one. (2) (a) yet almost entirely in relation to space. Her. 8. 140. ἀγγεῖλ' ἔχει παρὰ βασιλῆος. So it is regularly used of ambassadors, e. g. ἀγγεῖλοι, πρέσβεις, παρὰ τινος, ἀγγεῖλιν παρὰ τινος, τὰ παρὰ τινος, the commission, command, etc., from any one; (b) (b) with passive verbs, see § 251. Rem. 4; (c) with verbs of learning and hearing, e. g. μαρτυρεῖν παρὰ τινος, ἀκοῦεν παρὰ τινος; (d) Παρ' ἑσ-

τοῦ, ἐαυτῶν, sua sponte; (e) with verbs of giving and the like, e. g. παρ' ἐαυτοῦ διδόναι, *from himself*, i. e. from his own resources.

II. With the Dat., (1) in relation to space, to denote rest near a person; — (2) in a causal or figurative sense, to denote a reference to the judgment or opinion of a person.

(1) Ἔσθι παρὰ τῷ βασιλεῖ. (2) Her. 3, 160. παρὰ Δαρείῳ κριτῇ, *judice Dario, in the opinion of*. 1, 32. παρ' ἐμοί, *meo judicio*. 86. τοῖς παρὰ σφίσι αὐτοῖσι δοκούντας ἁλβίους. Dem. Ol. 1. 18, 3. τοσοῦτῳ θανάσιότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc., (1) in relation to space, (a) to denote a direction or motion into the vicinity of a person (Poet., also of a thing); (b) to denote a direction or motion near a place and by it, along, along by, by; (c) to denote extension near a place or object (along, *per*), generally to denote indefinite nearness (by); — (2) in relation to time, to denote extension (during); — (3) in a causal and figurative sense, (a) to denote dependence, the possessor (*penes*); (b) to denote a comparison and estimation; hence (c) to denote conformity, with verbs of considering, showing and the like; (d) to denote a reason, wholly like *propter*, *by virtue of*, *on account of*.

(1) (a) Her. 1, 36. ἀπικέσθαι παρὰ Κροῖσον. (b) Παρὰ τὴν Βαβυλῶνα παρῆναι, *along, near, by Babylon*. From this have originated various ethical expressions, e. g. παρὰ μοῖραν, *near fate and by it*, i. e. against, contrary to fate, παρὰ δόξαν, *praeter opinionem*, παρ' ἐλπίδα, παρὰ φύσιν, παρὰ το δίκαιον, παρὰ τοῖς ὕρκους, παρὰ δύνάμιν. It is the opposite of κατὰ, e. g. κατὰ μοῖραν, δύνάμιν. Hence it has also the signification of *besides*, *praeter*, e. g. παρὰ ταῦτα, *praeter haec*; (c) Her. 9, 15. παρὰ τὸν Ἀσωπόν, *along the Asopus*. Dem. Ol. 1. 24, 22. ἡ τίχῃ παρὰ πᾶν ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*. Her. 4, 87. οὗτος κατέλειψθαι παρὰ τὸν νηόν. (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*), παρὰ τὴν πόσιν, *inter potandum*. So also of single points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discriminis tempore*. (3) (a) Isocr. Archid. 126. ὁμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς, *constabat, in hoc iis positam esse salutem*. Her. 8, 140. πυνθάνεσθαι τὴν νῦν παρ' ἐμὲ ἐοῦσαν δύνάμιν. (b) Her. 7, 20. ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκίθας παρὰ τοῦτον μηδὲν γαίνεσθαι. So παρ' ὀλίγον ποιῆσθαι τι, *to make of little account*. Παρ' ὀλίγον, παρὰ μικρόν, βραχί, *nearly, almost*, παρὰ πολὺ, *by far*, παρ' οὐδὲν τίθεσθαι, *to make no account of*; after com-

parisons and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἡλίου ἐκλείψεις πικρότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνον μνημονεύμενα. Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδὲ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. Hence of alternations, ἡμέρα παρ' ἡμέραν, one day in distinction from another, every other day, alternis diebus, also παρ' ἡμέραν alone. Often with the additional idea of preference, πρᾶ, πρᾶτερ. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥςπερ θεοί, οἱ ἄνθρωποι βιοτεύουσι, in comparison with, beyond, other animals. (c) Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω, in conformity with, properly, holding an object near to another. (d) Dem. Phil. 1. 43, 14. οὐδὲ οὐτος παρὰ τὴν αὐτοῦ ψώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. So παρὰ τοῦτο, propterea, παρ' ὅ, quapropter.

§ 298. (4) Πρὸς, before.

(334.)

Πρὸς (formed from πρό), denotes *before, in the presence of*.

I. With the Gen. (1) a local relation, or relation of space, which expresses a direction or motion from the presence or view of an object, especially from the situation of a place; — (2) a causal relation, to indicate that a thing proceeds from an agent, from the presence of a person exercising some power, or of an object conceived as a person; (a) of derivation; (b) of a possessor and of the property to whom or which anything belongs, § 273, 2, (c) (α); (c) of an author or cause.

(1) Her. 3, 101. οἰκίουνσι πρὸς νότον ἀνέμου. 107. πρὸς μεσημβρίης Ἀραβίη ἐστὶ (ab oriente instead of in orientem versus, towards the east). X. An. 2. 2, 4. ἐπισθε τοῖς ἡγοιμένοις, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ. (2) (a) πρὸς πατρός, πρὸς μητρός, on the father's or mother's side. (b) Πρὸς γυναικός ἐστι, it is the manner of women, πρὸς δίκης ἐστίν, it is conformable to justice. Antiph. 2. 121, 2. ἡ μὲν δόξα τῶν πραχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῶν δίκαια καὶ ὅσια πρᾶσσόντων. Also, εἶναι πρὸς τινός, stare ab aliquo. Th. 4, 92. πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἔσθθαι. (c) Her. 2, 139. ἵνα κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβωι. 7, 5. στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχη πρὸς ἀνθρώπων ἀγαθός, ut lauderis ab hominibus, as it were, in the presence of men; also with ἀκούειν and like verbs; with passive verbs, see § 251, Rem. 4, and intransitives. Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. 73. ταῦτα πρὸς Κυαξάρειω παθόντες. With forms of swearing and protestation, e. g. πρὸς θεῶν, per deos, properly, before the gods.

II. With the Dat., to denote a *resting before* or *with* an object; also of *being employed in* or *with* a thing; finally, in the sense of *besides*, *in addition to*, (*praeter*).

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. ἔλναι, γλνγεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τοῦτοις (*praeter ea*).

III. With the Acc., (1) in a local relation, or relation of space, (a) of the site of a place, or direction of an object, *towards*, (where, also, the Gen. may be used, see No. I, 1); (b) of persons, or of things conceived as persons, standing both in friendly and in hostile attitudes; (c) of the extension of a thing;—(2) to denote an indefinite approximation of time;—(3) causal and figurative, (a) to denote the aim, object; (b) fitness, conformity; hence (c) the reason, *propter*; (d) a comparison, for the most part with the additional idea of preference (*prae*, *praeter*); (e) with the meaning *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἐσπέραν. Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὄρεται. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς, *to us*, properly, *come before us*. 7. 6, 6. ὑμᾶς πρῶτῳ ἄξομεν πρὸς αὐτούς. 5. 4, 5. διανοεῖσθαι βουλόμεθα πρὸς τὴν Ἑλλάδα (πρὸς τοὺς Ἕλληνας). Αἰγεῖν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινά; σπονδᾶς, συμμαχίαν ποιεῖσθαι πρὸς τινά, *with*; μάχεσθαι, πολεμεῖν πρὸς τινά, *against*. These phrases everywhere imply the meaning *to come into the presence of, before the face of any one*; also, λογίζεσθαι, σκέψασθαι, σκοπεῖν, ἐνθυμεῖσθαι πρὸς ἑαυτόν, *secum reputare*; likewise, (Σωκράτης ἦν) πρὸς χειμῶνα καὶ θῆρος καὶ πάντας πόνους καρτερικώτατος, *against*, X. C. 1. 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρέιχε, *among all other men*, etc. the preposition here extending the idea, *ibid.* 61. (2) Πρὸς ἡμέραν, *against, about the break of day*. (3) (a) Dem. Phil. 2. 71, 23. παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν; (b) Her. 1, 38. πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *in accordance with this view*. Σοκρίνειν τι πρὸς τι. Also, πρὸς βίαν, *violently, against the will*, πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, *accurately, in conformity with accuracy*, etc. (c) Πρὸς ταῦτα, *properly, in accordance with this, hence for this reason, therefore*. (d) Her. 8, 44. Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συνμάχους) παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατόν, i. e. *equal to all the other allies, as much as the rest put together*. So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον

καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὡς τερομήματα. (c) Σπένειν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλαν, τέλει; πρὸς ἀρετήν.

§ 299. (5) Ὑπό, *sub, under*. (XX.)

I. With the Gen., (1) in a local relation, or relation of space, (a) to denote a motion from a lower place, *forth from under, away from under*, (more obvious in the Hom. ἐπέε with Gen.); (b) to denote a quiet rest under an object, § 287, Rem.;—(2) a causal and figurative relation; (a) to denote the author with passive verbs, § 254, Rem. 4, and intransitives; (b) an outward or inward (intellectual) ground, occasion, influence; (c) a mere instrumental cause, means, mode.

(1) (a) Od. i. 140. αὐτὰρ ἐπὶ κρατὸς λιμένο; ῥέει ἀγλαὸν ἕδωρ, κρήνη ἐπὶ σπείονε, “*under the grotto out*.” η. 5. ἐπὶ ἀπὴντης λίην ἵπποις. Σ. An. 6. 4. 25. (Στροφῶν) λαβὼν βοῖν ἐπὶ ἀμάξης σφαγιασάμενος ἐβόη. (b) Il. θ. 13. ῥίψω ἐς Τύρταρον —, ἴχι βάθιστον ἐπὶ χθονὸς ἔστι βίη-θρον. Ὑπὸ γῆς οἰκῆν. (2) (a) Κτείνεσθαι ἐπὶ τινος, ἀποδανῶν ἐπὶ τινος. (b) Her. 1, 85. ἐπὶ τῆς παροούσης συμφορῆς, “*under the influence of present misfortune, on account of existing calamity*.” 3. 104. ἐπὶ τοῦ καύματος οἱ μύρμηκες ἀγαιεῖς γίνονται ἐπὶ γῆν. Th. 2. 85. ἐπὶ ἀνέμων καὶ ἐπὶ ἀπλοίας ἐνδιέτριψεν οἷα λίγον χρόνον. Ὑπὶ ἀνύκτης. Ὑπὸ μίθης μαίνεσθαι, Pl. Ὑπὸ ῥίγους. Her. 1. 85. ἐπὶ δέους καὶ κακοῦ φωνὴν ἐβόηξε. So ἐπὶ χαρᾶς, φθορᾶς, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὤρεσσον ἐπὶ μυστίγων: also of persons, 9, 12. ἐπὶ κήρυκος προηγόμεν, “*under the help of the herald*,” i. e. *praeconis voce*; particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύοντο ἐπὶ σαλπίγγων. So ἐπὶ αἰλοῦ χορεύειν, ἐπὶ φορμίγγων, ἐπὶ τυμπάνων, etc.

II. With the Dat., (1) in a local relation, to denote a quiet rest under an object;—(2) causal and figurative, (a) to denote the author (almost exclusively poetical), see § 251, Rem. 4: (b) to indicate the means, as with the Gen., but only Poet.; (c) to denote subjection.

(1) Ὑπὸ γῆς εἶναι: used of mountains, *at the foot of*, e. g. ἐπὶ Τρωάδε. Ὑπὸ τῷ Ὑμῆσσῳ. (2) (a) Δαμῆναι ἐπὶ τινι, πίπτεν ἐπὶ τινι. (b) Ὑπὸ βαρβίτῳ χορεύειν, ἐπὶ ἀλφῶ, etc. (c) Ποιεῖν τι ἐπὶ τινι, to *subject something to one*, and ποιέσθαι τι ἐφ’ ἐαυτῷ, *subi subicere*. Her.

7, 157. τὴν Ἑλλάδα ὑπ' ἑωυτῷ ποιήσασθαι. Th. 1, 110. Αἴγυπτος ὑπὸ βασιλεῖ ἐγένετο.

III. With the Acc., (1) in a local relation, (a) to denote the aim, direction or motion downwards; (b) extension under an object;—(2) the relation of time, (a) to denote an approximation in respect of time, approach to a point of time; (b) extension in time;—(3) causal, to denote subjection.

(1) (a) ἵεναι ὑπὸ γῆν. X. An. 1. 10, 14. ὑπὸ αὐτόν (τὸν ἄλφον) στήσας τὸ στράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ὑπὲρ οἰκήματα ἐπὶ γῆν. 5, 10. τὰ ὑπὸ τὴν ἄρχτον ἀοίκητα δοκεῖ εἶναι. X. An. 7. 4, 5. ἐν ταῖς ὑπο τὸ ὄρος κώμαις. (2) (a) Ἐπὶ νύκτα, sub noctem, towards, ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα; so also ὑπὸ τι, aliquatenus, in some measure. (b) Her. 9, 51. ὑπὸ τὴν νύκτα, during. (3) X. Cy. 1. 5, 3. (Κῦρος) διαπέμπει πρὸς τε τοὺς ὑφ' αὐτὸν πάντας, καὶ πρὸς Κροῖσον. 6, 2, 11. ὁ σύλλογος τῶν ὑπὸ βασιλείᾳ βυρβάρων.

§ 300. *Remarks on the Peculiarities of the Prepositions.* (538—541.)

1. The proper prepositions were originally, (except ὡς, to), adverbs of place, § 286, Rem. 2, i. e. they denote an action in relation to place; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but is much more limited in the Attic writers.

Od. ζ, 40. πολλὸν γὰρ ἀπὸ πλῖνοι εἰσι πόληος. λ, 116—118. νῆσος—τετάνυσται ἰλήισσ', ἐν δ' αἴγεις ἀπειρέσιαι γιγάσιν ἄγριαι. Also in Her., e. g. 3, 39. ἐν δὲ δὴ καὶ Αἰσβίους εἶλε, under them, i. e. in iis, among them. II. σ, 562. μέλανες δ' ἄν' ἄ βύτρεις ἦσαν. Od. ι, 184. περὶ δ' αἰλὴ ἱψηλὴ δέδμητο κατωφρχέεισι λίθοισιν. α, 66, ὅς περὶ μὲν νόον ἐστὶ βροτῶν, he is over, i. e. eminent. θ, 44. τῷ γὰρ ῥα θεὸς περὶ δῶκεν ἀοιδίην, in a special manner. II. σ, 520. κτεῖνον δ' ἔπι μῆλοβοτῆρας, in addition, besides. Also not rare in Her., ἐπὶ δέ, thereupon, tum; μετὰ δέ (postea) Her.; πρὸς γέ, πρὸς δέ very common in Homer, also in Attic poetry and prose.

REMARK 1. When two prepositions stand together in poetry, most frequently in Epic, the first always has an adverbial meaning, but the second may be connected as a preposition with the Case of a substantive. Διὰ πρὸ, through and out, II. ρ, 353. τάννται δέ τε πᾶσα (βοσὴν) διὰ πρὸ. Ἀμφὶ περὶ, round about, Od. λ, 608. ἀμφὶ περὶ στήθεσιν. II. φ, 10. ὄχθαι δ' ἀμφὶ περὶ μεγὰρ ἴαχον. β, 305. ἀμφὶ περὶ κρήνην. II. α, 116. παρὲς λιμένος. μ, 276. ἀλλὰ παρὲς τὴν νῆσον ἐλαύνετε νῆα μέλαιναν. Παρὲς (as a Paroxytone) often in Her. with the meaning besides, e. g. 3, 91. πάρεξ τοῦ ἀργυροῦ. Ἐπὲξ, under, away, in Homer, also, Her. 3, 116. λέγεται ὑπὲξ τῶν γρονθοῦν Ἀριμασπῶν. Ἀποπρὸ φέρειν II. π, 669, 679. Περὶ πρὸ. II. λ, 180. περὶ πρὸ γὰρ ἔγχευ' ἔειπεν, around and before.

REM. 2. Also the improper prepositions *ἐνεκα* and *χαρις*, though very seldom, are connected with the proper prepositions, as in Eng. *on account of*, *for the sake of*, ἀπὸ βοῆς *ἐνεκα*, *for the cry's sake*. Lys. Evandr. 793. περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων *ἐνεκεν*.

2. Since in composition the prepositions retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simples, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished,

(a) Those where the preposition is separated from the verb. Il. γ, 34. ὑπό τε τρώμος ἔλλαβε γυνῖα. γ, 135. παρὰ δ' ἔγχεα μακρὰ πίπηνγεν. δ, 63. ἐπὶ δ' ἔψονται θεοὶ ἄλλοι. δ, 161. ἔπει καὶ ὀψέτελετ. θ, 108. οὔς (ἵππους) ποτ' ἂν Διείλαν ἐλόμην (ἐλίσθαι τινὰ τε Il. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression which consists in this, namely, when, in several sentences following each other, the same compound should stand with each sentence, it is placed only with the first, while in the others the preposition merely is repeated, e. g. Il. ψ, 799. κατὰ μὲν δολιχόσκιον ἔγχος θῆκε ἐς ἁγῶνα φέρον, κατὰ δ' ἀσπίδα καὶ τριφάλειαν. Often in Her., e. g. 8, 33. κατὰ μὲν ἔκασσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην, where, still, the first may be taken as *Tmesis*. See Rem. 4.

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called *Tmesis*, i. e. the separation of a verb united with a preposition so as to form one whole, by means of one or more intervening words. The *Tmesis* of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity of the idea is not destroyed. Her. 7, 15. Ξέρξης ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πίμπει ἄγγελον. 8, 89. ἀπὸ μὲν ἔθανε ὁ στρατηγός. Eur. Iph. Aul. 1365. δεῖ' ἄρ' ὁλώσμεν. The Attic prose remains free from this license with a few special exceptions, e. g. Th. 3, 13. μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελυθροῦν, so as to make the contrast emphatic. Pl. Gorg. 520, e. ἀντ' εὖ ποιεῖν and εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πεῖσιτα. Pl. Phaedr. 237, a. ξύμ μοι λάβεσθαι τοῦ μύθου, *to take part*.

(b) Those instances where the preposition is separated from the Case of its substantive. Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; both, i. e. the verb and the adverbial preposition, form one verbal idea, and this (not the preposition alone) governs the Case. Il. ε, 292. τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε (Gen. of separ.). ι, 382. πλείστα δόμοις ἐν κτήματα κείται, "lies within the house." ο, 266. ἀμφὶ δὲ χαῖται ὦμοις αἰσσοται, "on the

shoulders *about*," (*local Dative*). π, 291. ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπανσιν, "he cast fear *into all*," (*Dat. of aim*), § 284, Rem. 1. So the Acc. denoting local aim, object, § 277. Il. θ, 115. τὴν δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην. Acc. of the object receiving an action, § 279. Il. β, 156. Ἀθηναίην Ἥρη περὶ μῦθον ἔειπεν.

REM. 5. In the instance last mentioned, a Tmesis is admitted only when mere particles, like μέν, δέ, τίς, ὅα, γάρ, ἄρ', δ' ἄρα, come between the preposition and the Case of the substantive,—a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the *Dat.*, with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the *Acc.*, with verbs whose signification presupposes a quiet resting in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the idea of motion, that of the rest which succeeds; or along with the idea of the rest, that of the motion which precedes. Hence this may be called the *Constructio praegnans*.

(a) The verb of motion involves the idea of the rest which succeeds, when prepositions with the *Dat.* stand instead of prepositions with the *Acc.* The idea of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions, e. g.

With ἐν, particularly in the Epic language. Il. ε, 370. ἡ δ' ἐν γούνασι πίπτει Διώνης δι' Ἀφροδίτην, "he fell *on his knees*, and then *lay on his knees*." Od. α, 200. ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ ἀθάνατοι βάλλουσιν. Il. λ, 743. ἤριπε δ' ἐν κονίησιν. In prose, τιθέναι ἐν χερσίν, like the Latin, ponere et collocare in manibus. X. H. 4. 5, 5. ἐς δὲ τὸ Ἡραϊον κατέφρονον, and then οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες (as a completed action) ἐξήσαν. Pl. Euthyd. 292, e. ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπώκειν. (Caes. B. G. 5, 10. naves in littore ejectas esse. Sall. Jug. 5. in amicitia receptus). Also with ἀμφί and περί with the *Dat.* instead of the *Acc.* Il. λ, 17. κνημίδας μὲν πρώτα περὶ κνήμησιν ἔθηκεν, "he put them *around his legs*, so that then they set fast." Od. θ, 434. ἀμφὶ πυρὸς στήσαι τρίποδα. With ἐπὶ. Il. α, 55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὸς λενκώλινος Ἥρη (like ἐν φρεσὶ θεῖναι). With πρὸς. Od. ι, 284. νῆα μὲν μοι κατέαυτε Ποσειδάων ἰουσιχθῶν, πρὸς πέτρῃσι βαλὼν. 289. σὺν δὲ δῖον μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ. With ὑπό, in prose, in the phrases, ὑπό τινι γίγνισθαι. to come under the power of any one, ποιεῖν τι ὑπό τινι, aliquid aliquid subjiicere, ποιῆσθαι ὑφ' ἑαυτῷ, sibi subjiicere, § 290, II, (2), (c).

REM. 6. In the following and like examples from Homer, the *Dat.*, without doubt, expresses the relation of aim, χεῖρας ἰάλλειν ἐπὶ σίτῳ, ἡκαὶ βίλος ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσίν, τιταίνεσθαι τόξα ἐπὶ τινι. ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πῖεσθαι ἐπ' ἄνθρωπον. See § 284, Rem. 1.

(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition *εἰς* stands with the Acc., instead of the preposition *ἐν* with the Dat. The idea of the preceding motion must then be regarded as predominant.

Il. ο, 275. *ἐφ' ἧς εἰς ὁδόν*, came into the road and appeared. Her. 4, 14. *φανῆναι εἰς Προκόννησον*. Eur. Iph. T. 620. *ἀλλ' εἰς ἀνάγκην κείμεθα*. Her. 3, 62. *προηγόρευε στὰς εἰς μέσον τὰ ἐντεταλμένα*, placing himself in the midst and there standing. Very frequent in prose is *παρεῖναι εἰς τόπον τινά*, to have come to a place, and to be present there; comp. "he is in church, in town, on the land." X. An. 1. 2, 2. *παρεῖσαν εἰς Διόρδεις*. Her. 8, 60. *εἰς τὴν Σαλαμίνα ὑπέκκεται ἡμῖν τέκνα τε καὶ γυναῖκες*, conveyed in safety. Pl. Rp. 408, a. *τὸν ζῶντα εἰς τοὺς πολεμίους ἁλόντα*, i. e. *εἰς τοὺς πολέμιους πσύντα ἁλῶναι*.

(c) Verbs signifying to hang, and to hang to, to adhere to, etc., are connected with the prepositions *ἀπό* and *ἐκ*, (as in Lat. with *ab* and *ex*), in order to express, together with the idea of suspending anything to a place, or of hanging to a place, the idea of hanging down from a place.

Od. θ, 67. *καθ' ὃ ἐκ πασσαλόφῃ κρέμασεν φόρμιγγα λίγυαν*, he hung the lyre on the peg, so that it then hung down from it. X. C. 3. 10, 13. *θώρακας ἐκ τῶν ὤμων κρεμάμενοι*. So *ἀναρτῆν τι ἐκ τινος*. Her. 4, 10. *ἐκ τῶν ζώστων φορεῖν φιάλας*, "on the girdles, so that the bowls hung down." In poetry, this usage is very widely extended. See Larger Grammar, H. § 622, (c).

REM. 7. Adverbs of place are sometimes used, like prepositions, in the sense of the *constructio praeagnans*, viz. (a) adverbs denoting rest instead of the direction *whither*. S. Trach. 40. *κεῖνος δ' ὅπου* (instead of *ὅπου*, quo) *βέβηκεν, οἷδεῖς οἶδε*. X. H. 7. 1, 25. *ὅπου βουλήθειν ἐξελεθῆεν*.—(b) adverbs expressing the direction *whither*, instead of adverbs expressing the relation *where*. Eur. H. F. 74. *ποῖ πατήρ ἄπεςτι γῆς*; 1157. *ποῖ πατρὶς ἐρημίαν εἶρω*; quo me vertam, ut requiem inveniam? Arist. Av. 9. *ὅπου γῆς ἐσμεν, where are we?* Dem. Chers. 102, 50. *ποῖ ἀναδυόμεθα*; quo nos vertamus, ut perniciem vitemus? Phil. 1. 51, 40. *ὁ πλεγεὶς ἀπὸ τῆς πληγῆς ἔχεται, κἂν ἐτίρωσε πατάξῃ τις, ἐκεῖσε εἰσιν αἱ χεῖρες*.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition followed by the Case which it governs, has a substantive idea, and when the preposition *ἐν*, which expresses in the most general manner the relation of the place *where*, should be used, this preposition is changed either into *ἀπό* and *ἐκ* or into *εἰς*, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the attraction of prepositions, e. g.

(a) *ἀπό* and *ἐκ* instead of *ἐν*, or *παρά* with the Gen. instead of *παρά* with the Dat. *Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον* instead of *οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς*. X. H. 4. 6, 4. *πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρνανεὶς ἐφυγον ἐς τὰ ἄστυ*. Th. 1, 18. *οἱ ἐκ τῆς*

ἄλλης Ἑλλάδος (τύραννοι) ὑπο Λακεδαιμονίων κατελύθησαν. 3, 22. ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες. 7, 70. οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις ἐχρῶντο. Pl. Apol. 32, b. ἡμεῖς τοῖς δέκα στρατηγούς τοὺς οὐκ ἀνελόμενους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν. Phaed. 109, e. οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτουσι. Dem. Phil. 3. 114, 15. τοῖς ἐκ Σεργίου τείχεος στρατιώταις ἐξέβαλεν. X. An. 1. 1, 5. ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλείας πρὸς αὐτὸν instead of τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλείας ἀφικνοῖτο.

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. ἐκεῖθεν and ἐνδοθεν instead of ἐκεῖ and ἐνδον. Dem. Ol. 3. 13, 15. ἀγροῖ τὴν ἐκεῖθεν πόλεμον δεῖρο ἦξοντα. X. Cy. 1. 3, 4. ἵνα ἦσσαν τὰ οἶκαδε ποθοίη. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far rarer). Her. 2, 150. ἔλεγον οἱ ἐπιχωριοὶ, ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ἐπὶ γῆν. X. H. 1. 7, 29. Ἐρασινίδης (ἐκέλευεν) ἐπὶ τοῖς ἐς Μιτυλήνην πολέμοις τὴν ταχίστην πλεῖν ἅπαντας.

5. On the repetition and omission of prepositions, the following things are to be noted,

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each is meant to express a single idea, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαιταν, or the preposition is placed only before the first substantive, when the ideas are meant to express one whole, e. g. X. C. 1. 4, 17. περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζουσιν, instead of καὶ περὶ τῶν ἐν Σικελίᾳ. 2. 1, 6. ἀγυμνάστως ἔχειν πρὸς τε ψύχην καὶ θάλαπην. X. H. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, a. ἡ περὶ Μέγαρον ἢ Βοιωτούς.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same Case with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted, Pl. Symp. 213, c. ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἡράσθη. Th. 1, 28. δίκας ἤθελον δοῦναι ἐν Ηλοποννήσῳ παρὰ πόλειςιν, αἷς αὖ ἀμφοτέροις ξυμβῶσιν. X. S. 4, 1. ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω (Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, qua tyrannum Dionysium).

(c) The preposition is often omitted in the questions and answers of a dialogue, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτόν. Theaet. Τίνος δὴ λέγεις; X. S. 5, 5. οἷσα οὖν, ἔφη, ὑφ' ὧν τίνος ἔνεκα δεόμεθα; Δίλιν, ἔφη, ὅτι τοῦ ὀρέῃν.

(d) The preposition in the second member of a comparison connected with the particles of comparison ὥς, ὥς περ, ἢ, is very often omitted, yet more seldom when both members of the comparison are expressed, e. g. Pl. Rp. 330, c. περὶ τὰ χρεήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν

Th. 6, 50. ὡς παρὰ φίλους καὶ ἐνεργέτας, Ἀθηναίους ἀδελφῶς ἀπιέναι.

6. The natural place for prepositions is directly before their substantive. But this arrangement is often changed in the following instances,

(a) When a particle follows the substantive, like γὰρ, μὲν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, etiam, τοίνυν, ἵσως, also οἶμαι used as an adverb, then the above small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition πρός in imprecations and exclamations is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθεῖσθαι. So in Latin, *per te deos oro*.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose this takes place only with περί when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρῶτον μὲν ἀνδραποδισμοῦ περί; it is also separated by other words. Her. 6, 101. τοῦτου σφι ἔμελε περί. Pl. Apol. 19. c. ὦν ἐγὼ οὐδέν οὔτε μάγα οὔτε σμικρὸν περί ἐπαίω. See § 31, IV.

SECTION IV.

§ 301. The Pronoun as Subject, Predicate, Attribute and Object.

1. Pronouns denote the subject, predicate, attribute and object, when these latter are not to be represented as expressing the meaning of objects or qualities, but when it is to be shown merely that an object has reference either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules, which have been stated on the substantive and adjective, also apply to substantive and adjective pronouns; still, a few remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns.* (353, 354.)

1. Both the substantive personal pronouns, as the subject in the Nom., e. g. ἐγώ, σύ, ἡμεῖς, etc., and the adjective (possessive) pronouns, as attributives, e. g. ἐμός, πατήρ, are used in Greek, as well as in Latin, only when they are specially emphatic; hence they are particularly used in antitheses, and, also, for the

sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἐπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένει.* But where this is not the case, they are omitted, and the substantive pronouns are expressed by the verb-endings, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ εἰπέ μοι, my mother. Οἱ γονεῖς στέργουσι τὰ τέκνα, their children.*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc., § 87, lies in the greater or less emphasis with which they are pronounced in a discourse. Thus, the accentuated forms are always employed, e. g. in antitheses, e. g. *ἐμοῦ μὲν κατεγίλασι, σὲ δὲ ἐπήνησεν.* On the use of the Gen. of the substantive pronoun instead of the Adj. (possessive), see Rem. 4. On the apposition in the Gen. connected with the possessive pronoun, e. g. *ἡμίτερος αὐτῶν πατήρ*, see § 268, 2.

REM. 2. The adjective personal pronouns sometimes take the place of the objective Gen. *Od. λ, 201. σὸς πόθος* (like *Ter. Heaut. II. 3, 66. desiderio tuo* instead of *tui*). *X. Cy. 3. 1, 28. εὐνοία καὶ φιλία τῇ ἐμῇ*, *benevolentia et amore mei.*

2. The reflexive pronouns are always used in such a manner, that they refer to an object as already named (Subject or Object) since this object is opposed to itself as an object or attribute, e. g.

(a) In reference to the subject, *Ὁ σοφὸς ἑαυτοῦ κρατεῖ. Σὺ σε αὐτῷ ἀρέσκεις. Ὁ παῖς ἑαυτόν ἐπαινεῖ. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γινώθι σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν.*

(b) In reference to the object of the sentence, *X. Cy. 1. 1, 4. Κύρος διήνεγκε τῶν ἄλλων βασιλείων, τῶν ἀρχῶν δι' ἑαυτῶν πησαμίνων Ar. Nub. 384. ἀπὸ σαυτοῦ ἐγώ σε διδάξω.*

(3) The reflexive pronouns may be used in Greek, as in Latin, in the relations above named in connection with an Acc., followed by an Inf., or with a participle, also in such subordinate clauses as stand in a close relation to the principal clause, particularly in sentences expressing design, and in dependent interrogative sentences, as well as in all other subordinate clauses which do not proceed from the speaker but from the subject in the principal sentence. The English language commonly here uses the personal pronouns *him*, *her*, *it*, instead of the reflexive pronouns of the third person. Also in this case the reflexive is referred either to the subject or to an object.

When the subject of the principal sentence is different from that of the subordinate sentence (or of the Acc. followed by the Inf.), the reflexive may be either referred to the former or to the latter, its particular reference being determined only from the context.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ. Ξ. Cy. 1. 1, 5. Τῶν ἐθνῶν τοιῶτων ἤρξεν (Κύριος) οὗθ' ἑαυτῷ ὁμολώτων ὄντων, οὔτε ἀλλήλοις. C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον. ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς εὖεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπεύθοντα τοὺς νέους, ὥς αὐτός εἴη σοφώτατός τε καὶ ἄλλους ἰκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς ἑαυτῷ σιγύοντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτὸν, in comparison with him. Th. 2, 92. τὰ ρανάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο (= τὰ ρανάγια τὰ πρὸς τῇ ἑαυτῶν γῇ ὄντα). Her. 8, 24. ὅσοι τοῦ στρατοῦ τοῦ ἑαυτοῦ ἦσαν νεκροὶ ἔθαψε. Comp. the examples in Rem. 3.

4. On the contrary, the derived Cases of the pronoun αὐτός, -ῆς, -ός; e. g. αὐτὸς οὗ, -ῆς, αὐτῷ, -ῇ, αὐτόν, -ήν, -όν, αὐτῶν, or those of a demonstrative pronoun, are universally employed, when an object is not opposed to itself, but to another object, e. g. ὁ πατὴρ αὐτῷ, (to him, the son,) ἔδωκε τὸ βιβλίον, στέργω αὐτόν, him, ἀπέχουμαι αὐτοῦ, from him. The pronoun αὐτοῦ, etc. does not here differ from the personal pronoun of the third person.

REM. 3. The personal pronoun οἱ, οἷ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But in this case, it is regularly employed only when the reflexive relation has respect, not to the nearest subject, but to the remoter one. It is in general much more freely used than the compound reflexive, since it is, also, employed where the union with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not ὁ τύραννος χαρίζεται οἱ). Th. 5, 73. οἱ Ἀθηναῖοι, ὡς ἐξέκλινεν (ὁ Ἄγις) ἀπὸ σφῶν τὸ στράτευμα, καθ' ἰσχυρίαν ἐσώθησαν. G. 32. ξυνεπέυγοντο δὲ καὶ ὁ ἄλλος ὅμιλος, τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εὖνους παρῆν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχίς ἑκαστος ἀπελογίσαστο· οὐ γὰρ προῖτέθη σφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Ἰλίουππος ἐτίχιζε τοῖς λίθοις χρώμενος, οἷς οἱ Ἀθηναῖοι προπαρεβύλοντο σφίσι. The forms οἱ, σφίσι and σφᾶς have sometimes the meaning of personal pronouns, οἱ, him, her, e. g. X. Cy. 3. 2, 26; σφίσι, to them, e. g. X. H. 6. 5, 35; σφᾶς, them, e. g. Th. 5, 49. when the object to which they are referred, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to this pronoun, that when it would have a reflex-

ive sense, the compound reflexive $\epsilon\alpha\nu\tau\omicron\upsilon$, $-\eta\varsigma$ etc. is commonly employed instead of it; and that when it has the meaning of the Pers. pronoun third person, the corresponding forms of $\alpha\upsilon\tau\acute{o}\varsigma$ are used by the Attic writers instead of it. The form $\omicron\upsilon$ ($\omicron\upsilon$) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, c.; $\epsilon(\xi)$ 327, b. 617, e. Symp. 175, a. c. 233, b.; $\omicron\iota$ occurs far oftener (seldom $\omicron\iota$), and $\sigma\phi\epsilon\iota\varsigma$, $\sigma\phi\acute{\omega}\nu$, $\sigma\phi\acute{\iota}\sigma\iota$, $\sigma\phi\acute{\alpha}\varsigma$, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of $\alpha\upsilon\tau\acute{o}\varsigma$ are used very frequently instead of the reflexive pronoun; and this always takes place where a member of a sentence or a subordinate clause is represented as proceeding, not from the mind of the person to whom the pronoun refers, but from the mind of the speaker (author), e. g.

X. Cy. 1. 4, 6. $\text{Κῆρος τοῦ Σάκα ἐδῆτο πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχωροῖη εἰσέναι πρὸς τὸν πάνπον, C. rogabat Sacam, ut indicaret eīdī, quando tempestivum esset). 19. (Οἱ πολέμιοι) εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἰδωσί τινας ἐπ' αὐτοὺς ἐλαύνοντας (contra se). C. 4. 7, 1. Τὴν ἑαυτοῦ γνώμην ἀπεφαινέτο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ. Apol. 33 (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κριῖτον εἶναι.$

6. In compound reflexive pronouns, the pronoun $\alpha\upsilon\tau\acute{o}\varsigma$ either retains its *exclusive* power, or it does not, i. e. it excludes all other persons or things, except those spoken of, from participation in the action, or it is not used in that exclusive sense.

(a) Isocr. Panath. 16, 242. $\text{δικαιόν ἐστι φίλους μὲν ποιῆσθαι τοὺς ὁμοίως αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβῆσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἐαυτοὺς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἀλλοτρίως (se ipsis and se ipsis). Th. 4, 102. ἐποίκους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες. 1, 60. πέμπουσιν ἐαυτῶν τε ἐθελοντάς καὶ τῶν ἄλλων Πελοποννησίων μίσθω πείσαντες. 8, 8. ἐφ' ἐαυτῶν διανοοῦντο ἄλλω στέλῃ πλεῖν (solī per se). The Nom. αὐτός is sometimes added to strengthen this *exclusive* power, e. g. Pl. Phaedon. 94, e. οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς. — (b) Οἱ στριγνύονται παρῆχον ἐαυτοὺς (or σφᾶς αὐτοὺς) ἀνδριότατους (se). Isocr. Plat. 12, 301. οὐδὲ κοινοὺς σφᾶς αὐτοὺς παρσχεῖν ἐτόλμησαν. Th. 7, 82. παρέδωκαν οἱ πάντες σφᾶς αὐτοὺς (or ἐαυτοὺς) (se).$

REM. 4. The reflexive possessives are either used as simples, e. g. Dem. c. Nicostr. 4, 1250. $\text{τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι. c. Nausim. 11, 993. δικαιότερον δῆπου τὰ ἡμέτερα ἡμᾶς ἐστιν ἔχειν, ἢ τούτους. c. Boeot. 2, 1010. ἱμῖς ἅπαντες τοὺς ἐμετέρους παῖδας ἀγαπᾷτε. Οἱ πολῖται τὰ σφέτερα σφῶν ἐπιφῶντο, or with the addition of the Gen. of αὐτός ac-$

cording to § 266, 2, or instead of the possessives, the Gen. of the compound substantive reflexives is employed, and in Prose, this Gen. is uniformly employed with the Sing. of the Pronoun (*mine, thine, his*, thus δ $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$, $\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$, $\epsilon\alpha\upsilon\tau\omicron\upsilon$ $\pi\alpha\tau\acute{\eta}\rho$, and not δ $\epsilon\mu\omicron\varsigma$ $\alpha\iota\tau\omicron\upsilon$, δ $\sigma\omicron\varsigma$ $\alpha\iota\tau\omicron\upsilon$ $\pi\alpha\tau\acute{\eta}\rho$, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; the Gen. of $\alpha\iota\tau\omicron\varsigma$ is commonly employed with the Pl. of the Possessives. It may thus be exhibited,

S. δ $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$ ($\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$, $\epsilon\alpha\upsilon\tau\omicron\upsilon$) $\pi\alpha\tau\acute{\eta}\rho$ not δ $\epsilon\mu\omicron\varsigma$ ($\sigma\omicron\varsigma$, $\theta\varsigma$) $\alpha\iota\tau\omicron\upsilon$ π .
 $\tau\eta\eta$ $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$ ($\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$, $\epsilon\alpha\upsilon\tau\omicron\upsilon$) $\mu\eta\tau\acute{\epsilon}\rho\alpha$ not $\tau\eta\eta$ $\epsilon\mu\eta\eta$ ($\sigma\eta\eta$, $\eta\eta$) $\alpha\iota\tau\omicron\upsilon$ μ .
 $\tau\omicron\iota\varsigma$ $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$ ($\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$, $\epsilon\alpha\upsilon\tau\omicron\upsilon$) $\lambda\omicron\gamma\omicron\iota\varsigma$ not $\tau\omicron\iota\varsigma$ $\epsilon\mu\omicron\iota\varsigma$ ($\sigma\omicron\iota\varsigma$, $\omicron\iota\varsigma$) $\alpha\iota\tau\omicron\upsilon$ λ .
P. δ $\eta\mu\epsilon\tau\epsilon\rho\omicron\varsigma$ $\alpha\upsilon\tau\omega\eta\eta\eta\eta$ $\pi\alpha\tau\acute{\eta}\rho$ extremely rare δ $\eta\mu\omega\eta\eta$ $\alpha\iota\tau\omega\eta\eta$ π .
 $\tau\eta\eta$ $\eta\mu\epsilon\tau\epsilon\rho\alpha\eta\eta$ $\alpha\upsilon\tau\omega\eta\eta$ $\mu\eta\tau\acute{\epsilon}\rho\alpha$ extremely rare $\tau\eta\eta$ $\eta\mu\omega\eta\eta$ $\alpha\iota\tau\omega\eta\eta$ μ .
 $\tau\acute{\alpha}$ $\eta\mu\epsilon\tau\epsilon\rho\alpha$ $\alpha\iota\tau\omega\eta\eta$ $\alpha\mu\alpha\rho\tau\eta\mu\alpha\tau\alpha$ extremely rare $\tau\acute{\alpha}$ $\eta\mu\omega\eta\eta$ $\alpha\iota\tau\omega\eta\eta$ $\acute{\alpha}$.
 δ $\sigma\phi\epsilon\iota\rho\omicron\varsigma$ $\alpha\upsilon\tau\omega\eta\eta$ $\pi\alpha\tau\acute{\eta}\rho$ more frequent δ $\epsilon\alpha\upsilon\tau\omega\eta\eta$ $\pi\alpha\tau\acute{\eta}\rho$, but not
 δ $\sigma\phi\omega\eta\eta$ $\alpha\iota\tau\omega\eta\eta$ π .

Here also the Pronoun $\alpha\upsilon\tau\omicron\varsigma$ either retains its exclusive power or gives it up, (a) $\text{Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα}$ (*suum ipsius patrem*). $\text{Ἰππὶς ὑβρίζειτε τοὺς ὑμετέρους αὐτῶν πατέρας}$ (*vestros ipsorum patres*). $\text{Οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας}$ (*suos ipsorum p.*) X. Hier. 3, 8. $\text{πολλοὺς δὲ καὶ ὑπὸ γυναικῶν τῶν ἐαυτῶν τυράννους διεφθαρμένους (εἰρήσεις)}$ (*a suis ipsorum conjugibus*). X. An. G. 1, 29. (νομίζω) $\text{ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζει}$ (*contra suam ipsius salutem*). In order to strengthen the exclusive power, the Pronoun $\alpha\upsilon\tau\omicron\varsigma$ is frequently inserted, $\alpha\upsilon\tau\omicron\varsigma$ $\tau\omicron\eta\eta$ $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$, etc.; $\alpha\iota\tau\omicron\varsigma$ is, also, sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. $\text{καταλείπει τὴν αὐτὸς αὐτοῦ διαποσίειαν}$. — (b) Th. 2, 101. $\text{Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σειθῇ}$, *suum sororem*. Aeschin. fals. leg. 30, 40. $\text{πρὸς δὲ τὴν βουλὴν τὸν ἀδελφὸν τὸν ἐμᾶυτοῦ καὶ τὸν ἀδελφίδου καὶ τὸν ἱατρὸν ἐπέμψα}$. Th. 6, 21. $\text{πολὶ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν}$ (*a nostra patria*). Lysias. $\text{ἡγοῦνται οὐκέτι τοὺς σφετέρους αὐτῶν ἀμαρτήμασι τὸν νοῦν ὑμᾶς παρῆξιν}$. Her. 5, 87. (λέγουσιν) $\text{εἰρωτῶν ἑκάστην αὐτῶν (τῶν γυναικῶν), ὅση εἴη ὁ ἐωυτῆς ἀνὴρ (ubi suus vir esset)}$. X. H. 4, 4, 17. $\text{οἱ Λακεδαιμόνιοι τῶν ἐαυτῶν συμμαχῶν κατεφρόνουν}$.

REM. 5. It is very rare in good classical authors, that the Gen. of the third Pers. Pronoun is used to indicate the nearest subject as its antecedent, e. g. Pl. Lach. 179, c. $\text{αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶδον τρεφᾶν}$ (instead of $\text{τοὺς ἡμετέρους πατέρας}$ or $\text{τοὺς ἡμετέρους αὐτῶν π.}$). Antiph. 1, 114. $\text{ἐγὼ δ' ἡμᾶς ὑπὲρ τοῦ πατρὸς μου τεθνηῶτος αἰτοῦμαι}$ (instead of $\text{ὑπὲρ τοῦ ἐμᾶυτοῦ πατρὸς}$). Th. 4, 8. $\text{ἐπὶ τὰς ἐν τῇ Κερκίρᾳ νυκτὶ σφῶν ἐπεμψαν}$ (instead of $\text{ἐπὶ τὰς ἐν τ. Κ. σφετέρους αὐτῶν ν.}$ or τὰς ἐαυτῶν ν.).

REM. 6. The pronoun $\alpha\iota\tau\omicron\varsigma$ with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether the exclusive power of $\alpha\iota\tau\omicron\varsigma$ be retained or suppressed, e. g. $\text{ἡμῶν αὐτῶν, ἡμῖν αὐτοῖς, σφῆς αὐτοῖς, ὁ ἡμέτερος αὐτῶν πατήρ}$, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6, 2, 25. $\text{τὴν δὲ τὰ ἐπιτήδεια (ἡμῶς) δεῖ εἰς τὴν ὁδὸν σισκενάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὁπόσοις τεράποσι χρῶμεθα}$. But in other writers, also, such exceptions

are quite rare, e. g. Her. 5, 91. *συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασσι ὀρθῶς*. This position is never found with the third Pers. Pl., consequently never *αὐτοὺς σφᾶς* instead of *σφᾶς αὐτοῖς*. But when the Pers. pronoun is used with the reflexive sense, then *αὐτός*, used in its *exclusive* sense, may either precede or follow the personal pronoun, (a) *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοὶ (μοι), αὐτὸν ἐμὲ (με), αὐτοὺς ἡμᾶς*, etc., e. g. Pl. Phaedon. 91, a. *αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει οὕτως ἔχειν*. Symp. 220, e. *συνδιδέσσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ*. X. C. 2, 9, 2. *ἡδέως γ' ὦν* (sc. *θρέψαιμι τὸν ἄνδρα*), ἔφη, *εἰ μὴ φοβούμην, ὅπως μὴ ἐπ' αὐτόν με τραποίτο*. (b) *ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν*, etc., e. g. Dem. Ol. 3, 36. *πόθεν ἄλλοθεν ἰσχυροὺς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος*; X. C. 3, 8, 9. *τοῦ θέρους ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν σιγῶν πορευόμενος σκιὰν παρέχει*. Cy. 5, 5, 20. *σὲ μὲν αὐτὸν ἀφῆκα*. 6, 1, 14. *στέγαι ἡμῖν αὐτοῖς εἰσιν*. Pl. Apol. 41, a. *ἔμοιγε καὶ αὐτῷ θανάσση ἂν εἴη ἢ διατριβὴ αὐτόθι*.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. c. Olympiod. 1169. *τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα*. Pl. Rp. 621, c. *δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς*. Lys. 114. *ἐπειδὴν ὑμῖν ἐγὼ μνησῶ, πρὸς ὑμᾶς αὐτοὺς τρέψεσθε κάπειτα καθ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθήσθε*. X. C. 3, 5, 16. *φθονοῦσιν ἑαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνθρώποις*.

REM. 7. Both the reciprocal and reflexive pronouns are used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily understood that several persons so perform anything in respect to themselves that the action appears as reciprocal. But when the reciprocal is used in order to make *ἑαυτὸν ἕκαστος*, antithetical, while the reflexive, used for the reciprocal, is connected with *ἄλλους*, it is clear that the reciprocal must then necessarily stand, where the antithesis *ἑαυτὸν ἕκαστος* is either expressed or implied, e. g. Isocr. Paneg. *μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς* (i. e. *ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς*), *they rather rejoice in each other's evils, than in their own good*, i. e. *than each one*, etc., [S. Ant. 55, 56, 145, 146.] Pl. Phaedr. 263, a. *ἀμφιβητούμεν ἀλλήλοισι τε καὶ ἡμῖν αὐτοῖς*. On the contrary, it is natural that the reflexive should be regularly used, where *other persons*, either expressly or by implication, are contrasted, e. g. Isocr. Aegin. 387. *περὶ πλεονος ἡμῶς αὐτοῖς ἡγοῖμεθα, ἢ τοὺς ἀδελφούς*. de Pac. *οἱ μὲν (Θετταλοὶ) σφίσιν αὐτοῖς πολέμοισιν, inter se, non contra externos hostes*. X. C. 3, 5, 2. *ἐν-μνηστήρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις*; with the Nom. *αὐτοῖς* added, e. g. X. H. 1, 5, 9. (δεῖ) *σκοπεῖν, ὅπως τῶν ἑλλήνων μηδένες ἰσχυροὶ ὦσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες*. So *ὁμολογῆσθαι, ἀμφιβητῆσθαι, διενεχθῆναι, ἐναντίον εἶναι* and *πράττειν σφίσιν αὐτοῖς* or *ἑαυτοῖς*. But where an antithesis is neither ex-

pressed nor understood, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. *φθονοῦντες ἑαυτοῦς μισοῖσιν ἀλλήλους*. 7, 12. *ἀντὶ ἐφορομέων ἑαυτὰς ἡδέως ἀλλήλας ἰώρων*.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Pers. The reflexive then denotes not a definite person, but only confines what is expressed by the reflexive to the subject; hence it has often plainly the meaning of *ἴδιος*; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. *οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὄρεῖς, your own soul; σταυτοῦ* is a false reading. 2. 1, 31. *τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαίνον ἑαυτῆς, ἀνέκους εἰ, your own praise*. Andoc. de myst. αἰτὸς, μὲν αὐτὸν ἀπώλλον (instead of *ἐμαυτόν*). Pl. Prot. 312, a. *σὺ δὲ οἷα ἐν αἰσχύνῳ εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων*; Isocr. Paneg. διτελέσαμεν ἀστασίαστοι πρὸς σφᾶς αὐτοῦς. X. H. 1. 7, 19. *εἰρήσῃσθε σφᾶς αὐτοῦς ἡμαρτηκότας τὰ μέγιστα ἐς θεοῦς*.

REM. 8. In the Epic language, this usage occurs only with *σφίσι* and *οῖς* (*suus*). Il. x, 308. *φίξιν βουλεύοιτε μετὰ σφίσιν* (instead of *μεθ' ὑμῖν*). Od. ι, 23. *οὔτοι ἔγωγε ἧς γαίης δένεμαι γλυκερώτερον ἄλλο ἰδίοθαι*.

§ 303. II. *The remaining Pronouns.* (535, 536.)

1. *Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος*, and *ὅδε, ὥδε, τοιόςδε, τοσόςδε*, are commonly used with this distinction, viz., that the first four refer to what immediately precedes, the others, on the contrary, to what immediately follows.

Her. 6, 53. *ταῦτα* (the foregoing) *μὲν Λακεδαιμόνιοι λέγουσι*—*τάδε* (the following) *δε*—*ἐγὼ γράφω*. Th. 1, 53. *οἱ μὲν δὴ (Κορίνθιοι) τοιαῦτα εἶπον*—*οἱ δὲ Ἀθηναῖοι τοιαῦτα ἀπεκρίναντο*.

REMARK 1. Still, not seldom *οὗτος, τοιοῦτος, τοσοῦτος, οὕτως* refer to what follows; far more seldom *ὅδε, τοιόςδε, τοσόςδε, ὥδε* refer to what goes before. X. C. 1. 2, 61. *Λίχας ἱερομαντὺς ἐπὶ τοῦτ' αἶψα, γέγονε*, as follows. Th. 2, 34. *ὥδε μὲν θάπτονσι*, in reference to what precedes. But often *ὅδε, ὥδε*, etc., are so used that they exhibit an object as present, as it were before our eyes, e. g. X. Cy. 3. 3, 35. *ἐγὼ δὲ ὑμῖν μὲν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, κἄν ἀσχενομένην ἄν* (= in *presenti rerum statu*). Regularly, however, *οὗτος* precedes the relative sentence, e. g. *οὗτος ἐστίν, ὃν εἶδες ἄνδρα*.

2. The adjective demonstratives are often used in poetry,

especially in Epic, and sometimes in prose, according to the statement in § 264, 3, instead of the adverbs *here, there*.

Od. α, 76. ἀλλ' ἄγετ', ἡμεῖς οἱ δὲ περιφραζώμεθα πάντες, *let us here deliberate*. 185. νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος. Od. σ, 239. ὡς νῦν Ἴσρος ἐκεῖνος ἐπ' αὐλείῃσι θύρῃσιν ἦσται, *there*. Th. 1, 53. ἡμᾶς τοὺς δὲ πρώτους λαβόντες χρήσασθε ὡς πολεμίοις, *nos, qui hic sumus*. Pl. Rp. 327, b. ἡρόμην, ὅπου εἶη. Οὕτως, ἔφη, ὀπισθεν προσέχεται, *here he comes behind thee*. Hence in the Attic poets ἀνὴρ ὁ δὲ instead of ἐγώ, e. g. S. OT. 1464, and οὕτως in prose instead of σύ, e. g. Pl. Gorg. 489, b. οὕτως οὐκ ἀνὴρ οὐ παύεται φλυαρῶν; instead of σὺ οὐ παύσει.

REM. 2. In the Epic language, in the case of two sentences following each other, the subject is often repeated in the second by ὅ γε with a certain emphasis, where there can be no doubt in regard to the subjects, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 604. αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅ γε (idemque) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον. Il. ο, 586. Ἀντίλοχος δ' οὐ μῖνε, θοός περ ἔων πολέμιστής, ἀλλ' ἔγ' ἄρ' εἶρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, ὁ δὲ is used of the same subject in connection with several actions following each other in a series, where we may translate ὁ δὲ by, *on the contrary, then*, etc. Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἐλεγίσφι, *on the contrary*. X. An. 4. 2, 6. οἱ δὲ — ἐνταῦθα ἔμενον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' οὐ κατέχον, *idemque*. This usage very often occurs in Hom. and Her. in disjunctive clauses, ἢ—ἢ ἔγε. Od. β, 327. ἢ τίνας ἐκ Ἥϊλου ἄξει ἀμύντορας —, ἢ ὅ γε καὶ Σπάρτην θεν. Her. 2, 173. λάθοι ἂν ἦτοί μανείς, ἢ ὅ γε ἀπόπληκτος γενόμενος.

3. The pronoun αὐτός properly αὐτός, means *again he*, and also, *himself, ipse*, e. g. ὁ νῖός αὐτός or αὐτός ὁ νῖός. So αὐτὸ τοῦτο or τοῦτ' αὐτό, *hoc ipsum, this itself, (not another)*. When ἑκάστος is used with αὐτός, the latter always precedes. Her. 7, 19. θέλων αὐτὸς ἑκάστος τὰ προκείμενα δῶρα λαβεῖν. In the oblique Cases, it takes the place of the third person of the personal pronouns, § 302, 4. In connection with the article, αὐτός has the meaning of *idem*, § 246, 3. On the position of the article with αὐτός, *himself*, in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use αὐτός so that it takes the place of the reflexive pronouns of the three persons. Od. δ, 247. ἄλλω δ' αὐτὸς (instead of ἐαυτὸν) φωτὶ κατακρύπτων ἦσκειν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρη καλὰ μὲν αὐτὴν (instead of σαυτήν) ἐννοσθαι. Her. 7, 10, 1. τὸ δὲ αὐτοῖσι ἐνιστὶ δεινόν, ἐμὲ σοὶ δικαίον ἐστὶ φράζειν, *quid autem in nobis timendum insit*.

REM. 4. From the *exclusive* force of this pronoun, the following specific significations arise, (a) *only, alone, solus*, (*ipse, non alius*). X. An. 4, 7, 11.

ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός; (b) *even and himself*, like ἴπαι, e. g. Αὐτὸς ὁ Σωκράτης ἐδάκρυεν; (c) *of himself, sponte*, like ἴπαι; (d) in the Hom. language, αὐτός very often forms an antithesis to some person or thing, which is not what is understood by αὐτός, e. g. the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α. 4. αὐτὸς δὲ ἑλώρια τεύχε κύνεσσιν, or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord, master*, e. g. αὐτὸς ἴφα; (e) it is used with ordinals and corresponds to the English *himself*, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός.

4. The indefinite pronoun *τις* serves, in connection with adjectives, indefinite numerals and adverbs, like the Latin *quidam*, to bring out distinctly the idea expressed by these words; this may consist either in strengthening or weakening the idea according to the meaning of the word or the connection of the discourse; but with pronouns and cardinal numbers, it corresponds to the Latin *fere, almost, somewhat*.

Μέγας τις ἀνὴρ, μικρὸς τις, πᾶς τις, ἕκαστός τις, οἷδεις τις, ὀλίγοι τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάντι, παντάπασί τι, πολὺ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινὰ λέγεις δύναμιν τῆς ἀρετῆς εἶναι, *incredibilem quandam vim*. X. C. 1. 1, 1. ἡ γραφὴ κατ' αὐτοῦ (Σωκράτους) τοιάδε τις ἦν, *haec fere*. 3. 6, 5. λίξον, πόσαι τινεῖς εἰσι (sc. αἱ πρόσοδοι τῇ πόλει). So οὐτῶ τι, or οὕτω, ὥδε πως, *sic fere*; τρεῖς τινες, *about three*.

REM. 5. The proper place of the pronoun *τις* is this,—as an enclitic it follows the word to which it belongs, e. g. ἀνὴρ τις, καλὸς τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἔστι τοίνυν τις εὐήθης λόγος. On the relative and interrogative pronouns, see what is said on the adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one, any one*, is usually expressed in Greek, (a) by *τις*, e. g. Οἷα ἂν τις εἴροι ἄνδρα σοφώτερον; (b) by the third Pers. Pl., e. g. λέγονσι; (c) by the second Pers. Sing. of the verb, especially by the Opt. with ἄν, e. g. φηίης ἄν, *dicas, one may, can say*, although the English frequently translates the second Pers. by *you*, e. g. *you may, can say*.

§ 304. Prospective and Retrospective Use of the Pronoun. (35.)

1. The personal pronoun of the third Pers., viz. οὗ, οἷ, ἐ, μιν, and the demonstrative ὅ, ὅ, τό, are frequently so placed in Homer as to direct the attention and refer to a following substantive. Il. v, 321. αὐτίκα τῷ μὲν ἔπαυε κατ' ἰφθαλμοῖν χεῖν ἄχλιν, *II η λ ε ι δ η Ἀ χ ι λ η ῖ*. Il. φ, 249. ἵνα μιν παύσειε πόνοιο, *δ ι ο ν Ἀ χ ι λ λ η α*.

2. In the same way, the Neut. of a demonstrative is used to prepare, as it were, for a following substantive, or a following Inf. or entire sentence.

Pl. Apol. 37, a. τοῦτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. X. Cy. 8. 7, 25. τί γάρ τοῦτου μακαριώτερον, τοῦ γῆ μιχθῆναι; Pl. Gorg. 515, e. ἀλλὰ τόδε μοι εἶπε ἐπὶ τούτῳ εἰ λέγονται Ἀθηναῖοι διὰ Περι- κλέα βελτίους γεγονέναι. Dem. Phil. 1. 41, 5. οἶδεν — τοῦτο κα- λῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἃ ὅλα τοῦ πολέμου κείμενα ἐν μέσῳ. Comp. § 266, Rem. 3.

3. On the contrary, a demonstrative pronoun, particularly αὐτός, is fre- quently put in the same sentence after a preceding substantive or pronoun, partly for the sake of perspicuity, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of rhetorical emphasis. Such a pronoun, again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. Her. 3, 63. ὁ δέ μοι Μάγος, τὸν (= ὃν) Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδειξε, οὗτος ταῦτα ἐνετείλατο. Th. 6, 69. αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνονσαι, αὗται ὑπῆρ- χον ἔργμα. So also with the personal pronouns; here the enclitic forms are regularly used, when the pronoun is employed to resume a preceding word. Eur. Phoen. 507. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

SECTION V.

The Infinitive and the Participle used as an Object and Attribute.

§ 305. A. *The Infinitive.* (545.)

The Infinitive expresses the idea of the verb abstractly and differs from the substantive in the following respects,

(1) The Inf. without the article can be used only as a Nom. (subject, see § 238, 4,) and as an Acc. (*αἰσχύνομαι λέγειν*);

(2) Yet so far as it retains the nature of the verb,

(a) It denotes, by different forms, the different condition of the action, viz. duration, completion or what is future and im- pending, § 257, Rem. 3, e. g. *γράφειν*, to write or be writing, *γε- γραμέναι*, to have written, *γράψαι*, to write or to have written, *γράψειν*, to write, the English having no Inf. Fut.;

(b) It has Act., Mid. and Pass. forms;

(c) It has the government of the verb, i. e. it governs the same

Case as its verb, e. g. γράφειν ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(d) Its attributive qualification is an adverb, and not, as in the case of an actual substantive, an adjective, e. g. καλῶς ἀποθανεῖν (on the contrary, καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 306. I. *Infinitive as an Object without the Article.* (346—354.)

1. The Inf. is used, as the object in the Acc., to express something effected or aimed at, with the following classes of verbs and adjectives,

(a) With verbs, which denote an act or expression of the will, e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξίω, δικαιῶ, ζητῶ, προθυμοῦμαι, προθυμός· εἶμι, ἐπιχειρῶ, πειρῶμαι, βουλευομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἶωθα, etc.—δέομαι, *to entreat*, ἱκετεύω, παραινῶ, ἐπιτελλῶ, παροξύνω, πείθω, συμβουλεύω, ρουθετῶ, κελύω, προστάττω, etc.—εἶω, συγχωρῶ, ἀμείλω, etc.;—so also the opposites of these, e. g. δέδοικα, φοβοῦμαι, φεύγω, ἀναβάλλομαι, ὀκνῶ, etc.—ἀπαγορεύω, κατέχω, κωλύω, etc.;—ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τιτί.

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Her. 5, 49. ἀναβάλλομαί τοι ἀποκρίνεσθαι. Th. 3, 110. τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. Pl. Gorg. 457, e. φοβοῦμαι διελίγειν σε. Phaedon. 98, d. ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λίγειν. Dem. Ol. 3, 16, 25. τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. X. Ag. 1, 7. Ἀγησίλαος ἐπέστη ἀσυχολίαν αὐτῷ (τῷ βασιλεῖ) παρῆξειν στρατεύειν ἐπὶ τοῖς Ἑλλησιν. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκίνην πράττειν, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with *αἰσχύνεσθαι*, αἰδέεσθαι, ἀνέχεσθαι, ὑπομένειν, τλῆναι, περιορᾶν, ἐπιτρέπειν, ἄρχεσθαι, παίειν, πατοῖον γίγνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, ἐπείγεσθαι, see § 311.

REM. 2. The verb *πείθειν*, *to persuade*, regularly takes for its object a substantive sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. more seldom. X. C. 1, 1, 1. πολλάκις ἐθαύμασα, τίς ποτὶ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός ἐστι θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction

ὥστε with the Inf. which is governed by verbs of this class. Her. 7, 6. ἀνέπεισε Ζεῦξια, ὥστε ποιεῖν ταῦτα. Sometimes, also, in order to make the purpose or object more emphatic, ὅπως, or ὡς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose the verbs προθυμῖσθαι, δια-νοῖσθαι, μηχανῶσθαι, παρακλεύεσθαι, διακλεύεσθαι, παρασκευάζεσθαι are connected with ὅπως and the Fut. Ind.

(b) With verbs, which denote the action of some power of the mind or the expression of it, e. g. λογίζεσθαι, ἡγεῖσθαι, νομίζειν, ἐλπίζειν, εὐχέσθαι, δοκεῖν, κινδυνεύειν, etc.—λέγειν, φάναι, etc., and the opposites of these, e. g. ἀρνεῖσθαι, *to deny*, ἀπιστεῖν, etc.

Νομίζω σφαλήναι. Ἐλπίζω εὐτυχήσειν. Αὕτη ἡ δόξα καλῶς δοκεῖ ἔχειν. Th. 3, 74. ἡ πόλις ἐκινδύνευσεν πῦσα διαφθαρήναι. Λέγω εἰδέναι ταῦτα.

REM. 4. On the difference between the Inf. and the Part. after the verbs ἀκοῦειν, εἰδέναι, ἐπίστασθαι, μανθάνειν, γινώσκειν, μιμνήσκεσθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύναι, ἀγγέλλειν, λέγειν, φράζειν, φαίνεσθαι, see § 311.

REM. 5. It will be seen, § 329, that, after the verbs above mentioned, the object may be expressed by a complete substantive sentence with ὥς or ὅτι.

(c) After verbs which denote ability, cause, power, capacity or faculty, e. g. δύναμαι, δυνατός, ἀδύνατος, οἶός τ' εἰμί, ἔχω, (*possum*)—ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστι, (*licet*)—ποιῶ, διαπραττομαι, κατεργάζομαι, etc.—δεινός, *powerful*, *capable*, *fit*, ἱκανός, ἐπιτήδειος, κακός, ἡττων, αἰτιός εἰμι, etc.;—after verbs of choosing, appointing, naming, educating, teaching.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. τοὺς ἰησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. 7, 120. ἀγνωσίμους τοὺς ἄλλους εἶναι ποιεῖν. 5, 97. στρατηγὸν ἀποδείξαντες αὐτῶν εἶναι Μελάνθιον. Οἶός τ' εἰμὶ ποιεῖν ταῦτα. X. Cy. 1. 4, 12. τίς γὰρ ἂν σοῦ γε ἱκανώτερος πείσαι. 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελᾶν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4, (b).

REM. 7. The result, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥστε. Pl. Prot. 338, c. ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἶεσθαι. So often in Plat. ἱκανός ὥστε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥς τ' ἄνεν φυγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb περνεῖναι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρή, ἀναγ-

καίον, δίκαιον, ὠφέλιμόν ἐστι and the like,—after verbs of giving, taking, going and sending and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος, *worthy* or *worth*, ἰδύς, ῥέδιος, χαλεπός and many others,—after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, to express a purpose or a determination, a result or effect.

Th. 4, 61. πῆφνε τὸ ἀνθρώπειον διὰ παντός ἄρχειν μὲν τοῦ ἔκτονος, φελάσσεσθαι δὲ τὸ ἐπιόν, *to rule the yielding, but to guard against the assailing*. Ἴπκομεν μανθάνειν, *ad discendum*. Th. 2, 27. τοῖς λίγνῆταις οἱ Λακδαιμόνιοι ἔδοσαν Θυρίαν οἰκεῖν καὶ τὴν γῆν νέμεισθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἑμαυτὸν ἐρωτᾶν. Ἄξιός ἐστι θαυμάζεσθαι. Her. 4, 53. Βορυσθιῆς πίνεσθαι ἱδίστοτός ἐστι, *dulcissimus ad bibendum*. G, 112. τίως ἦν τοῖσι Ἑλλήσι καὶ τὸ οὖτομα τὸ Μήδων φόβος ἀκοῦσαι, *a terror to hear*. Θαῦμα ἰδεῖσθαι, *a wonder to see*.

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the explanatory Acc., § 279, 7. Il. x, 437. θείειν δ' ἀνέμοισιν ὁμοῖοι (ἵπποι). In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained, *willing according to his nature*, i. e. *really*. Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μονομαχοίμην. Pl. Phaedr. 252, a. ἔθεν δὲ ἐκοῦσα εἶναι οἷα ἀπολείπεται ἡ ψυχὴ. This phrase is used but seldom in affirmative sentences.

REM. 9. Like the usage of θαῦμα ἰδεῖσθαι, the Inf. ὁρᾶν, εἰσορᾶν and ἰδεῖν, are sometimes joined with verbs of appearing and showing one's self. X. Cy. 5, 4, 11. σὲ ἐπαναθεασόμενος ἦα, ὑπὸς τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων, *I came to see what sort of a looking person you are, you, who have such a soul*.

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. δυνατός, ἄξιος, etc., and with substantives, e. g. θαῦμα, φόβος, and with verbs of giving, etc. Such Infinitives, the English translates both actively and passively, e. g. Ταῦτα ῥήδιά ἐστι μαθεῖν. Καλὸς ἐστιν ἰδεῖν, *pulcher est visu, he is beautiful to see or to be seen*. Th. 1, 138. ἄξιος θαυμάσαι. Pl. Phaedr. λόγος δυνατός κατανοῆσαι. The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful for us to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 581, a. ῥήδια ποιεῖν μὴν εἰδότες τὴν ἀλήθειαν. So Σωκράτης πᾶσι παρέχεν ἑαυτὸν ἐρωτᾶν, *he yielded himself to all to question, i. e. he permitted all to question him*.

REM. 11. From the use of the Inf. after verbs of willing, wishing, entreating and imploring, the following peculiarities in the use of the Inf. are to be explained,

a. The Inf. is very frequently used instead of the Imp., in the Epic writers, not unfrequently also in other poets, and even in Attic prose writers. The Inf. must then be considered as the object depending on the Imp. of a

verb of willing, which is to be supplied, e. g. *ἔθελα*. But if any qualifications of the predicate are connected with the Inf., these as referring to the subject *σύ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. *Od. α, 290 sqq. νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν σῆμά τέ οἱ χεύει, καὶ ἐπὶ κτῆρα κτερεῖται — καὶ ἀνέρι μητέρα δοῦναί.* *Il. β, 75. ὑμεῖς δ' ἄλλοθεν ἄλλος εἰρητύειν ἐπέεσσιν.* *Il. ζ, 92. ἣ δέ — οἷσα κληῖδι θύρας ἱεροῖο δόμοιο, πέπλον — θείναι Ἀθηναίης ἐπὶ γούνασιν ἠϊκόμοιο.* *Her. 6, 86. σὺ δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὅς δ' ἂν ἔχων ταῦτα ἀπαίτην, τούτῳ ἀποδοῦναι, εἰ redde.* *Th. 5, 9. σὺ δέ, Κλειρίδα, — αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγεσθαι ὡς τάχιστα ξιμυῖσαι.*

b. When the Inf. refers to the third Pers., its subject as well as the accompanying qualifications of the predicate, are in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of wishing, which is to be supplied, e. g. *εὔχομαι, δός, ποιεῖ*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so in clauses containing a wish, entreaty, precept and compact. *Il. η, 179 sq. ὦδε δέ τις εἴπσκεν, ἰδὼν εἰς οἶραν ἑυρύν· Ζεῦ πάτερ, ἥ Ἀΐαντα λαχεῖν, ἥ Τυδείος υἱόν, ἥ αὐτόν βασιλῆα πολυχρόσιο Μικλήν;* *Aesch. Suppl. θεοὶ πολλῖται, μὴ με δουλείας τυχεῖν.* *X. Ven. 5, 11. τὸν δὲ κυνηγέτην ἔχοντα ἐξιέναι ἡμελημένην ἑλαφράν ἐσθῆτα ἐπὶ τὸ κυνηγέσιον —, τὸν δὲ ἀρκυωρὸν ἔπessθαι.*

c. Hence the Inf. is sometimes used in reference to the first and second Pers., in questions denoting indignation. *Her. 1, 88. ὦ βασιλεῦ, κότιρον λίγεις πρὸς σέ τὰ νοσίων τυγχάνω, ἥ σιγῇ ἐν τῷ παρόντι χρόνῳ; shall I speak or be silent?* *Od. κ, 431. ἂ δέιλοι, πόσ' ἔμεν; τί κακὸν ἡμῖν εἴτε τούτων; whither go, i. e. whither will you go?*

d. Finally, the Inf. is used instead of the Opt., with *αἶ γάρ, εἴθε*, to express a wish. *Od. ω, 375 sq. αἶ γάρ, Ζεῦ τε πάτερ —, τοῖος ἦν τοι χθιὺς ἐν ἡμετέροισι δόμοισι τευχέ' ἔχων ὤμοισιν, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἀνδρας μνηστῆρας! instead of ἐφ' ἐσταίην κ. ἀμύνοιμι.*

§ 307. *Nom., Gen., Dat. and Acc. with the Infinitive.* (558—560.)

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. *Δέομαί σου ἰλθεῖν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.*

REMARK 1. So also *κτελέειν*, which signifies to *impel, to urge*, hence to *command (jubere)*, in Attic prose, is always constructed with the Acc. and the Inf., e. g. *κτελέω σε γράφειν, jubeo te scribere.*

2. When adjectives or substantives are joined with the Inf. to define or explain the predicate, they are put, by Attraction, in the same Case with the personal object.

Gen. with Inf. Διομαί σου προθύμουνεῖναι. *X. H. 1. 5, 2. Κύρου ἐδίοντο ὡς προθυμότητος πρὸς τὸν πόλεμον γενέσθαι*

- Dat. with Inf.* Συμβουλεύσοι προθύμῳ εἶναι. X. An. 2. 1, 2. ἔως τοῖς τῶν Ἑλλήνων στρατηγοῖς συσχευασαμένοις ἂν εἶχον καὶ ἐξοπλισαμένοις προΐεναι. Hipparch. 7, 1. παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι.
- Acc. with Inf.* Ἐποτρύνω σε πρόθυμον εἶναι. Κελεύω σε πρόθυμον εἶναι.

REM. 2. Very frequently, however, the qualifications of the predicate which are joined with the Inf. and refer to the object of the governing or principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the governing verb at the same time as the subject of the Inf., see Rem. 3, e. g. δέομαι ἑμῶν ἑμᾶς βοῇ θοῦς γενέσθαι. Her. 6, 100. Ἀθηναίων ἐδείθησαν σφίσι βοῇ θοῦς γενέσθαι. In this sentence, Ἀθηναίων is to be considered as the object of ἐδείθησαν, and the subject of γενέσθαι. Th. 1, 120. ἀνδρῶν συγκρύνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ, ἀδικοῦμένων; ἐκ μὲν εἰρήνης πολεμεῖν. Her. 3, 36. ἐντείλατο τοῖσι θεράπονσι λαβόντας μὲν ἀποκτείνειν. X. An. 1. 2, 1. Ξενία ἤκειν παρήγγειλε λαβόντα τοὺς ἀνδρας. Cy. 2, 1, 15. ἔξεστι δ' ὑμῖν, εἰ βοῦλεσθε, λαβόντας ὅπλα εἰς κίνδυνον ἐμβάλλειν.

REM. 3. Verbs which take for their object a substantive merely, in the Gen. or Dat., sometimes take, in the construction with the Inf., this object in the Acc., since both objects are united in one. Lys. Fragm. S. 3, p. 144. δέομαι οὖν ἑμᾶς συγγνώμην ἔχειν. Th. 4, 97. προαγορεύειν αὐτοῖς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν, instead of αὐτοῖς ἀπιούσιν ἀποφ. X. C. 4, 7, 1. Σωκράτης αὐτὰρ κείεις ἐν ταῖς προηκούσαις πρᾶξιςιν αὐτοῖς (τοῖς ὁμιλοῦντας αὐτῶ) εἶναι ἐπεμείντο. So also the verbs εἰπεῖν, λέγειν, φράζειν, φωνεῖν, in the sense of *jubere*, are constructed with the Acc. and the Inf., in the Attic poets. S. Ph. 101. λέγω σ' ἐγὼ δούλῳ Φιλοκλήτην λαβεῖν. Also προσήκει, πρέπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι with Dat. or Acc. with Inf., δεῖ, χρὴ, § 279, Rem. 4. Pl. Ion. 539, c. οὐκ ἂν πρέπει γε ἐπιλήσμενα εἶναι ὑψώδον ἄνδρα.

3. Besides the instance already mentioned, the Acc. with the Inf. is used in Greek as in Latin, in the following instance. When a subject with its predicate, e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ, is made the object of our thought or wish, the subject is put in the Acc. (τὸν ἀγαθὸν ἄνδρα) and the predicate in the Inf. (εὐδαιμονεῖν), e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν, *I believe that the good man is happy*. If the predicate is expressed by an adjective, participle or substantive with εἶναι, γίγνεσθαι, etc., § 240, (2), e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν, then these words also are put in the Acc., e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι.

4. But when the subject of the governing or principal verb is

at the same time the subject of the Inf. also, the subject is not expressed by the Acc. of a personal pronoun in Greek, as in Latin, but is wholly omitted, and when adjectives or substantives stand with the Inf., to explain or define the predicate, they are put, by attraction, in the Nom.

Οἶομαι ἁμαρτεῖν, *I believe I have erred, or, that I have erred, credo me errasse.* Οἶε ἁμαρτεῖν. Οἴεται ἁμαρτεῖν. Οἴομεθα ἁμαρτεῖν. Οἶομαι εὐδαίμων εἶναι, *I think I am happy, or, that I am happy, credo me beatum esse.* Οἶε εὐδαίμων εἶναι. Οἴεται εὐδαίμων εἶναι. Οἴομεθα εὐδαίμων εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. Her. 7, 136. Ξέρξης οὐκ ἔφη ὁμοῖος εἶσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέει τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (ipsum instead of se ipsum) δὲ ταῦτα οὐ ποιεῖσιν.

REM. 4. If, however, where the subject of the governing verb and the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἰωυτιοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων, *se, non alios homines.* 1, 34. Κροῖσος ἐνόμιζε ἰωυτὸν εἶναι πάντων ὀλβιώτατον.—The enclitic pronouns are sometimes used without any special emphasis. Pl. Rp. 400, b. οἶμαι με ἀκηκοῖναι.

5. When the governing word is an oblique Case of a participle, the qualifications of the predicate which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *veniebam ad aliquem eorum, qui se sapientes esse opinabantur.* Her. 1, 176. τῶν νῦν Λυκίων φασμένων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπὶ ἡλῦδες, *eorum Lyciorum, qui se Xanthios esse dicebant.*

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions, (a) of willing and the contrary, § 306, 1, (a); (b) of thinking, believing, saying, § 306, 1, (b); (c) of causing, appointing, naming, § 306, 1, (c); (d) after the impersonal verbs and expressions signifying *must, ought, should, it happens*, c. g. δεῖ, *προσέχει, πρέπει, ἔξεστιν, ἐπιτελεῖ, καλόν, κακόν*, (etc.) *ἔστιν, συμβαίνει.*

REM. 5. With the impersonal verbs and expressions above mentioned, the Acc. with the Inf. is not to be regarded as the grammatical object, but as the grammatical subject of the sentence; but logically, i. e. in respect to the sense, the Acc. with the Inf. must here be regarded as the logical object, and the impersonal expressions as transitive verbs, e. g. Her. 3, 124.

ἰδόμεναι οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διὸς, χρεῖσθαι δὲ ὑπὸ τοῦ ἡλίου (ἰδόμεναι οἱ = ἡγείτο). Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. *εὐδαίμονα εἶναι*, *felicem esse*, *βασιλεία εἶναι*, *regem esse*, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression, personal, and referring it to the person of the subject. This is the case, (a) with *λέγεται*, *ἀγγέλλεται*, *ὁμολογᾷται* and the like; (b) with *δοκεῖ*, *it seems*; (c) with *συμβαίνει*, *accidit*; where this last verb is used personally, the subject stands before it, while with the Acc. and the Inf. it follows the verb; (d) in the phrases *δικαίον*, *ἄξιον*, *ἐπίδοξον*, *δυνατόν*, *ἀμήχανον*, *χαλεπὸν ἔστιν*, etc.; (e) in the phrase *τοσοῦτον δέω* with the Inf. followed by *ὥς τε* with the Inf. or Ind. (*tantum abest, ut* — *ut*) *so far is it from*, and *πολλοῦ δέω* with the Inf.

Λέγεται τὸν βασιλεία ἀποφυγεῖν and *λέγεται ὁ βασιλεὺς ἀποφυγεῖν*. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται. An. 3. 1, 21. λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. On the Acc. with the Inf., see Rem. 5. Pl. Phaedon. 74, a. ἀρ' οὐν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. καὶ θάρσις εἶναι οὐ τοῦτο συμβαίνει. Δικαίος εἰμι τοῦτο πράττειν instead of *δικαίον ἔστι με τοῦτο πράττειν*. Δικαίος εἰμι εἶναι ἐλεύθερος. Her. 6, 12. ἐπίδοξοι τωτὸ τοῦτο πάσασθαι εἰσι. X. Cy. 5. 4 19. ἄξιοι γὰρ ἐσμεν τοῦ γεγενημένου πρῶτος τοῦτον ἀπολαῦσαι τι ἀγαθόν. Isocr. Paneg. 76, 168. τοσοῦτον δέουσι περὶ ὧν καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, *so far are they from pitying, that they rather rejoice even*, etc.

REM. 7. The personal construction with the verbs *δοκεῖν*, *δοκῆναι*, *λέγεσθαι* and the like, extends also to clauses with *ὥς* expressing comparison, as is the case in Latin with *ut videor*, *ut videris*, etc. instead of *ut videtur*. Pl. Rp. 426, b. οἷα ἐπαινέτης εἶ, ἔφην ἐγὼ ὥς ἔοικας τῶν τοιοῦτων ἀνδρῶν. X. An. 1. 10, 18. ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τειρακίσαι ἄμαξαι. 6, 3 25. οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἰδόντων, τοῦτο δεισαντες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 306, Rem. 2.

§ 308. II. Infinitive with the Article. (561, 562.)

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all those relations, which are indicated by the Cases of substantive, with and without prepositions. On the contrary, it here also, as in the Inf. without the article, § 305, 2, retains the nature of a verb, e. g. (a) *τὸ γράφειν*, *τὸ γράψαι*, *τὸ γεγραμέναι*, *τὸ γράψαι*; (b) *τὸ ἐπιστολὴν γράφειν*, *τὸ τῆς ἀρετῆς ἐπιθυμεῖν*, *τὸ τοῖς πολεμίοις μάχεσθαι*; (c) *τὸ καλῶς γράφειν*, *τὸ καλῶς ἀποθανεῖν*, *the beautiful death*. Yet pronouns in the Neut. Sing., as

attributives, are connected with the Inf. In this way, whole clauses, by prefixing the article, are represented as one extended substantive idea.

2. When the Inf., whether used as a subject or object, has subject and predicate qualifications belonging to it, both these, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent*, § 307, Rem. 5. When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressly stated, and the predicate qualifications are put, by means of attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἀμαρτάνειν ἀνθρώπους ὕντας οὐδέν, οἶμαι, θαυμαστόν. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπὸν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

(b) Genitive, both as an attributive and as an object of a verb. X. An. 1. 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι. Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κύρον) σὺν τῷ μεγέθει εἰς ὦραν τοῦ πρόσηβον γενέσθαι. 1. 5, 13. τί οὖν ἐστὶν ἡ τοῦ ἀλέξασθαι δικαιοσύνη, ἢ τοῦ τοῖς φίλοις ἀρήγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. The Gen. is often used to explain the preceding substantive, e. g. Pl. L. 657, b. ἡ ζήτησις τοῦ καινῆ ζεῖν ἀτὶ μουσικῇ χρῆσθαι. With prepositions, e. g. ἀντὶ, *instead of*, or in the sense of the Latin *tantum abest, ut* — *ut*, *χωρίς*, *except*, *besides*, *μέχρι*, *until*, *ἐκ*, *from*, *in consequence of*, *ἀνευ*, *without*, especially *ἐνεκα* and *ὑπέρ* with the Gen. in connection with *μή*, *in order that not*, *in order not*. Th. 1, 69. ἀντὶ τοῦ ἐπελθεῖν (invadere) αὐτοὶ ἀμύνεσθαι βούλεσθαι μᾶλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγσιλάος ἀντὶ τοῦ ἐπὶ Καρίαν εἶναι, εὐθύς τᾶναντία ἀποστρέψας ἐπὶ Φρυγίας ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μὴ δένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν. Very frequently τοῦ, τοῦ μὴ is used to denote a purpose, an object, *in order that*, *in order that not*, § 274, 3, (a), since by the language, as is frequently the case, that which calls forth the action is substituted for that which is to be done or for the result. Th. 1, 4. Μίνως τὸ ληστικὸν καθήκει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ *in order that his revenues might come in better*. X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστεράν (οἴνου) ἑγχέαμενοι καταψέφουσι, τοῦ δὲ,

εἰ φάρμακα ἐγγίχουσιν, μὴ λυσιτελεῖν αὐτοῖς. 6, 40. τοῦ μὴ διαφύγειν τὸν λόγον ἐκ τῶν δικτύων σκοποῦς καθίστης.

(c) Dative. Pl. Phaed. 71, c. τῷ ζῇν ἐντί τι ἐναντίον, ὥςπερ τῷ ἐργηγοῦναι τὸ καθεύδειν. With attraction, Th. 2, 42. παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σῶζεσθαι (*cedendo servari*). X. Hier. 7, 3. δοκῇ τοῦτω διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι, *to differ from other animals in this, that*. With prepositions, e. g. ἐπὶ with the Dat., *on the condition that, ἐν*. Pl. Gorg. 456, e. (οἱ γονεῖς τοὺς παῖδας τοῖς παιδοτρέβαις) παρεδούσαν ἐπὶ τῷ δικαίως χρῆσθαι τοῦτοῖς (τοῖς ὄπλοις) πρὸς τοῖς πολέμοις. S. Aj. 554. ἐν τῷ φρονεῖν — ἡδίστος βίος.

(d) Accusative. Pl. Gorg. 522, c. αὐτὸ τὸ ἀποθνήσκειν οἰδεῖς φοβεῖται. With prepositions, e. g. πρὸς with the Acc., *in order that, εἰς, in order that, in order to*, especially διὰ with the Acc., *on account of, because that*. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ πιθυοῦν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With Attraction, X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος. Cy. 1. 4, 3. ὁ Κῆρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοῖς παρόντας ἀνθρώποις, καὶ ὅσα εἰς τοὺς ὑπ' ἄλλων (sc. ἀνθρώπων), διὰ τὸ ἀγχινοῦς εἶναι ταχὺ ἀπαφίγεται.

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ, even when they would have their object, if a substantive, in the Gen. The addition of the article, gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα. Cy. 1. 6, 32. οἱκ' ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οἰκ' πλεονεκτεῖν αὐτῶν περιῶσθαι (ἀπέχισθαί τινος). Th. 3, 1. τὸν πλεονέκτον ὅμιλον τῶν φιλῶν εἰργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως πακουρῶν (εἰργεῖν τινά τινος). Pl. Lach. 190, e. ἐγὼ αὐτίος (sc. ἐμὶ) τόσι ἀποκρίνυσθαι (αὐτίος ἐμὶ τινος.) But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. Both the Acc. of a substantive and the Inf. with the Acc. of the article, are used to express exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκείνος παρ' ἀνιάθεις εἶπε πρὸς ἑαυτὸν· Τῆς τύχης, τὸ ἐμὶ νῦν κληθέντα δεῦρο τυχεῖν! *that I have just now been called hither!* Without the article, Aesch. Eum. 835. ἐμὶ παθεῖν τάδε, φεῖ, ἐμὶ ταλαιφρονα κατὰ γὰρ οἴκεῖν, ἀτίετον, φεῖ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a state or condition, e. g. τὸ νῦν εἶναι, *the present state, condition*, and as an adverbial expression, *with respect to, or according to the present state of*

affairs, pro praesenti temporis conditione, τὸ τήμερον εἶναι, pro hodierni diei conditione. X. An. 1. 6, 9, τὸ κατὰ τοῦτον εἶναι, *so far as he is concerned*. H. 3. 5. 9. τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολώλατε, *so far as it depends on them*.

§ 309. *The Participle.*

(563).

1. The idea of the verb, as expressed by the participle, is that of an adjective. The participle is like the adjective, both in its form and in its attributive use; for it has three genders and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number and Case.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb,

(a) The participle has different forms to denote the different condition of the action, viz, duration, completion and what is future and impending, e. g. γράφων, *writing*, γεγραφώς, γράψας, *one who has written*, γράψων, *one who will write*, § 257, Rem. 3.

(b) The participle has Act., Mid. and Pass. forms, e. g. γράψας, γραψάμενος, γραφείς.

(c) It governs the same Case as its verb, e. g. γράφων ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολεμίοις.

3. The participle is used in Greek as follows,

(a) In all respects like the adjective either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, *the writing boy*; or as a predicate in connection with εἶναι, e. g. τὸ ῥόδον ἀνθρῶν ἐστίν.

(b) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by translating it by the relative, *who*, *which*, e. g. Γυνή τις ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὡδὸν ἀντὶ τῆς τοῦσαν, *a hen laying*, or *which laid an egg daily*.

(c) It is used, agreeing with the object of a verb, to complete the idea of the object, e. g. ὁρῶ ἀνθρῶπον τρέχοντα.

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν.

REMARK. As the use of the participle, mentioned under 3, (a), is explain-

ed in §§ 264, 1. and 238, Rem. 7, and as No. (b) has no further difficulty, only the usage mentioned under 3, (c) and (d) now remains to be considered.

§ 310. *The Participle as the completion of the verbal idea.* (564—574.)

1. As the participle is an attribute, and consequently expresses an action as already belonging to an object, only such verbs can take a participle for their complement, as require for this complement an action which, as an attribute, belongs to an object,—this object being in some action or state.

2. The participle here agrees in Case with the substantive object of the principal verb, but this object is in the Case which the principal verb otherwise requires. *Ἀκούω Σωκράτους* and *ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον*. *Χαίρω σοι* and *χαίρω σοι ἐλθόντι*. *Ὀρῶ ἄνθρωπον* and *ὀρῶ ἄνθρωπον τρέχοντα*.

3. But when the subject of the principal verb is also the object of the same verb, as *οἶδα (ἐγώ) ἑμάντων θνητὸν ὄντα*, then the personal pronoun, which would be the object of the verb, is omitted, and the participle is put, by means of attraction, in the same Case as the subject of the principal verb, i. e. in the Nom. Comp. § 307, 4., e. g. *οἶδα θνητὸς ὢν*. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is expressed, when the subject as an object is emphatic. Comp. § 307, Rem. 2. X. Cy. 1. 4, 4. *οὐχ, ἀπρέτιον ἔδει ὢν, ταῦτα προῖκαλεῖτο τοῖς σινοῖντας, ἀλλ' ἄπερ εὐ ἤδει ἑαυτὸν ἤτιονα ὄντα, ταῦτα ἐξήρχε*. 5, 10. *περιεῖδον αὐτοὺς γῆρας ἀδυνάτους γενομένους, they permitted themselves to become enfeebled by old age*.

REM. 2. With *σύνοιδα*, *συγγιγνώσκω* *ἑμαντῶ*, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. *σίνοιδα (συγγιγνώσκω) ἑμαντῶ ἐν ποιήσας* or *σύνοιδα ἑμαντῶ ἐν ποιήσαντι*. Pl. Apol. 21, b. *ἐγὼ ξύν-οἶδα ἑμαντῶ σοφὸς ὢν*. 22, d. *ἑμαντῶ ξυνῆδειν οὐδὲν ἐπισταμένῳ*. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat. e. g. *σίνοιδά σοι ἐν ποιήσαντι*,—X. S. 4, 62. *τί μοι σύνοισθα τοιοῦτον εἰργασμένῳ*; (quid me tale commississe scis?) or (though more seldom) the Substantive is put in the Dat., but the participle in the Acc., e. g. *ἐγὼ σοι σύνοιδα ἐν ποιήσαντα*. X. O. 3, 7. *ἐγὼ σοι σύνοιδα*

ἐπὶ μὲν κοιμηθῶν θίαν καὶ πάνυ πρωὶ ἀνιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βυδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεῖσθαι. Also λανθάνω ἐμαυτὸν ποιῶν τι. X. An. 6. 1, 22. (οἱ ἱππεῖς) ἔλαθον αὐτοὺς ἐπὶ τῇ λύφῃ γεγόμενοι. — With *εἰοικέναι*, *to appear*, *to seem*, *to be like*, and *ὅμοιον εἶναι*, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with *ὅμοιον εἶναι*, in the Dat. almost without an exception. X. H. 6. 3, 8. *εἰοίκατε* τυραννίσι μᾶλλον ἢ πολιτείαις ἡδύμενοι. An. 3. 5, 13. *ὅμοιοι ἦσαν* θανάτῳ ζῶντες. Pl. Menon. 97, a. *ὅμοιοί ἐσμεν* οἱ κ' ὁρῶς ὁμολογηκόσι. Rp. 414, c. *εἰοίκας*, ἔφη, ὁ κ' οὐν τι λέγειν.

4. The verbs and expressions, with which the participle is used as a complement, are the following,

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. *ὁρᾶν*, *ἀκούειν*, *εἰδέναι*, *το κ' οἶσιν*, *ἐπίστασθαι*, *το κ' οἶσιν*, *μανθάνειν*, *to perceive*, *γινώσκειν*, *το κ' οἶσιν*, *ἐνθυμῆσθαι*, *to consider*, *πυνθάνεσθαι*, *to perceive*, *αἰσθάνεσθαι*, *μυμήσκεσθαι*, *ἐπιμανθάνεσθαι*, etc.

Th. 1. 32. *ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες* περιγενέσθαι. 'Ορῶ σε τρέχοντα. 'Ακούειν with the Gen. of an immediate perception, and more frequently with the Acc. of the mediate perception. X. C. 2. 4, 1. *ἤκουσα* δι' ποιε αὐτοῦ καὶ περὶ φίλων διαλεγόμενου. H. 4. 8, 29. *ἤκουσε* τὸν Θρασύβουλον προσιόντα. Cy. 1. 4, 25. *Καμβύσσης ἤκουσεν* ἀνδρὸς ἡδὴ ἔργα διαχειριζόμενον τὸν Κῦρον. Οἶδα θνητὸς ὢν. Οἶδα ἄνθρωπον θνητὸν ὄντα. Her. 3, 1. ὦ βασιλεῦ, διαβέβλημένος ὑπὸ 'Αμάσιος οὐ μανθάνεις; 40. *ἡδὺ πυνθάνεσθαι* ἄνδρα φίλον καὶ ξεῖνον ἐν πρήσσοις. X. C. 2. 2, 1. *αἰσθόμενος* δι' ποιε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. With the Gen., § 273, 5, (c). 4. 4, 11. *ἤσθησαι* οὐκ ἰσχυροῦ μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba declarandi, i. e. verbs which signify *to declare*, *to show*, *to make clear* and the like, e. g. *δεικνύναι*, *to show*, *to exhibit*, *δηλοῦν*, *δῆλον ποιεῖν*, *φαίνειν*, *to show*, *φαίνεσθαι*, *to show one's self*, *apparere*, *δῆλον* and *φανερὸν εἶναι*, *ἐλέγχειν*, *ἐξελέγχειν*, *to prove*, *to convict*, *ἀλίσκεσθαι*, *to be convicted*, *ποιεῖν*, *to represent*, *εὐρίσκειν*, *to find*, etc.

Her. 7, 18. 'Αγιάβανος, ὃς πρότερον ἀποσπεύδων μόνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν. 6. 21. 'Αθηναῖοι δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτιον ἀλώσει. Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷον ἔ' ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν. Dem. Aph. 1. 819, 20. ἔρῳως ἐλέγχθησεται ψευδόμενος.

REM. 3. Instead of the impersonal phrases *δηλόν ἐστι*, *φανερὸν ἐστι*, *φαίνεται*, apparet, the Greek uses the personal construction, comp. § 307, Rem. 6, c. g. *δὴλός εἰμι*, *φανερὸς εἰμι*, *φαίνομαι τὴν πατρίδα εὖ ποιεῖσας*. X. An. 2. 6, 23. *στέργων φανερός μὲν ἦν οὐδὲνα, ὅτῃ δὲ φαίη φίλος εἶναι, τούτῳ ἐνδηλος ἐγίγνετο ἐπιβουλεύων*. Pl. Apol. 23, d. *κατὰ δὲ ἅλοι γίγνονται πρὸς ποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν*.

(c) Verba *affectuum*, i. e. verbs which denote an affection of the mind, c. g. *χαίρειν*, *ἡδεσθαι*, *ἀγάλλεσθαι*, *ἀγαπᾶν*, *to be content*, *ἄχθεσθαι*, *ἀγανακτεῖν*, *αἰδεῖσθαι* and *αἰσχύνεσθαι*, *to be ashamed*, *μεταμελίσθαι*, *μεταμελεῖ*, *ὀργίζεσθαι*, *βαρύνεσθαι*, *ῥαδίως*, *χαλεπῶς* *φέρειν*, etc.

X. H. 6. 4, 23. *ὁ θεὸς πολλὰς χαίρει τοὺς μὲν μικροὺς μεγάλους ποιοῦν, τοὺς δὲ μεγάλους μικροῦς*. Hier. 8, 4. *διαλεγόμενοί τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ Ἰσού ἡμῖν οὖσι*. Th. 1. 77. *ἀδικοῦμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιαζόμενοι*. 4, 27. *(οἱ Ἀθηναῖοι) μετεμέλονται τὰς σπονδὰς οὐ δεξιόμενοι*. 5, 35. *τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλονται ἀποδεδωκότας*. Eur. Hipp. 8. *τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὕπο*. *Χαίρω σοι ἐλθόντι*. Pl. Rp. 475, b. *ἐπὶ μικροτέρων καὶ φανωτέρων τιμώμενοι ἀγαπῶσιν*.

(d) Verbs signifying to satisfy one's self with something, to enjoy something, to be full of something, c. g. *τερπασθαι*, *ἐμπίπασθαι*, *μεστὸν εἶναι* and the like.

Od. α. 369. *τῶν μὲν δαινύμενοι τερπόμεθα*. Il. ω. 633. *ἐπὶ τέρπῃσαν ἐς ἀλλήλους ὀρώωντες*. S. OC. 768. *μεστὸς ἦν θυμούμενος*. Eur. Ion. 924. *οὔ τοι σὸν βλέπων ἐμπίπλωμαι πρόσωπον*. Her. 7, 146. *ἐπὶ ταῦτα θηεύμενοι ἔωσι πληρεῖς*.

(e) Verbs signifying to oversee, to permit, to permit to happen, to bear, to endure, to persevere, also to be wearied, and to be exhausted, c. g. *περι- καθ- εἰς- ἐφορᾶν*, *προίεσθαι*, *to neglect*, *to permit*, *ἀνέχεσθαι*, *καρτερεῖν*, *ὑπομένειν*, *λιπαρεῖν*, *perseverare*, *κάμειν*, *ἀπειπεῖν*, etc.

Her. 7, 168. *οὐ περιόπτει ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη*. 101. *εἰ Ἕλληνας ὑπομένεουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι*. 9, 45. *λιπαρεῖτε μῆνόντες*. 3, 65. *(ἱμῖν ἐπισκήπτω) μὴ περιιδεῖν τὴν ἡγεμονίην αὐτὺς ἐς Μήδους περιελθούσαν*. Isocr. Archid. 125, 47. *ἀπειποιμεν ἂν ἀκούοντές τε καὶ λέγοντες, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζωμεν*. X. Cy. 5. 1, 26. *ὀρώοντές σε ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι*. An. 5. 1, 2. *ἀπειρήκα ἤδη συσκευάζε-*

μενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὴς φυλάττων καὶ μαχόμενος. Th. 1, 86. τοὺς ξυμμάχους οὐ περιεφύμεθα ἀδικουμένους. 2, 73. Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους. For ἀνέχεσθαι with the Gen., see § 275, 1.

(f) Verbs signifying to begin, and cease, to make cease, to be remiss in something, e. g. ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεθίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν, etc.

Her. 6, 75. Κλειμένης δὲ παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κημίων ἰωῦτόν λωβώμενος. Παύσει ἀδικοῦντα. Παύομαι σε ἀδικῶν. X. O. 1, 23. (αἱ ἐπιθυμίαι) ἀκίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οἵποτε λήγουσιν, ἐξί' ἂν ἄρχωσιν αὐτῶν. καὶ ἄλλα γε δη μνηρία ἐπιλείπω λέγων, to omit in speaking. Symp. Ἐλλείπεται εὐ ποιῶν τοὺς εὐεργετοῦντας ἑαυτόν. Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις).

(g) Verbs signifying to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὐ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν, etc.

Her. 5, 24. εὐ ἐποίησας ἀφικόμενος. Th. 1, 53. ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες. 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Ἠλαταιῶν στρατεύοντες. Ἀμαρτάνετε ταῦτα ποιεῖν. Pl. Phaedon. 60, c. εὐ γ' ἐποίησας ἀγαμνήσας με. X. Hier. 11, 14 sq. πάντας (τοὺς φίλους) πειρῶ νικᾶν εὐ ποιῶν. ἴαν γὰρ τοὺς φίλους κρατῆς εὐ ποιῶν, οὐ μὴ σοι δύνωνται ἀντίχειν οἱ πολέμιοι. An. 2, 3, 23. οὐχ ἡττησόμεθα εὐ ποιοῦντες.

(h) The verbs πειρᾶσθαι (especially in Herodotus), to try or attempt something, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλὸς εἰμι, ἐγχεῖμαι, γίγνομαι, to be urgent about, to lay it to heart, to consider of importance.

Her. 7, 9. ἐπειρήθη ἐπιλαύων ἐπὶ τοὺς ἄνδρας τούτους. Pl. Phileb. 21, a. οὐκοῦν ἐν σοὶ πειρώμεθα βασανίζοντας ταῦτα; Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσουσιν. Without ὡς, 18. (οἱ Ἠελοποννήσιοι) προσβολὰς παρεσκευάζοντο ποιεσόμενοι. X. H. 4, 1, 41. παρεσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γίλων πολλὸς ἐνέκειτο λέγων. 9, 91. πολλὸς ἦν λισσόμενος ὁ

ξεῖρος. 1, 98. Διότις ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος. 7. 10, 3. παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λύσαι τὸν πόρον.

(i) Certain expressions, mostly impersonal, e. g. it is fit, useful, profitable, good, agreeable, shameful, it is to my mind, and the like; after these, however, the Inf. is equally correct, and even more frequent, when the action of the dependent verb is not considered as already belonging to the subject, but as resulting or following from the action implied in the above impersonal expressions.

Πρέπει μοι ἀγαθῷ ὄντι and ἀγαθῷ εἶναι. Th. 1, 118. ἐπαρώτων τὸν θεόν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται. Pl. Alcib. I. 113, d. σκοποῦσιν, ὑποτίρα συνοίσει πράξασιν.

(k) The verb ἔχειν signifying *to be in a condition or state*, forms with the participle an apparent periphrasis of the simple finite verb from which the participle comes. This periphrasis is only apparent, since no form of the finite verb would denote the full force of ἔχειν, which in this construction always expresses the continued condition of the action, similar to the Latin *aliquid pertractatum habere*.

Her. 3, 65. δόλῳ ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι. 6, 12. ἀνδρὶ Φωκαεῖ ἀλαζόνι ἐπιτρέψαντες ἡμίας αὐτοῖς ἔχομεν. X. An. I. 3, 14. πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Dem. Phil. 3. 113, 12. καὶ Φερᾶς πρὸν ὡς φίλος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβόν. On the contrary, ἔχω λέγειν, *I can say*.

(l) Finally, the participle is used as a complement with the following verbs, (α) τυγχάνω, *to happen*; (β) λανθάνω, *to be concealed*; (γ) διατελῶ, διαγίγνομαι, διαίγω, *to continue*; (δ) προϋφίσταμαι, *to come before, to anticipate*; (ε) οἶχομαι, *to go away, to depart*. In English, these verbs are often rendered by an adverb, and the participle connected with them, by a finite verb.

Her. 1, 44. ὁ Κροῖσος φονεῖα τοῦ παιδὸς ἐλάνθανε βᾶσκων, *unobserved, secretly*. 3, 83. καὶ νῦν αὕτη ἡ οἰκίη διατελεῖ μόνῃ ἐλευθερίᾳ ἐοῦσα Περσέων, *continually*. Διὰ γὰρ, διατελῶ, διαγίγνομαι καὶ ποιεῶν, *continually, always*. 1, 157. ὤχεται φεύγων, *he fled away*. 6, 138. οἴχοντο ἀποπλέοντες. Οἴχομαι φέρον, *I carry away*. Th. 4, 113. ἐιυχον ὀπλῖται ἐν τῇ ἀγορῇ καθεύδοντες ὡς πενήκοντα, *happened to be sleeping*. Τυγχάνω is always used, where an event has not

taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can generally be translated by *happen to be*, *chance to be*, sometimes it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιεῖσάντα, *it was difficult for another to do this before him, or to anticipate him in doing it*. Her. 4, 136. ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *long before the Persians*. The conjunction πρὶν ἢ (or ἢ alone) with the Inf. can also follow φθάνειν, e. g. Her. 6, 116. ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἦκειν. Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely — when*, *no sooner — than*, e. g. Isocr. Paneg. 58, 86. (οἱ Λακεδαιμόνιοι) οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦγον ἡμῖν ἀμυνοῦντες, *the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard, when, etc.* So in the phrase, οὐκ ἂν φθάνοις ποιεῶν τι, *you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly*. X. C. 2. 3, 11. οὐκ ἂν φθάνοις λέγων; (*quin statim loqueris?* i. e. *quantocius dicas?*) 3. 11, 1. οὐκ ἂν φθάνοις, ἔφη, ἀκολοθοῦντες; *will you not follow immediately?* οὐκ ἂν φθάνοις περιαίων; *will you not be quick in saying this, will you not say it quickly?* (i. e. *statim reliqua conclude.*)

REM. 4. The relation expressed by λαμβάνειν and φθάνειν is sometimes so changed, that they take the form of participles and thus serve to complete the idea of the principal verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν. G. 4, 10. ἡ δὲ λαθοῦσα αὐτὸν συνειπέτο.

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an *essential* word; also after *Verba sentiendi* and *declarandi*, e. g. Dem. Ph. 1. 45, 18. εἰδὼς εὐθρεπείς ἑμᾶς. 54, 41. εἰς ἐν Χερσωνήσῳ πύθησθαι Φίλιππον (sc. ὄντα, *tarrying*); very often with φαίνομαι, not seldom also with τυγχάνω, διατελῶ, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀνυπόδητός τε καὶ ἄχίτων διατελεῖς.

§ 311. Remarks on the difference between the usage of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν constructed with a Part., implies an immediate perception, or if indirect, yet one that is sure and well-grounded; constructed with the Inf., it implies a perception not immediate but derived by hear-say, e. g. Ἀκούω αὐτοῦ διαλεγόμενον (i. e. *ejus sermones auribus meis percipio*). Κυμβύσης ἤκουσε τὸν Κύρον ἀνδρὸς ἤδη ἔργα διαχσερισζόμενον. See § 310, 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει ὁ

- Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε, ex aliis audiverat, καλὸν ἀγαθὸν αὐτὸν εἶναι.*
2. *Εἰδέναι* and *ἐπίστασθαι* with the Part., *to know*, with the Inf. *to know how to do something, to be able*. *Οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος, I know that I honor the gods; but, Eur. Hipp. 1009. ἐπίσταμαι θεοὺς σέβειν, I know how to honor the gods.* S. Aj. 666. *εἰσόμεισθα μὲν θεοὺς εἴκειν.* Also *νομίζεις* with the meaning, *to be convinced, to know*, (*εἰδέναι*) is connected with a Part.; still, this occurs very rarely. X. An. 6. 6, 24. *νόμιζε δ', εὖν ἐμὶ νῦν ἀποκτείνης, — ἀνδρα ἀγαθὸν ἀποκτείνων.*
 3. *Μανθάνειν* with the Part., *to see into, to perceive*, with the Inf. *to learn*. *Μανθάνω σοφὸς ὢν, I perceive that I am wise, σοφὸς εἶναι, I learn to be wise.* X. Cy. 4. 1, 18. *μαθήσονται ἐναντιοῦσθαι (τοῖς πολέμοις).*
 4. *Γινώσκειν* with the Part. *to know, to perceive*, with the Inf. *to learn, to judge, to determine*. *Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, I perceive that the prize-fights are useful, but ἀγαθοὺς εἶναι, I judge that, etc.* X. Apol. 33. (*Σαφάτης*) *ἔγνω τοῦ ἐπιζῆν τὸ ἐθνῆναι αὐτῷ πρεῖσσον εἶναι, judicavit.* Isocr. Trap. 361, d. *ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι τὸν παῖδα, they concluded to give up, etc.*
 5. *Αἰσθάνεσθαι* with a Part. *to perceive, to observe, to understand, to learn*, with the Inf. *to think, to imagine, opinari*. *Αἰσθάνομαι σε μέγα παρὰ βασιλεῖ δύναμενον* Th. 6, 59. *αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Λακείῳ δύνασθαι.* 5, 4. *οἴκῃ ἐπὶ τοῖς ἄλλοις ἔρχεται, αἰσθόμενος οἶκ ὦν πείθειν αὐτούς, opinans, se iis non esse persuasurum.*
 6. *Πυνθάνεσθαι* with a Part. *to learn, to hear, to perceive; with an Inf. it is used with the same difference of meaning as in the case of ἀκούειν.* *Πυνθάνομαι σε λέγοντα.* Lys. Nicom. 184, 17. *πυνθάνομαι τε αὐτὸν λέγειν, ὡς ἀσεβῶ καταλύων τὰς θύλας, ex aliis audivi.* X. H. 1. 4, 11. *ἀνήχθη ἐπὶ κατασκοπῇ τῶν τριήρων, αἷς ἐπυνθάνετο Λακεδαιμονίους αὐτόθι παρασκευάζειν.* Th. 5, 55. *πυνθόμενοι τοὺς Λακεδαιμονίους ἐξεστράτευσθαι.*
 7. *Μεμνήσθαι* with a Part. *to be mindful, to remember*, with the Inf. *to contemplate doing something, to intend, to endeavor*. *Μίμνημαι εὖ ποιήσας τοὺς πολίτας, I remember to have done good; εὖ ποιῆσαι, I strive, wish, to do good.* X. An. 3. 2, 39. *μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι.* Cy. 8. 6, 6. (*οἱ σατράπαι*) *ὅ τι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ἢ μεμνήσονται καὶ δεῖρο ἀποπέμψειν.* S. 4, 20. *μεμνήσῃ διακριθῆναι περὶ τοῦ κίλλους, thou wilt prepare to contend with me.*
 8. *Φαίνεσθαι* with a Part. *to appear, apparere, to show one's self*, with an Inf. *to seem, videri*. *Ἐφαίνετο κλαίων and κλαίειν.* X. S. 1, 15. *καὶ ἅμα λέγων ταῦτα ἀπιμύτιτό τε (ὁ γελοιοποιός) καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο, to seem to weep.* Th. 2, 20. *αὐτῷ ὁ χῶρος ἐφαίνετο ἐνστρατοπεδεῦσαι.*
 9. *Ἵοικέναι* with a Part. *to be manifest, to be like, to resemble*, § 310, Rem. 2., with the Inf. *to seem, videri*. *Ἵοίκατε τυραννίαι μᾶλλον, ἢ πολιτείαις ἡδόμενοι.* X. Hier. 7, 1. *ἴοικεν, ἔφη, μέγα τι εἶναι*

- ἡ τιμή. Cy. 1. 4, 9. ποιεῖ, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events, with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλεθ' ἡ Φίλιππος ἡμῖν ἐν Θερύκῃ τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραῖον τεῖχος πολιούχων (a settled fact). X. Cy. 1. 5, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, whether he had made an actual irruption or not, is uncertain.
11. Δεικνύναι and ἀποφαίνειν with a Part. to show, to point out, with an Inf. to teach. Ἐδειξά σε ἀδικήσαντα. X. An. 2. 3, 14. ἀφικοντο εἰς κώμας, ὅθεν ἀπέδειξαν· οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Dem. Cor. 272, 135. (ἡ βουλὴ) Αἰσχίνην) καὶ προδότην εἶναι καὶ κακόνου ἡμῖν ἀπέφαινε (docuit). But the Inf. is placed after δεικνύναι, when the object of this verb is not to be represented as a thing perceived, but as a thing possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φανὺς τε καὶ οὐκ ἄξις εὐεργετίας.
12. Ἀηλοῦν with a Part. to disclose, to reveal, with an Inf. to say, to announce, to command. Ἀηλῶ σε ἀδικοῦντα. X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὡς πρὸς σύμμαχον αὐτὸν παρεῖναι (edixit, ut adessent).
13. Ποιεῖν with a Part. to render, to represent, § 310, 4, (b), with an Inf. (a) to cause, (b) to suppose, to put a case. Ποιῶ σε γελῶντα. Ποιῶ σε γελᾶν. Pl. Symp. 174, c. ἀκλήτον ἐποίησεν ("Ὀμηρος) ἐλόοντα τὸν Μενέλεων ἐπὶ τῇ θοίνῃ. X. An. 5. 7, 9. ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἥκειν εἰς Φᾶσιν, I will suppose, I will put the case.
14. Αἰσχύνεσθαι and αἰδεῖσθαι with a Part. to be ashamed on account of something which one does, with an Inf. to be afraid to do a thing, to omit something through fear or shame. Αἰσχύνομαι κατὰ πράττων τὸν φίλον and αἰσχύνομαι κατὰ πράττειν τὸν φίλον. X. Cy. 5. 1, 21. τοῖτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μὲν γὰρ παρ' ἐμοῦ ἀποδώσω, τοῦτο, εὐῆστε, αἰσχυνοίμην ἂν εἴπειν. S. Aj. 506. αἰδεῖσθαι μὲν πατέρα τὸν σὺν ἐν λιγυρῇ γήρᾳ προλείπων. X. S. 8, 33. τοίτους γὰρ ἂν ἔφη οὔσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοῖς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθεῖη τὸν κακὸν σύσκηνον παραλαβεῖν.
15. Περιτρέφειν § 310, 4, (c) is constructed (sometimes without marked distinction, though seldom,) with an Inf. as συγχωρεῖν, ἔαν, e. g. Th. 4, 48. οἷδ' εἰσεῖναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδέιν, they would not permit that any one should enter. Ἐπιτρέπειν, to permit, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν. Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of audere, are constructed with the Inf. Her. 7, 139. καταμείναντες ἀνέσχοντο τὸν ἐπύρτα ἐπὶ τὴν χώραν δέξασθαι.
16. Ἀρχεσθαι with a Part., when it has the meaning of being in the beginning of an action, or when the way and manner, in which the begin-

ning of an action takes place, is to be stated ; with an Inf., when it means to begin to do something, to commence, (something intended), *ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες* and *οἰκοδομεῖν*. Th. 1, 107. *ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν*. X. Cy. 8, 2, *ἄρξομαι διδάσκων ἐκ τῶν θείων*. C. 3, 1, 5. *πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν*. 5, 22. *ὅποτε παλαίειν ἤρξω μανθάνειν*. 6, 3. *ἐκ τινος ἄρξῃ τὴν πόλιν εὐεργετεῖν*. 5, 15. (*Ἀθηναῖοι*) *ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γραιτέρων*.

17. *Παύειν* with the meaning to hinder is constructed with an Inf., e. g. Pl. Rp. 416, c. *τὴς οἰκίστις καὶ τὴν ἄλλην οὔσιαν τοιαύτην αὐτοῖς παρεσκευάσθαι* (δεῖ), *ἥτις μήτε τοῖς ἀέλικας ὥς ἀρίστους εἶναι παύσοι αἰτούς κτλ.*
18. *Πειράσθαι* with a Part., to make trial of anything, to practise, § 310, 4, (h), still this construction is rare ; with the Inf. to attempt to do something ; *παράσκευάζεσθαι* is very often connected with the Inf. The Ionic phrase *παντοῖον γίγνισθαι* is constructed with the Acc. and Inf. Her. 3, 124. *παντοίῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεια*, she used every expedient, etc.

§ 312. The Participle used to express Adverbial subordinate Relations. (575—584.)

1. The Part. is also used to denote that attributive qualification of a substantive, by which, at the same time, the predicate of the sentence is more exactly defined. In this case, the Part. expresses the adverbial relations of time, cause, motive or design, condition, and concession, way and manner.

The English often uses a Part. in this case, e. g. *he said laughing*, (*γελῶν*) ; *the city, besieged by the enemy, suffered much distress*, (*πόλις ἐπὶ τῶν πολεμίων πολιορκουμένη*). Instead of the Part., the English often uses either a subordinate clause, or a substantive with a preposition. In translating from English into Greek, when one wishes to use a Part. instead of a subordinate clause, the following things are to be noted,

2. When in English the subject of the subordinate clause is either the subject or object of the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the finite verb of the subordinate clause must be changed into a participle which agrees in Gender, Number and Case with the subject when the subject in both clauses is the same, but with the object in like manner, when the object is the same in both clauses ; and, finally, the pronoun in the principal clause, which denotes the subject or object, is omitted. This may be called the *Participial construction*, e. g.

When the enemy fled, they were pursued by the enemy. Οἱ πολέμοι φε-
γόντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν. *When the Persians made an irrup-
tion into the country, the Greeks went out against them.* Τοῖς Πέρσαις
εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν.

3. But when in English, the subordinate clause has a sub-
ject, which is neither the subject or object in the principal clause,
then, both in Greek and Latin, the conjunction of the subordi-
nate clause must be omitted, the subject of the subordinate
clause be put in the Gen. (Lat. Abl.), and the finite verb of the
subordinate clause be changed into a Part. agreeing with this
Gen. in Gender, Number and Case. This is called the *Gen-
itive absolute*, e. g.

"When the bodies are exhausted the animal spirits become weaker."
Τῶν σωματίων θηλυνομένων, καὶ αἱ ψυχαὶ πολὺ ἀρρώστοτεραι γίγ-
νονται X. O. 4, 2.

REMARK 1. The reason why the Greeks choose the Gen., has been seen
in treating of the Gen., § 273, Rem. 11.

REM. 2. Subordinate clauses may be used instead of the participial con-
struction, either for the sake of greater emphasis, or for perspicuity.

4. The Participial construction and the Genitive absolute are
used, as is seen in No. 1, in order to denote,

(a) Some relation of time, where the English uses subordi-
nate clauses, with the conjunctions *since*, *as*, (used of time), *af-
ter*, *when*, *while*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπεί-
χοντο κερδῶν, αἰσχαρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπείχονται, *after wasting
their money.* So the frequent circumlocution with ποιήσας in the sense
of *thereupon*. Her. 6, 96. ἐπέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιή-
σαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or with the repetition of the Part.
of the preceding word. Her. 7, 60. πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμη-
σαν· ἀριθμήσαντες δὲ κατὰ ἔθνη διάτασσον. Gen. absolute, II. α, 88.
οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο σοὶ κολῆς παρὰ νηυσὶ
βαρεῖας χεῖρας ἐπόλεε.

REM. 3. The following participles, which may be sometimes translated in
English by adverbs, also belong here, (α) ἀρχόμενος, *in the beginning*,
originally. Th. 4, 64. ἅπερ καὶ ἀρχόμενος εἶπον. (This is to be distin-
guished from ἀρχάμενος ἀπὸ τίνος, which may be translated, *prima-
rily, especially, before all*. The Part. ἀρξάμενος agrees, for the most part, in
Number, Case and Gender, with the substantive to be defined more ex-
actly, e. g. Pl. Rp. 600 e. οὐκ οὐν τιθώμεν ἀπὸ Ὀμήρου ἀρξάμενος

πάντας τοὺς ποιητικοὺς μιμητὰς ἰδούλων ἀρετῆς εἶναι, *that all the poets, particularly Homer, etc.* Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκίμῃ μοι αὐτῶν πάντας ἀνθρώπους ἀθλίους ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος.)—(β) Τελευτῶν, *finally, at last*. Pl. Rp. 302, a. τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυνεύσεται. X. An. 6. 3, δ. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος ἔλγον (τοῖς Ἴλλυρις) οἱ Θυρῆες.—(γ) Διαλιπὼν χρόνον, *after a while, subsequently, or διαλ. πολὺν, ὀλίγον χρόν., ἐπισχὼν πολὺν χρόνον, μικρόν*. Pl. Phaedon. 59, e. οὐ πολὺν οὐν χρόνον ἐπισχὼν ἦν.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words πράγματα, χρήματα, ἄνθρωποι, etc., used in a general sense, may be understood. Th. 1, 116. Περιελθὼς ὤχετο κατὰ τάχος ἐπὶ Καίρου καὶ Καρίας, ἐς ἀγγεῖθ' ἐν τῶν, ὅτι Φοινίσσαι νῆες ἐπ' αὐτοὺς πλίουσιν. X. Cy. 1. 4, 18. σφραγίσαντων δὲ τῷ Ἀστυνέει, ὅτι πολέμοιοι εἰσιν ἐν τῇ χώρῃ, ἐξεβόηθη καὶ αὐτὸς πρὸς τὰ ὄρια. 3. 1, 38. διασκηρόντων δὲ (sc. αὐτῶν) μετὰ τὸ δύναι. ἐπύρκετο ὁ Κῆρος. Also in the Sing. Th. 1, 74. σαφῶς δηλώθειντος, οὐ ἐν ταῖς ναυὶ τῶν Ἑλλήνων τὰ πρῶγματα ἐγένετο. Comp. the Latin *cognitū, edictū, petītū*, etc., instead of *postquam, cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition *ἐπὶ* is frequently connected with the Gen., yet only when the Part. is in the Present tense, e. g. Ἐπὶ Κέρου βασιλεύοντος. See § 291, I, (2). The relation of past time is sometimes made more definite by the preposition *μετὰ*, *after*, with the Acc., e. g. Her. 6, 132. μετὰ δὲ τὸ ἐν Μαργάδων τρωμα γενόμενον Μιλτιάδης αὖξετο. See § 294, II, (2). The indefinite relation of time expressed by *about, nearly*, is indicated by *ὑπὸ* with the Acc., e. g. ὑπὸ τῇ πρώτῃ ἐπελθοῦσαν νύκτα, § 290, III, (2), and where two or more actions occur at the same time, this relation is expressed by *ἄμα* with the Dat., e. g. ἄμα ἡμέρα διαφωσκούσῃ, *as soon as day-break, ἄμα τῷ σίτῳ ἀκμάζοντι, simul ac frumentum adultum est*.

REM. 6. In order to determine more exactly the relation of time, adverbs of time are often used with the participial construction and the Gen. absolute, viz. αὐτίκα, εὐθύς, ἐξαίφνης, μετὰ ξύ, ἄμα. Pl. Rp. 323, c. εὐθύς οὖν μετὰ τὸν ὁ Κέφαλος ἡσπάζετο τε καὶ εἶπεν, *simul ut me conspexit*. Lys. 207, a. ὁ Μενέξενος ἐκ τῆς αἰλῆς μετὰ ξύ παλῶν εἰσέρχεται, *while he played*. Phaedon. 77, b. ὅπως μὲν ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκηδύννται ἡ ψυχὴ, *as soon as the man dies*. Her. 9, 57. καὶ ἄμα καταλαβόντες προσέειπον σφί, *as soon as they had come up with the enemy, they attacked them*. Th. 2, 91. ἐπαιώνιζόν τε ἄμα πλείοντες, *inter nagandum*.

REM. 7. In order to denote more clearly and emphatically the result of the action expressed by the Part., the following adverbs are very often appended to the predicate of a sentence, viz. ἐνταῦθα, οὕτω, οὕτω δέ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἑκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε γαίνεσθαι.

(b) A cause, reason, where the English uses secondary clauses with the words *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροῖα νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, "many having squandered their estates, did not abstain from those gains from which they before abstained, *because* they accounted them base."

(c) A motive, or a design, a purpose, where the English uses *in order to*, with the Inf., or *that, so that*, with a finite verb. To denote this relation, the Fut. Act. Part. only (sometimes the Pres. Act.) is employed. This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσω. 6, 70. ἐς Διελφούς χρησόμενος τῷ χρηστηρίῳ πορεύεται. X. C. 3. 7, 5. σέ γε διδύξων ὤρμημα. Πέμπω σε λέξοντα, *I send thee that thou mayest, to, in order to, say*.

(d) A condition, where the English uses a secondary clause with *when, if*; or a concession, where the English employs a secondary clause with the word *although*.

X. Cy. 8. 7, 28. τοῖς φίλοις εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δινῆσθαι κολάζειν, *if ye confer benefits on friends, etc.* Isocr. Pancg. 41, 2. τῶν ἀθλητῶν δις τοσαύτην ὑόμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐν ᾧ δὲ ἄνδρὸς εὐφροσύνησαντος, ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας. X. Cy. 3. 2, 15. ὥς ὕλγυ δυνάμενοι προουρῆν ἄνθρωποι περὶ τοῦ μέλλοντος πολλά ἐπιχειροῦμεν πράττειν! *Although men can foresee little, yet, etc.*

Рем. 8. When the Part. expresses a concession, the particles καὶ, καίπερ, καίτοι (rarely), καὶ ταῦτα, are subjoined. X. An. 1. 6, 10. προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέπερ πράσσω κακῶς. Pl. Prot. 339, c. οὐδέ μοι ἐμμελὲς τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον. Pl. Rp. 404, b. "Ὁμηρος ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοῖς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, *though they were*, etc. The words ὁμῶς, εἴτε, ἢτε, ἔπειτα, ἀπείτα, are often added to the predicate of the sentence. Her. 6, 120. ἵστεροι δὲ ἀπικόμενοι τῆς συμβολῆς, (proelio), ἡμείροντο ὁμῶς θείσασθαι τοὺς Μήδους. Pl. Charmid. 163, a. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν ἔπειτα οὐδὲν φησι κωλύειν καὶ τοῖς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. "Ὁμῶς is often in poetry subjoined to a Part., e. g. Aesch. S. 712. πείθον γυναιξὶ καίπερ οὐ στήργον ὁμῶς, or, (which also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaedon. 91, c. Σιμμίας φοβέται, μὴ ἡ ψυχὴ ὁμῶς καὶ θείοτερον καὶ κάλλιον ᾧ τὸ σώματος προαπολλύηται.

(e) The way and manner, also the means, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν, *he spoke laughing*. X. Cy. 3. 2, 25. λεγόμενοι ζῶσιν

(*raptu vivunt, they live by plundering*). C. 3. 5, 16. *προαιρουῦνται μᾶλλον ὅττω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς*. Isocr. Panath. 241, d. τοῖς Ἑλλήτας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οἷς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσαν. So often *χρῶμενος* with the Dat., where the English may use the preposition *with*, e. g. πολλῇ τέχνῃ *χρῶμενος* τοὺς πολεμικούς ἐνίκησεν.

REM. 9. Here belongs the phrase, *ληρεῖς ἔχων*, or in the question, *τί ληρεῖς ἔχων*; i. e. *thou triflest so, or what is the reason that thou so triflest?* properly *so behaved thyself*. Pl. Gorg. 490, e. ποῖα ἱποδήματα φλυαρεῖς ἔχων; *what makes you always prate so much about shoes?* Here belong also the Part. *φερόμενος*, and *φέρων*, *summo studio, maximo impetu*, used intransitively, commonly with the accompanying idea of censure, with verbs of motion. Her. 8, 91. ὅπως δὲ νινες τοῖς Ἀθηναίοις διαφύγοιεν, *φερόμενοι* (cum impetu delati) ἐρίπικτον ἐς τοὺς Αἰγυπτίους. 8, 87. (ναῦς) *διωκομένη* ὑπὸ τῆς Ἀττικῆς *φερούσα ἐνίβαλε νῆτ' ὑπὲρ* (cum impetu aggressa est amicam navem).

REM. 10. In like manner the Greek employs the participles *ἔχων*, *ἄγων*, *φέρων*, *λαβών*, where the English may use the preposition *with*; *ἔχων* is used both of animate and inanimate objects which may be in the possession of any one, *ἄγων* of animate objects, *φέρων* of inanimate, *λαβών* of both, e. g. X. Cy. 1. 3, 1. *ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῆρον τὸν υἱὸν ἔχουσα*, *with her son Cyrus*, etc. So ὁ Κῆρος ἕλκος *φέρων προσέλασεν*, *ἵππον ἄγων ἤλθεν*, *ἱππίας λαβὼν τοὺς πολεμίους πετέδιωξεν*. The Homeric and Poetic language often connects the participles *ἔχων*, *φέρων*, *λαβών* and *ἄγων* with verbs of *giving*, *placing*, etc., in order to present the idea of the action that preceded the *giving* and *placing*, graphically, as it were, before the eyes of the hearer. Il. η. 305. *δῶκε ἕλκος ἀργυρόπλον σὶν κολεῶ τε φέρων καὶ εὐτμήτω τελαμώνι*.

5. Instead of the Gen. absolute, the Acc. is also used, but this is confined almost wholly to instances where the Part. stands without a definite subject, consequently where the verb is impersonal, e. g. *ἔξόν*, *while, when, since it is or was allowed*, (from *ἔξεστι, it is allowed, it is lawful*), or with impersonal phrases, e. g. *αἰσχρόν ὄν*, *while, because, since it is or was shameful*, (from *αἰσχρόν ἐστιν, it is shameful*). The idea of extension in time, which is expressed by the Acc., § 279, 6, is in this construction transferred to the state or condition of an object; the conjunctions, *while, since*, express this corresponding relation.

(a) Accusative absolute. Pl. Menex. 246, d. *ἡμῖν ἔξόν ᾤμην μὴ καλῶς, καλῶς αἰροῖμεθα μᾶλλον τελευτᾶν*. Her. 1, 129. *παρεὼν αὐτῷ βασιλεὺς γενέσθαι, ἄλλω περιέθηκε το κράτος*. 5, 49. *παρέχον* (quum liceat) τῆς Ἀσίας πάσης ἄρχειν εὐπειρώς, ἄλλο τι αἰρήσεσθαι; 3, 65. *ἀδελφεοκτόνος, οἱ*

δὲν δέον (quum fas non esset, fieri non deberet), γίγνα. So παρ-σχόν or ὑπάρχον, παρόν, quum liceat, liceret; τυχόν; δόξαν αὐτοῖς, quum iis visum sit, or esset, δοκοῦν (quum videatur, videretur); προσῆκον, quum deceat, deceret. Passive participles, Th. 1, 125. δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκευοῖς οὖσιν. Εἰρημένον, quum dictum sit, esset. Adjectives with ὄν, e. g. αἰσχρόν ὄν, quum turpe sit, esset; ἀδελόν ὄν, δυνάτὸν ὄν, ἀδύνατον ὄν. Also without ὄν, e. g. δῆλον.

(b) Accusatives absolute. The subject is, however, commonly only a neuter pronoun, not a substantive. Her. 2, 66. ταῦτα δὲ γινόμενα, *these things having occurred*, etc., πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. Th. 4, 125. ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κερῶθ' ἐν δὲ οὐδὲν (sed quum nihil decretum esset), ἐχώρου ἐπ' οἴκον. X. H. 3, 2, 19. δόξαντα δὲ ταῦτα καὶ περ ἀνθ' ἐντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 11. The Gen., however, stands with those impersonal verbs where the subject is in a degree implied in the verb, e. g. ὕπνος, σαλπίζοντος § 238, Rem. 3. (b). Elsewhere the Gen. seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδελού ὄντος, εἰ κτλ.

6. The particle of comparison ὥς is connected with a Part., when the action expressed by the Part. is to be indicated as something imagined, conceived of, especially as a conjectural reason. Such a Part., connected with ὥς, signifies the same thing as a Part. of a verb denoting *to think*, or *to say*, followed by an Inf., or Acc. with an Inf.

(a) Simple Participle. X. Cy. 1, 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, καὶ ὅποσον οὖν χρόνον ἄρχοντες διαγίνονται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι properly, *are admired, being thought to be wise men*, = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι). Pl. Rp. 329, a. ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπαισθησθαι). Ὡς is very often connected with the Fut. Act. Part., when a purpose in the mind of another is expressed, X. An. 1, 1, 3. Ἀρταξέρξης σιλλαμβάνει Κῦρον ὥς ἀποκτενῶν. So also very often, with παρασκευάζεσθαι, § 310, 4, h.

(b) Genitives absolute. X. H. 7, 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσσεσθαι). 5, 4, 9. ἐκέρυττον ἐξίεναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων (quia tyranni mortui essent). Th. 1, 2. ἐς Ἰωνίαν ὕστερον, ὥς οὐχ ἰκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν (i. e. νομίζοντες οὐχ ἰκανὴν εἶναι).

(c) Accusative absolute. Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδείας μεθεκτίον, ὥς, παρανόμου γιγνομένης αὐτῆς, ἐννό-

μους τε καὶ σπονδαίους ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν. X. An. 5, 2. 12. ὁ δὲ τοῖς πελτασταῖς πῦσι παρηγγελλε διηγκυλωμένους ἵεναι, ὥς, ὁποῖαν σπηλῆν, ἀκοντίζειν δεῖσιν. So ὡς ἐξόν, ὡς παρόν, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. διὸ καὶ τοὺς νῦν οἱ πατέρες, πῶν ὧσι σόφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργουσιν, ὥς τῇ μὲν τῶν χρηστῶν ὁμιλίᾳ ἀσκησιν οὕσαν τῆς ἀρετῆς, τῇ δὲ τῶν πονηρῶν κατάλυσιν. 3, 2. εἴχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰ γὰρ διδοῖναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες. This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b).

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναι, ἐπίστασθαι, ποιεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν; also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate. X. An. 1. 3, 6. ὥς ἐμοὶ οὕν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (*me utrum esse, quousque etiam vos, statuite*). Cy. 2. 3, 15. ὥς οὖν ἐμοὶ γε καὶ ἀγωνιουμένον καὶ ὁποῖος ἂν τις ᾖ, κατὰ τὴν ἡξίαν με τιμᾶν ἀξιώσοντος, οὕτως, ἔφη, ὦ Κῆρε, γίγνωσκε. Pl. Cratyl. 439, c. διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀνὰ καὶ ῥεόντων (*repulantes, omnia semper ire et fluere*).

REM. 13. Instead of ὥς, ὥς περ (*quasi*) is sometimes connected with the Part. In order to bring out emphatically an objective ground or reason, the particles ἄτε (*ἄτε δὲ*), οἷα, οἷον (in the Ionic writers, also, ὥςτε) are connected with the participle. Her. 6, 79. ἄτε πυκνοῦ ἰόντος τοῦ ἄλστος, οἷκ ὥρων οἱ ἐντὸς τοὺς ἐκτός. X. An. 4. 8, 27. ἄτε θεωμένων τῶν ἱταιρῶν, πολλὴ φιλονικία ἐγίνετο. 5. 2, 1. οἱ Κόλχοι, ἄτε ἐκπαιτωκότες [*ἐκ*] τῶν οἰκιῶν, *inasmuch as they had been driven out of their houses, etc.*, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων. Th. 2, 5. ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἷα ἀπροσδοκίτου κακοῦ ἐν ἐρήρῃ γενομένου. Pl. Charm. 153, a. οἷον διὰ χρόνου ἀφειγμένος ἀσπινῶς ἡ ἐπὶ τὰς ξυνήθεις διατριβάς.

§ 313. *Special peculiarities in the Participial construction.* (585—587.)

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc. or Gen., when the Dat., Acc. or Gen. in the preceding clause indicates the object in a grammatical point of view, but the subject in a logical respect, e. g. in δοκεῖ μοι = ἐγὼ ἡγοῦμαι, *I think*.

(a) Dative. Th. 3, 36. ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο, *voted*), αἰτοῖς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους — *καὶ τοὺς κ. τ. λ.* (as *Sallust. Jug. 102. populo Romano melius videretur* — *videt*). 6, 24. ἔρω ὡς ἐνέπεσε πᾶσιν (= ἐπεθύμουν πάντες) ὁμοίως ἐκπεύσαι· τοῖς μὲν πρὸς βυτιέροις ὡς — καταστρεφόμενοις ἐφ' ᾧ ἔπλεον, — τοῖς δ' ἐν ἡλικίᾳ — ἐν ἐλπίδεσσι ὄντες σωθήσεσθαι. (b) Accusative. Eur. Hec. 970. αἰδώς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ἐν αἰῶ

νῦν. (c) Genitive. Her. 4, 132. *Δαρείου ἡ γυνώμη ἔην* (= *ἐγίνωσκεν*) *εἰκάζων*. Th. 4, 23. *τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο* (= *τὰ περὶ Π. ἀμφοτέροι ἐπολέμουν*), *Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννήσιοι δὲ ἐν τῇ Ἑπείρῳ στρατοπέδευόμενοι* (comp. § 266, 3). Sometimes the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. *ὑπεστί μοι θράσος ἀδυνόων κλύουσας ἀρίως ὑνείρων* (instead of *θράσος με ἔχει κλύουσας*). Th. 1, 62. *ἦν δὲ γυνώμη τοῦ Ἀριστεῖος* (= *ἔδοξε τῷ Ἀριστεῖ*) *τὸ μὲν μεθ' ἐαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους*.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. apparently, but only apparently, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. *Λακεδαιμόνιοι δὲ τὰ ἐναντία τοῦτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομῇ* (sc. *νόμον ἔθεντο*). So also with conjunctions, e. g. *εἰ, ἐάν, ὅταν*, etc. X. C. 2, 1, 23. *ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· εἰν οὖν ἐμὲ φίλην ποιησάμενος* (scil. *τὴν ἐπὶ τὸν βίον ὁδὸν τράπη*). In very many passages, however, the Part. may be explained by inserting *εἰμί*.

2. The genitives absolute sometimes occur where the subject of these genitives is not different from the subject of the predicate, or an object of the predicate; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied, see § 310, Rem. 4. The reason of this peculiar construction is commonly found in the tendency to express the member of the sentence with greater emphasis.

Instead of the Nominative. Th. 3, 13. *βοηθησάντων ὑμῶν προθυμῶς πύλιν προσλήψεθε*, you aiding, you will more readily, etc. 70. *καὶ ἐς λόγους καταστάντων* (*Κερκυραίων*) *ἐψηφίσαντο Κερκυραῖοι*. X. Cy. 1, 4, 20. *ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι* (sc. *αὐτός*) *λίγειν τῷ Ἀσινάγει*. Instead of the Accusative. Her. 9, 99. *οἱ Σάμιοι, ἀπικομένωνν Ἀθηναίων ἀίχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπουσι—ἐς τὰς Ἀθήνας*. Instead of the Dative. Th. 1, 114. *καὶ ἐς αὐτὴν διαβεβηκότος ἦδη Περικλέους—ἡγγέλθη αὐτῷ* (*Περικλεῖ*).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; instead of the possessive Gen., Homer sometimes uses the Dat. Od. ι, 257. *ἤμῃν δ' αὖτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον* (= *ἡμῶν ἡτορ*). 458, sq. *τῷ κέ οἱ ἐγκέφαλός γε διὰ σπῆος ἄλλυδις ἄλλη θεινομένου οὐραίοιο πρὸς οὐδῆ*. Il. ξ, 141. *Ἀτρεΐδῃ, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένην*.

SECTION VI.

§ 314. The Adverb, as expressing the Objective relation. (321.)

The objective relation is, finally, expressed by adverbs. Adverbs denote the relation of place, time, way and manner, the quantity of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθαρεν, πολλάκις ἔθιθε; these are to be viewed in a certain sense as resembling the Cases of substantives, since by them, as has been seen, the relations just mentioned are expressed. Hence it is seen why most adverbs have a definite inflexion for Cases, e. g. ὧς, *where*, ἄνω, κάτω, οἱ, οἴκοι, πῆ, ὅπη, etc., § 101, 2.

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called Modal Adverbs. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. The remaining adverbs mentioned, are here treated more particularly.

§ 315. A. Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί. (321—323.)

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it cannot, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, tum vero, δὴ γάρ, jam enim), but is used as a mere suffix, § 314, Rem. It denotes in general that which is *certain, sure, settled, a pointing to something known (already, now, even, certainly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a consequence which follows of itself, nothing further being taken into the account. Ταῦτα, ἃ νῦν δὴ λέγεις, *just now*, ἃ νῦν δὴ ἔλεγες, *even now*. X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες, *now certainly*. Οὐδὲν δὴ κακὸν πεπόνθαμεν, nihil jam or nihil dum. Οὐδὲν δὴ κακὸν πεισόμεθα, nihil jam = *further*. With an Imp. or Subj. expressing an exhortation, it signifies *now then*. X. C. 1. 2, 41. διδάξον δὴ πρὸς τῶν θυν, *now then teach*. Ἰαμεν δὴ, *now then let us go, come now*. After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. πρῶτον μὲν εἰθὺς κατεργασμένοι ἂν εἴης τὸ φιλεῖσθαι ἐπὶ τῶν ἀρχομένων,

οὐ δὴ σὺ ἐπιθυμῶν τυγχάνεις, quod uti satis constat expetis. Hence ἐπεὶ δὴ, *whereas*, (*since now*), quoniam (i. e. quum jam), *because now*, puisque, in respect to something conceded, known; ὥς δὴ, *seeing that*, quandoquidem, εἰ δὴ, *si jam*, *if now*. In a series of sentences connected by καὶ, δὴ is placed after the word which is to be made emphatic. Pl. Men. 87, ε. ὑγίεια, φάμεν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ. So καὶ τὸ δὴ μέγιστον; further, ἄλλος τε — καὶ δὴ καὶ. Her. 1, 30. εἰς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασιν, καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον.—Τί οὖν δὴ; Πῶς οὖν δὴ; *How now then, how I pray?*

2. In general, δὴ is very often used in order to render emphatic and define more exactly, the word after which it stands *surely, even*, (in English often indicated only by the tone of voice). X. Cy. 2. 3, 13. μέγα φρονοῦσιν, ὅτι πεπαιδευνται δὴ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερεῖν, *just because they have been taught*, etc. Pl. Prot. 320, α. δεδιώς περὶ αὐτοῦ, μὴ διαφθαγῇ δὴ ὑπ' Ἀλκιβιάδου, *lest he should be corrupted, forsooth*. With adjectives and numerals, it has either a limiting or enlarging sense, according to the nature of the adjective or numeral, e. g. μόνος δὴ, *quite alone*, ἐν βραχεὶ δὴ, *as soon as possible*, πολλοὶ δὴ, *many*, πολλάκις δὴ, *often*, κράτιστοι δὴ. With a pronoun it expresses the distinction, importance, prominence of a person or thing as known, e. g. ἐκεῖνος δὴ, *that (well-known) man*, σὺ δὴ ταῦτα ἐτόλμησας; οὕτω δὴ, *even thus*; so with other interrogative pronouns, X. C. 4. 4, 10. καὶ ποῖος δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Eur. Med. 1012. τί δὴ κατηφεῖ; ὅμματα καὶ δακρυόφοις; So τί δὴ ποτε; *what then in all the world?* τίς δὴ οὖν; *who then now, who I pray?* With an indefinite pronoun, it increases the indefiniteness, e. g. ἄλλοι δὴ, *others, whoever they may be*, ὅσος δὴ, *as much as*, ὅστις δὴ, *whosoever*, ζῆν ὅπου δὴ χρόνον, *who knows how long?* With conjunctions and other particles, it signifies, (a) *even, precisely*, e. g. ὥς δὴ, ἵνα δὴ, *indeed, just exactly, just even*; (b) *truly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὴ, ἦ μάλα δὴ, καὶ δὴ, δὴ πού, *certainly indeed (= quite surely)*, [Dem. Cor. 33. ταῦτά γάρ δικαία ἐστὶ μοι περὶ τῶν αὐτῶν τοῖς ἄλλοις δῆπον], οὐ δὴ πού, *yet surely not at all (= certainly not)*, γὰρ δὴ, *for surely*.

3. Ἀντὶ δὴ, which is formed from δὴ, serves like δὴ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to extend or limit them. It is very often used after interrogatives, e. g. τί δὴ τ', ἐπειδὴν τοῦτο γίνηται; quid tum demum dicetis, quum hoc factum erit? It is also quite frequently employed in answers (*even, precisely so, certainly so*). Also, ἦ δὴ τὰ, *yes, forsooth*, οὐ δὴ τὰ, *minime vero*, μὴ δὴ τὰ, *certainly not*, e. g. μὴ δὴ τὰ δράσης ταῦτα; καὶ δὴ τὰ, *and forsooth*.

qui quidem, ὡς περ γε, εἰ γε, *if indeed, siquidem*; after the adversative conjunctions, καί τοι γε, ἀλλά γε, etc. (like *quamquam quidem, verum quidem*), γε makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καί τοι γε οὐδέποτε ἐπίσχετο διδύσκαλος εἶναι τοίτου, "*certainly* Socrates made his pupils useful men, *although*," etc. Γι is very often used in reiterations and answers, in order to indicate that they either confirm, or augment, supply, limit or correct, the thoughts contained in the preceding question.

3. Τοι (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἔγωγε τοι, *I surely*, ἡμεῖς τοι, ταῦτά τοι. It is particularly employed in quoting or referring to general prepositions and proverbs, since by it an assertion is referred to a general truth and receives confirmation from it. Theogn. 74. παῖροί τοι πολλῶν πιστὸν ἔχουσι νόον. With adversative particles, e. g. καί τοι, *tamen, quamquam* (properly *for surely*), μὲν τοι, *tamen*, § 316, Rem., ἀτάρ τοι, ἀλλά τοι, *but certainly*. Also, οὐτοί (μή τοι), *certainly not*, γάρ τοι, *for indeed*, ἦ τοι — ἦ, still stronger ἦ τοι γε — ἦ, *either indeed — or*.

§ 318. D. Negative Particles, οὐκ and μή. (392—408.)

1. Οὐ (like its compounds, e. g. οὐδέ, οὔτε, οὐδεῖς, etc.) is an objective negative; μή is subjective, i. e. οὐ is used when something is denied absolutely, independently, objectively; μή (and its compounds), on the contrary, when something is denied in reference to the conception or the will of the speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied.

2. Hence οὐκ stands (a) in all sentences asserting or affirming anything, whether they are expressed by the Indicative or Optative; hence also (b) in subordinate sentences with ὅτι and ὥς, *that*; (c) in simple interrogative sentences, both direct and indirect; (d) in subordinate sentences expressing time, with ὅτε, ἐπειδὴ, etc.; (e) in sentences expressing the ground or reason with ὅτι, διότι, ἐπεὶ, etc.; (f) in those expressing the consequence with ὥστε either with the Ind. or Opt.; (g) in adjective sentences with ὅς, ὅστις, etc., which give to the attributive a concrete or objective sense; (h) when an absolute negative meaning is to be given to a single word in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἔν γίγναιτο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγον, ὅτι τοῦτο οὐχ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύναιτο) κατὰ λίγαν τὸν ἀγαθὸν ἄνδρα; — Ἄρ' οὐ θαυμάζεις τὸν Σωκράτη; — Οὐ δρώσεις τοῦτο;

μὲν οὐν, very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οἱ δὲν ἐπίστανται ποιεῖν;—*Μῆντα μὲν οὐν*, but those with you know nothing of these things? yes, everything, immo omnia. So οὐ or μὴ μενέον, immo non.—(c) *Μενδὲ ἢ* or *μὲν δὲ ἢ*, quite certainly, always in the phrases *ἢ μενδὲ ἢ*, *οὐ μενδὲ ἢ*, *ἀλλὰ μενδὲ ἢ*, *καὶ μενδὲ ἢ*, γέ μὲν—δὲ ἢ instead of *ἢ μὴν δὲ ἢ*, etc. On the concessive μὲν, see § 322, 3.

2. *Ἦ* expresses confirmation, *profecto*. In order to strengthen it, *μὴν* is often subjoined. *Ἦ ποῦ*, surely indeed, often ironically. The Epic *ἦ τοι* like *ἦ*, strengthens the meaning.

3. *Νύ* in the Epic expresses a protestation, asseveration, but always in an ironical or scornful manner (like the Attic *δήπου*), *well now, indeed, nempé*.

4. *Νή*, the Lat. *nae*, expresses a protestation, but only in affirmative sentences, e. g. *νή τὸν Δία*, in truth.—From *νή* is formed the lengthened *ναί* (as *δαί* from *δί*), which has the same meaning, and is often used with *μά*.—*Μά* denotes, likewise, an asseveration in affirmative sentences, *ναὶ μά τὸν Δία*, in negative, *οὐ μά τὸν Δία*. But where *μά Δία* is expressed without a negation, then a negative clause precedes or follows, or it is clear from the context and from an appended adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

§ 317. C. *Emphatic suffixes γέ, πέρ, τοί.* (595–597.)

1. *Πέρ* is the enclitic, and hence the abridged form of the adverb *πέρ*, *through and through* (Lat. *per*). The radical meaning of *πέρ* is *through and through, throughout*. *Πέρ* agrees with *γέ* in this, viz. that it expresses an increase, but it differs from *γέ*, as it denotes the outward dimension of this increase, consequently, its measure, size, contents; *γέ*, on the contrary, denotes the inward quality of this increase, consequently, the degree, the real value, or strength of it. In the Common Language, *πέρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. *ὥς περ*, *throughout*, or *the very same, who*, *ὅσος περ*, *altogether as great*, e. g. *οἷς περ*, *throughout*, or *entirely of such a character, as*, etc., *ὅπου περ*, *everywhere, wherever*, *ὅθεν περ*, *even hence, whence*, *ἕως περ*, *so far forth, as far as*, *ἐπειπερ*, *since*, *ἐπειδή περ*, *forasmuch, seeing that, whereas*, *ἔπειτα*, *if indeed, if moreover*. In Eng. the meaning of both particles is often given only by heightening the tone of the word to which they belong.

2. *Γέ* denotes emphasis, an inward force, certainty, assurance, and thus renders an idea emphatic and marked; it may be used either to augment or limit the force of a word, e. g. *ἐγώ γε*, *I indeed*, *σύ γε*, *οὗτός γε*, *πολλά γε*, *ὀλίγα γε*, etc. It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to strengthen and complete a clause. So, *ὅς γε*, *who or which indeed*,

qui quidem, ὥς περ γε, εἴ γε, *if indeed, siquidem*; after the adversative conjunctions, καί τοι γε, ἀλλὰ γε, etc. (like *quamquam quidem, verum quidem*), γε makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καί τοι γε οὐδὲν ὅποις ἐπέχρητο διδύσκαλος εἶναι τοῦτον, “*certainly Socrates made his pupils useful men, although*,” etc. Γε is very often used in reiterations and answers, in order to indicate that they either confirm, or augment, supply, limit or correct, the thoughts contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἔγωγε τοι, *I surely, ἡμεῖς τοι, ταῦτά τοι*. It is particularly employed in quoting or referring to general prepositions and proverbs, since by it an assertion is referred to a general truth and receives confirmation from it. Theogn. 74. παῖροί τοι πολλῶν πιστὸν ἔχουσι νόον. With adversative particles, e. g. καί τοι, *tamen, quamquam (properly for surely), μὲν τοι, tamen*, § 316, Rem., ἀτάρ τοι, ἀλλὰ τοι, *but certainly*. Also, οὔτοι (μήτοι), *certainly not, γάρ τοι, for indeed, ἦτοι*—ἦ, *still stronger ἦτοι γε*—ἦ, *either indeed*—or.

§ 318. D. Negative Particles, οὐκ and μή. (neg-m.)

1. Οὐ (like its compounds, e. g. οὐδέ, οὔτε, οὐδεῖς, etc.) is an objective negative; μή is subjective, i. e. οὐ is used when something is denied absolutely, independently, objectively; μή (and its compounds), on the contrary, when something is denied in reference to the conception or the will of the speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied.

2. Hence οὐκ stands (a) in all sentences asserting or affirming anything, whether they are expressed by the Indicative or Optative; hence also (b) in subordinate sentences with ὅτι and ὥς, *that*; (c) in simple interrogative sentences, both direct and indirect; (d) in subordinate sentences expressing time, with ὅτε, ἐπειδή, etc.; (e) in sentences expressing the ground or reason with ὅτι, διότι, ἐπεὶ, etc.; (f) in those expressing the consequence with ὥς τε either with the Ind. or Opt.; (g) in adjective sentences with ὅς, ὅστις, etc., which give to the attributive a concrete or objective sense; (h) when an absolute negative meaning is to be given to a single word in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἔν γίγνοιτο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἔγένετο. Ἐλεγεν, ὅτι τοῦτο οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κατὰ λόγον τὸν ἀγαθὸν ἄνδρα; — Ἄρ' οὐ θαυμάζεις τὸν Σωκράτη; — Οὐ δρᾷς τε τοῦτο;

— Οὐ περιμενεῖς; § 255, 4. — Λέξον, εἰ (whether) οὐχ ἡμαρτις ταῦτα λέξας. Pl. Phaed. 70, c. σκεπώμεθα —, εἰτ' ἄρα ἐν "Λίδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. — (d) "Οτι οὐκ ἦλθον οἱ πολέμοι, οἱ Ἴλληνες ἡσύχαζον. — (e) "Οτι οἱ βάρβαροι οὐχ ἡτιήθησαν, οἱ Ἕλληνες τὰ ὄρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνηλώκει (Κῦρος), ὥς τε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. — (g) Ἀνὴρ, ὃν οὐκ εἶδεις. Ἀνὴρ, ὃν οὐκ ἂν θανατοῖς.

3. Μή on the contrary, stands, (a) with commands, warnings; hence with the Imp. and with the Subj. used in an imperative sense; (b) with wishes and exhortations; (c) with deliberative questions, § 250, 1. (b); (d) with sentences expressing a purpose in connection with *ἵνα*, etc.; (e) with conditional sentences in connection with *εἰ, ἐάν, ὅταν, ἐπεί, ὥς* ἄν, etc.; (f) with sentences expressing an effect or consequence in connection with *ὥς τε* and an Inf.; (g) in adjective sentences with *ὅς, ὅστις*, etc., which imply a condition or design, in general when a subordinate clause contains an idea which is expressed only as a conception, supposition; hence used, in cases where a common reflection is more precisely defined, and where the sentence may be resolved by *is, quæ* with the subjunctive = *ita comparatus, ut*; (h) in direct and indirect interrogative sentences, which express *fear, anxiety* on the part of the inquirer, and hence demand a negative answer; (i) in forms of swearing, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial, or abhorrence is expressed, is denoted by μή. Comp. English *beware!* instead of *no*.

(a) Μὴ γράφε, μὴ γράψῃς, § 250, 5. — (b) Εἴθε μὴ γράφοις! — Μὴ τοῦτο γένοιτο! — Μὴ ἴωμεν! — Μὴ γράφωμεν! — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγεις, εἰδῶ, ἢ μή; σιμπέσθαι, ἢ οὐ; Rp. 337, b. πῶς λέγεις; μὴ ἀποκρίνωμαι; *shall I not answer thee?* — (d) Λέγω, ἵνα μὴ ποιῇς. — (e) Εἰ μὴ λέγεις. — Ἐάν μὴ λέγῃς. — "Οταν ταῦτα μὴ γίνηται. — (f) Pl. Phaedon. (8), d. ἐκπλήττει (τὸ σῶμα), ὥς τε μὴ δύνασθαι ἐπ' αὐτοῦ παθεῖν οἷον τὰ ληθεις. — (g) Pl. Phaedon. 65, a. δοκεῖ, ὅ μὴ δὲ τῶν τοιούτων, μὴ δὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (= εἶ τινα μὴδέν, etc.), hence ὅτι μὴ, *except, nisi* (properly οὐδέν ὅτι μὴ, in this case generally used for εἰ μή). Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστί ἰδεῖν, τὰ (= ἃ) μὴ τις ἐθέλει (nulla, quæ ita sunt comparata, ut). — (h) Μὴ τέθνηκεν ὁ πατήρ; *my father is not dead, is he? = is it not to be feared that my father is dead?* Φοβοῦμαι, μὴ ὁ πατήρ τέθνηκεν; *I fear lest my father is dead.* Μὴ δράσεις τοῦτο; *you will not do this, will you?* Μὴ δεῖλοι ἐσόμεθα; *shall we be cowards?* Μὴ ἰοστίς; Ἄρα μὴ ἰοστίς; — (i) Ar. Eccl. 99. μὰ τὴν Ἀφροδίτην — μὴ γ' ὧ σ' ἀφήσω, *I will not let you go, the thing shall not be.* Aor. 194. μὰ

γῆν — μή γ' ὡ νόημα κομπούτερον ἤκουά πω, *Beware! I have not listened.* μή is often used with the Inf. X. An. 7. 6, 18. ὁμνῶ ἡμῖν θεοῖς ἀπαντας καὶ πάσας μὴ δὲ ἃ ἐμοὶ ἰδίᾳ ἐπέσχετο Σεύθης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. Οὐ ἔφωμιν; *negemus?* Isocr. Paneg. 71, 6. λαβόντες ἐξακισχίλους τῶν Ἑλλήνων, οἳ ἐν ταῖς αὐτῶν οὐχ οἶοί τ' ἦσαν ζῆν (*nequiverit*); hence in the phrases, οὐδεὶς ὅστις οὐ; οὐδενὸς οὗτου οὐ, etc., § 332, Rem. 12; so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. *Εἰ οὐ δώσει (recusabit)*. Dem. Cor. 320, 283. ὥς τ' οὐ μεμνησθαι (= *oblivisci*).

REM. 2. On οὐκ ἂν λέγοις ταῦτα, instead of μή λέγε see § 260, 2 (4) (b), οἱ δρᾶσις τοῦτο is instead of μὴ δρᾶσθις, and οὐ δρᾶσις τοῦτο; = *do this indeed*, see § 255, 4.

4. Οὐ stands regularly with the Inf., after verbs of *saying, asserting, etc.*; also after verbs of *believing*, when an Infinitive clause contains an *assertion*; on the contrary, μή stands after verbs of *commanding, willing, praying, persuading, conceding*, after verbs expressing what *ought to, should, must* take place, as well as in all phrases where the action appears only as *supposed or conceived*. For the same reason μή stands with the Inf. which has the article, since here, not a single, definite case is pointed out, but only something general, consequently only that which exists in the conception of the speaker.

X. C. 1. 1, 19. (οἱ πολλοὶ) οἴονται τοῖς θεοῖς τὰ μὲν εἶδέναι, τὰ δ' οὐκ εἶδέναι. 2, 4. ταύτην τὴν ἔξιν (*civendi rationem*) τὴν τῆς ψυχῆς ἐπιμίλειαν οὐκ ἐμποδίζειν ἔφη. 1, 5. πιστεύων θεοῖς πῶς οὐκ εἶται θεοὺς ἐνόμιζεν. 4. πολλοῖς τῶν ξυνώτων προηγόρευεν τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν. 20. θαυμάζω οὖν, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι Σωκράτην περὶ τοῖς θεοῖς μὴ σωφρονεῖν. 2, 1, 3. τὸ μὴ φεύγειν τοῖς πόροισι.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μή may be used, according to the manner in which these are resolved, e. g. Ar. Eccl. 115. δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= εἰ μή τίς ἐστιν ἐμπειρός). Th. 1, 137. γράψας τὴν τῶν γειγνηῶν οὐ διάλυσιν (= ὅτι ὡς [that] αἱ γένηται οὐ διελίθησαν).

REM. 4. With some verbs, e. g. φάμαι, οἷσθαί, ἄξιόν, ἐπισχευέσθαι, the negation, which properly refers to the Inf., is usually joined with the finite verb, thus οὔ γημι, like *nego, to deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασσαν ἰέναι τοῦ πρόσω (*negaverunt se ituros esse*). Th. 2, 89. ξυνεκάλεσα (ἡμᾶς), οὐκ ἀξιῶν τὰ μὴ διὰ ἐν ὀρώδιᾳ ἔχειν, *desiring that you should not fear what is not to be feared*.

5. With the participle or adjective μή is used, only when these can be resolved by a conditional clause, or are equivalent to such a clause,—in all other cases, οὐ is used. Οὐ δυνάμενος, *one who cannot, or is unable*, οὐ βουλόμενος, *notwilling*, οὐκ ἀναγκαῖον, *unnecessary*, τὰ οὐ καλὰ βουλευόμενα,

turpia consilia ; ὁ οὐ πιστεύων, *is qui non crediit, or quum (since) non crediit, or quia non credit*, ὁ οὐ φιλοσοφῶν, *is qui non philosophatur, ὁ μὴ πιστεύων, si quis non credit*. X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα, *if anything was not, he represented it as not being*. Οἰδά σε ταῦτα οὐ ποιήσαντα. Ἦγγειλε τὴν πόλιν οὐ πολιορκηθεῖσαν. X. Cy. 1. 2, 7. ὅν ἂν γνῶσι διυάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι τοῦτον ἰσχυρῶς (= ἐάν τινα κτλ.). 3, 1. 16. τὶ γὰρ ἂν — χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).

6. If in a negative sentence, there are indefinite pronouns or adverbs, e. g. *any one, any how, everywhere, at any time, ever*, etc., these are all expressed negatively. These negative expressions neither destroy nor strengthen each other, since they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either οὐκ or μή.

Pl. Rp. 495, b. σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δοῖ. Lysid. 214, d. ὁ κακὸς οὔτ' ἀγαθῶ, οὔτε κακῶ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. Hipp. Maj. 291, d. (τὸ καλόν), ὃ μὴδέποτε αἰσχρὸν μὴδ' αὖ μὴδ' ἐνὶ φανέται. So also where the whole is negative, the parts are likewise negative, e. g. οὐ δύνатаι οὔτ' εὐ λέγειν οὔτ' εὐ ποιεῖν τοὺς φίλους, *he can neither — nor* ; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύνатаι οὐδέ νῦν εὐ ποιεῖν τοὺς φίλους.

Rem. 5. If the finite verb is connected with a participle, the negation, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἡ Ἑλλάς ἐτι μετανίστατο καὶ καίρετό, ὥστε μὴ ἡσυχάσασα ἀνέξηθῆναι (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ ἀνέξηθῆναι). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and μή must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*, e. g. οὐ μὴ γένηται τοῦτο, *non vereor, ne hoc fiat, this certainly will not happen*. In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί ; *I shall not expect that you will talk = do not talk*, § 255, 4.

8. After verbs and expressions of fear, timidity, anxiety, uncertainty, doubt, distrust,—denying, hindering, abstaining, refusing, avoiding,—preventing, forbidding, contradicting, the Inf. is commonly followed by the negative μή, instead of the Inf. without μή, since the Greek repeats with the

Inf. the negative contained in the idea of these words ;—this is done in order to strengthen the negation of the sentence.

Κωλύω σε μὴ ταῦτα ποιεῖν, *I prevent you from doing this.* Her. 3, 128. Δαρτεῖος ἀπαγορεύει ἱμῖν μὴ δορυφορεῖν Ὀροίτα. 68. ὁ Περξίας ξισαρνος ἦν μὴ ἀποκτεῖναι Σμέρδιν. Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοῖς Μιτυληναίοις. 5, 25. ἀπέσχοιτο μὴ ἐπὶ τῶν ἐκατέρων γῆν στρατεῦσαι.

REM. 6. But when expressions of fear, anxiety, doubt and the like, are followed by μὴ with the Ind. or Subj. (Opt.), μὴ must be considered as interrogative, *numne, whether not*, e. g. δέδοικα μὴ ἀποθάνῃ, *metuo, ne moriatur, μὴ τέθνηκεν, ne mortuus sit, I fear whether he is not dead, has not died = I fear that he is dead, or has died.* On the contrary, μὴ οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is meant that the thing feared will not take place or has not taken place. δέδοικα μὴ οὐκ ἀποθάνῃ, *ne non moriatur, that he may not die, εἰδεδοικειν, μὴ οὐκ ἀποθάνοι, ne non moreretur, that he would not die, δέδοικα, μὴ οὐκ τέθνηκεν, ne non mortuus sit, that he has not died.*

9. Even when the conjunctions ὅτι, ὥς with the finite verb, follow expressions of doubt and denial instead of the Inf., the negation is sometimes repeated in the dependent subordinate clause by οὐ.

X. R. Ath. 2, 17. ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῆν, *to deny to others that I was present.* Pl. Menon. 89, d. ὅτι οὐκ ἔστιν ἐπιστήμη, αἰψάει, ἕν σοι δοκῶ εἰκότως ἀπιστεῖν. Dem. Onet. 871, 14. ὥς δ' εἴη ἐκείνος ἐγεώργει τὴν γῆν, οὐκ ἰδύνατ' ἀρνεῖσθαι, Phil. 3, 124, 54. οὐδ' αὖν ἀρνεῖται ἐνιοι, ὥς οὐκ εἰσι τοιοῦτοι.

REM. 7. So οὐ is sometimes used even after ἥ (quam) following the comparative or comparative expressions which are for the most part connected with a negative. This usage is regular in French, e. g. il donne *plus* que vous n'avez donné, and is designed to make the idea of diversity (consequently a negative idea), which is contained in the comparative, more emphatic, (the gift of one is *different, not equal* to that of the other: he gives this more, and you do not give it more). Her. 4, 118. ἦτοι ὁ Πέρος οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμῶς. Th. 3, 36. τῇ ὑστεραίᾳ μισοῦντά τις ἐθ' ἦν αὐτοῖς καὶ ἀναλογισμὸς ὁμῶν τὸ βούλεμα καὶ μίαν ἐργασθαι πόλιν ὅλην διασθεῖραι μᾶλλον, ἢ οὐ τοῖς αἰτίοις. Πλὴν οὐκ ἔστιν sometimes used in the same manner. Dem. Cor. 241, 45. πλὴν οὐκ ἐφ' ἑαυτοὺς ἐκάστων οἰομένων τὸ δεινὸν ἦεν.

10. Μὴ οὐ with the Inf. is used instead of the Inf. without negation, with expressions which denote preventing, hindering, ceasing, abstaining, denying, contradicting, concealing, doubting, despairing, distrusting and the like, when οὐ or another word which may be considered a negative, is placed before μὴ οὐ.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, *nothing hinders you to die, i. e. from dying.* X. An. 3, 1, 13. εἰ γενεσόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (=

οὐδὲν ἐμπ.) μὴ οὐχὶ (ἡμᾶς) ὑβριζομένους ἀποθανεῖν; Vect. 3, 7. οὐ δὲς-
ελπίς εἰμι τὸ μὴ οὐχὶ προθύμως ἄν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέ-
ρειν. Cy. 2, 2, 20. αἰσχροὺν (= οὐ καλὸν) ὄν ἀντιλέγειν, μὴ οὐχὶ τὸν
πλείστα καὶ πονοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιούσθαι.

REM. 8. With the really negative expressions, οὐ δύναμαι, ἂ δύνα-
τος, οὐχ οἶός τ' εἰμὶ, οὐδεμία μηχανή ἐστι (= οὐ δυνατὸν
ἐστι), οὐχ ὁσιόν ἐστιν, οὐκ εἰκός ἐστιν, it is *not probable*, οὐ
φημι, and the like, and also such as ἄνοια, ἄνόητόν ἐστι, the fol-
lowing Inf. is actually made negative by the accompanying μὴ or μὴ οὐ,
since the above expressions, when separated from the negative connected
with them, have no negative force. Οὐ δύναμαι μὴ ποιεῖν, non possum
non facere. X. Apol. 34. οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνη-
μένος μὴ οὐκ ἐπαινεῖν, *I must think of him, and if I think of him, I must
praise him*. Pl. Rp. 427, e. οὐδὲν λίγεις· σὺ γὰρ ὑπέσχου ζητῆσαι, ὥς οὐχ
ὁσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ, *since it
would not be right for you not to render assistance*. Her. 7, 5. οὐκ εἰκός
ἐστι Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δι-
κας, τῶν (= ὧν) ἐποίησαν, *it is right that the Athenians should atone for their
injustice*. Pl. Symp. 218. c. πάνν ἄνόητον ἡγοῦμαι εἶναι σοι μὴ οἷ καὶ
τοῦτο χαρίζεσθαι, *stultum judico tibi hoc non gratificari*. Οὐ φημι τοῦτο
μὴ οὕτως ἔχειν, *nego id sic se non habere*.—Also after the expressions
δεινὸν εἶναι, αἰσχρὸν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which
contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made
negative. X. An. 2, 3, 11. ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐχὶ
συσπουδάζειν, *so that all were ashamed not to be busy*.

CHAPTER II.

SYNTAX OF THE COMPOUND SENTENCE.

SECTION VII.

§319. A. Coördinate Sentences. (608.)

When two or more sentences stand in an intimate connec-
tion with each other, there is a two-fold relation to be dis-
tinguished. They are either so related to one another as to
form one thought, each, however, being, in a measure, indepen-
dent of the other, e. g. *Socrates was very wise, Plato also was
very wise*; or they are wholly united with each other, since the
one defines and explains the other, and the one appears as the

dependent member of the other, e. g. *since the spring has come, the roses bloom*. The first class of sentences are called Coördinate, the last Subordinate.

REMARK 1. Both the coördinate and subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have several members in common, these common members are usually expressed but once. In this way the sentences are either merely abridged,—which is done (a) when the common subject of several sentences is used but once, but each sentence has its own predicate, e. g. *Οἱ Ἕλληγες τοῖς πολέμοις ἐπέθεντο καὶ καλῶς ἐμαχίσαντο*,—(b) when the common predicate of several sentences is used but once, but each sentence has its own subject, e. g. *Οἱ μὲν Ἕλληγες παρὰ τὸν ποταμόν, οἱ δὲ Πέρσαι ἐν ὕδασι ἐστρατοπεδεύσαντο*; or the sentences are united in one, e. g. *Σωκράτης ἦν σοφὸς καὶ ἀγαθός*, instead of *Σ. ἦν σοφὸς καὶ Σ. ἦν ἀγαθός. Σ. καὶ Πλάτων ἦσαν σοφοί. Σ. καὶ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί*.

REM. 2. In respect to the grammatical connection, all coördinate sentences are alike; they are all treated grammatically as principal sentences; but in respect to their meaning and logical relations, they may be different. For every thought which forms a complete supplementary member of another thought, can be expressed in a coördinate sentence, which was always the case, in the earliest use of language, e. g. *τὸ ἔαρ ἦλθε, καὶ τὸ ρόδον ἀνθῆ*, instead of *ὅτε τὸ ἔαρ ἦλθε, τὰ ρ.*

§ 320. *Different forms of Coördinate Sentences.*

(610.)

There are three forms of coördinate sentences, viz. the Copulative, Adversative and Disjunctive. Also such sentences as stand in a causal relation to each other, may be coördinates. Such a coördinate may be called a causal coördinate.

§ 321. I. *Copulative Coördinate Sentences.* (610—615.)

1. The copulative coördinate sentence is one in which the thoughts, that are considered independent, are united together in such a manner, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. The copulative coördinate sentence is either a mere succession of words, or a climax. The copulative coördinate, consisting of a succession of words, is formed,

(a) By *καὶ*, *et*, *and*, more seldom in prose by the enclitic *τι*, *que*, *and*; these two words have, in general, the same difference of meaning as *et* and *que*. *Καὶ* connects members of a sentence equally important, or those in which the one following is stronger than the one preceding; hence it often expands the idea of the preceding member or is a more full explanation of it (*ac*, *atque*, *et quidem*); *τι* appends some addition which belongs to the

preceding member;—(b) in a more emphatic and definite manner by *καὶ* — *καὶ*, *et* — *et*, *both* — *and*, *not only* — *but also*, more seldom by *τε* — *τε*; the difference between the two in this case is, that with the former (*καὶ* — *καὶ*) the single members appear more independent and forcible, than with the latter (*τε* — *τε*); hence the former is used, when the members are of different kinds or are antithetic;—(c) by *τε* — *καὶ*, *both* — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καὶ*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the *general*, to the *particular* and more *important*.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, *and that too*. X. An. 3. 2, 16. ἅπειροι ὄντες ἀνθρώπων (τῶν πολεμίων), τό τε πληθος ἄμειρον ὁρῶντες, ὅμοις ἐτολμήσατε — ἔναι εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γοργίαν τε ἐύσομεν εὐδιν; — Ἀνθρωποὶ καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοὶ, καὶ πονηροὶ). Καὶ πένητες, καὶ πλούσιοι. Καὶ χρήματα, καὶ ἄνδρες. Καὶ γυν, καὶ ἀεὶ. Καὶ πρῶτα, καὶ ὕστατα. X. C. 1. 2, 4. τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς ἰ ἀμελοῦντας οὐκ ἐπῆνε. Καλός τε καὶ ἀγαθός. In antitheses, Ἀγαθὰ τε καὶ κακά, *the good as well as the evil*, χρηστοὶ τε καὶ πονηροὶ, τά τε ἔργα ὁμοίως καὶ οἱ λόγοι. X. Hier. 1, 2. πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ιδιωτικός βίος; Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ οὐνόμαστοι. Ἄλλοι τε καὶ Σωκράτης (*quum alii, tum S.*). Her. 6, 136. Μιλτιάδεια ἔσχον ἐν στόματι οἱ τε ἄλλοι, καὶ μάλιστα Ξάνθιππος. Hence ἄλλως τε καὶ (*quum aliter, tum, not only in other respects, but also*), especially, but ἄλλως τε without καὶ signifies *praetereaque, adde quod*, i. e. *and especially*. The connection is expressed still more strongly by *τε* — *καὶ δὲ καὶ* (*quum — tum vero etiam*). Pl. Rp. 357, a. ὁ Γλαύκων αἰεὶ τε ἀνδρειότατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὲ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδείξατο.

REMARK 1. *Καὶ* has this intensive force, also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the invalidity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ' εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότρεα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = ac multo minus prudentes sunt. So especially καὶ πῶς; Pl. Alc. 1. 134, c. δύναιτο ἂν τις μεταδιδόναι, ὃ μὴ ἔχει; — Καὶ πῶς; = ac minime quidem.

REM. 2. If more than two members succeed each other, they are connected in the following manner, (a) with the first member the connective is omitted, and the other members follow, connected by *καὶ* repeated; (b) *καὶ* — *καὶ* — *καὶ*, etc.; (c) *τε* — *τε* — *τε*, etc.; (d) *τε* — *καὶ* — *καὶ*, etc.

X. Cy. 1. 4, 7. ἄρκοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λίοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὄντες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν; (e) τί—τί, etc., καί (Epic) Od. γ, 413. Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασύμηδης. (f) τί—τί καὶ—καί, etc. (seldom) X. C. 2. 2, 5. γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα —καί—καὶ κτλ. After καὶ two members, considered, as it were, one whole, can follow with τί καί. Her. 7, 1. (ἐπίταξε ἐκάστοισι) καὶ τίς τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα. X. An. 4. 4, 2. (κώμη) μεγάλη τε ἦν καὶ βασιλείον τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τυρῆς ἐπῆσαν. But καί—τί are never used as corresponding particles, in the Attic language; where they are found in this position, the member introduced by τί, is only a mere *addition* to the preceding one. Th. 1, 54. Κορίνθιοι μὲν κρατήσαντες—καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἔλασσαν; χιλίων, ναῦς τε (praeteritaeque) καταδύσαντες περὶ ἐβδομήκοντα ἴστησαν τρεπύον. In like manner καί—τί does not have the sense of *etiamque*.

REM. 3. As an enclitic, τί must always rest upon a preceding word. This word will be that to which τί specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τί commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τί belongs to the whole sentence, it is usually subjoined to the first [necessary] word of the sentence. Her. 6, 123. οἵτινες ἔφειγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τοῦτον ἐξέλιπον οἱ Πρωτοκρατίδαι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it should stand after another word. X. C. 3. 5. 3. ᾧ (qua re) πολλοὶ ἐπαιρόμενοι προτιρόπονται τε ἀρετῆς ἐπιμελῆσθαι καὶ ἄλλοιμοι γίνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τί is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the antithesis and the intimate connection between the corresponding members. This τί either stands in both of the members, in which case the first τί refers to the following member, anticipating it, as it were, and the second refers back to the preceding, or more frequently it stands in only one of the corresponding members; so often εἴπερ τε—τί, or εἴπερ—τί; μὲν τε—δέ τε or ἀλλὰ τε, as *on this side, so on that*; τί, however, can be omitted in the first or last member, hence, μὲν—δέ τε or ἀλλὰ τε; μὲν τε—δέ or ἀλλὰ, or even the whole first member is omitted, and is supplied by the mind, from the preceding, thus δέ τε, ἀλλὰ τε, also without μὲν, δέ—τί, also τί—δέ, τί—αὐτάρ, are corresponding particles; καί τε, *alque, yet to this*, is used, when the corresponding member is contained in the preceding (*not only—but also*). Il. 1, 509. τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐχαίμενοι. Also ὅς τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅς τις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, *of such a nature, so great, as much as*), ὅς τε, *so as, so that*, ὡς εἰ τε, ἄτε, ἤν τε, ὅπως τε, ὅτε τε, *then, when*, ὅθι τε, ἵνα τε, *there, where*. In Attic prose, the following combinations still remain, viz. οἷός τε εἰμι with the Inf., signifying *I am in the condition*,

ᾧς τε, *so that*, ὥς εἰτε and ἕς τε, (i. e. ἐς ὅ τε), *quoad*. Moreover, ἐπεὶ τε, *postquam*, as used by Herodotus, needs to be mentioned.

REM. 5. Καὶ is originally an adverb, *also, etiam*. But the idea of emphasis which is expressed by καὶ, *also*, necessarily supposes a relation to another clause, e. g. καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι). According to the nature of the corresponding member which is to be supplied, the emphatic καὶ may have either a strengthening (*even, yet, entirely*, etc.) or a weakening force (*even only, only even*), e. g. Καὶ καταγελᾷς μου. Καὶ σὺ ταῦτα ἔλεξας; — καὶ μᾶλλον, *yet rather*, καὶ τρίς, καὶ κάρτα, καὶ πάνυ, καὶ πολὺς, καὶ πᾶς — καὶ πάλαι, *even long ago*, καὶ χθές, καὶ αὐτίκα, καὶ νῦν or ἔτι καὶ νῦν — καὶ ὥς, καὶ οὕτως, vel sic, — καὶ μόνος, καὶ εἷς. With questions, e. g. Dem. Phil. 1, 53. τί χρὴ καὶ προσδοκᾷν; *what is one even to expect only?* (= *nothing plane expectandum est*). In Homer, this καὶ often refers back to an antecedent clause expressing time, and may then be translated by *immediately*. Il. α, 478. ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.

2. If the successive clauses are negative, they are connected,

(a) By οὐδέ (μηδέ), when a negative member precedes; (b) by καὶ οὐ (καὶ μή), when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or μηδέ can also be used here; (c) in a more emphatic and definite manner by οὔτε — οὔτε (μήτε — μήτε), *neque — neque* (*neve — neve*), *neither—nor*, when two or more successive members are negative; (d) by οὔτε — τε (*seldom καὶ*), *neque — et, — not — and; as not — so also*.

X. Cy. 3. 3, 50. οὐκ ἂν οὖν τοξότας γε (ἢ καλὴ παραινέσις ἀγαθοὺς ποιήσειν) — οὐδέ μὴν ἀκοντιστάς, οὐδέ μὴν ἱππείας. C. 3. 7, 9. διατείνου μᾶλλον πρὸς τὸ σταντῶ προσέχειν, καὶ μὴ ἁμίλει τῶν τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκώς τότε καὶ οὐ μίμψως, οὐδέ τιμωρίας. Th. 3, 14. ἐπαμύνετε — καὶ μὴ πρόσηθε ἡμᾶς. Pl. Lysid. 207, e. ἔωσιν ἄρα σε ἃ βούλει ποιεῖν καὶ οὐδέ ν ἐπιπλήττουσιν, οὐδέ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς. — Οὔτε θεοί, οὔτε ἄνθρωποι. — X. An. 2, 2, 8. ὤμοσαν — μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι. 5. 1, 6. οὔτε γὰρ ἀγορά ἐστιν ἱκανή —, ἢ τε χώρα πολέμια. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυνον, εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεον τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz. οὔτε — οὐ, οὐ — οὔτε; τε οὐ — τε (Th. 2, 22.) ἐκκλησίαν τε οὐκ ἐποίει —, τήν τε πόλιν ἐφίλασσε; οὔτε — τε οὐ (Th. 1, 126. οὔτε ἐκείνος ἔτι κατενόησε, τό τε μαντιλίον οὐκ ἐδήλον); οὔτε — οὐδέ, *neither—and not*, which is found also in prose.

REM. 7. Οὐδέ expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not*). When οὐδέ — οὐδέ follow one another, they are to be translated by *never even—and not* (*never by neither—nor*). X. C. 3. 12, 5. εὐ γὰρ ἴσθαι, ὅτι οὐδέ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδέ ἐν πράξει

οὐδεμιᾷ μὲν ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρῆσκεινάσθαι. Οὐδὲ in disjunctive sentences, corresponds to *καί* in positive sentences, treated in remark 5, and signifies *also not, not even, ne — quidem*, e. g. οὐδ' ὁ κράτιστος ἐτόλμησεν αὐτῷ μάχεσθαι — οὐδ' ἐς, *ne unus quidem, οὐδ' ὧς, ne sic quidem*, etc.

3. Emphasis or climax, as has been seen, § 321, I. is expressed by the simple *καί*, but more definitely by,

(a) οὐ μόνον — ἀλλὰ καί (ἀλλ' οὐδέ); (b) οὐ μόνον ὅτι, also by οὐχ ὅτι μόνον or οὐχ ὅτι (ὅπως) or μὴ ὅτι, μὴ ὅπως (i. e. οὐκ ἐρῶ, ὅτι or ὅπως, μὴ λέγει, ὅτι or ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only—but also (but not even)*, when the less important member precedes the more important; (c) οὐχ ὅπως or μὴ ὅτι (ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only not—but even (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other; (d) οὐ — ἀλλὰ καί, *not—but even*, — οὐ — ἀλλ' οὐδέ, *not—not even*, ἀλλ' οὐδέ being stronger than ἀλλὰ καί. Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Pl. Symp. 179. h. καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*). X. C. 2. 9, 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Οὐχ ὅπως τοῖς πολέμοις ἐτρέφαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐμάκρυσαν. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις, ἀλλὰ καὶ μισθώσας σπαντὸν κατὰ τοῦτον τὴν πολιτείαν (*non modo non — sed etiam*). Dem. Phil. 2, 67. (τοῖς Θεβαίοις ἡγήτο) οὐχ ὅπως ἀντιπράξιν καὶ διακυλύουσιν, ἀλλὰ καὶ συστρατεύουσιν. Isocr. Plataic. 297. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδέ δουλείας μετρίως ἡξιούθημεν τυχεῖν (*non modo non — sed ne — quidem*). X. Cy. 1. 3, 10. μὴ ὅπως ὑρχεῖσθαι ἐν ἑνθμῳ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδινυσθε (*non modo non saltare, sed ne rectis quidem pedibus stare poteratis*). C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὸς ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβὼν (*non modo non gratis des, sed ne si minus quidem accipias, quam est illarum rerum pretium*). 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὶ ἀνιᾶν οὐκ ἂν διναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιῆν, ἀλλ' οὐδέ πειράσσομαι. An. 1. 3, 3. (δικεικοῖς) λαβὼν οἱ κ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδέ καθιδικύθησα, ἀλλ' εἰς ἐμᾶς ἐδαπάνων. Dem. Mid. 24, 541. οὐ ποτηρός, ἀλλὰ καὶ πᾶν χρηστός.

REM. 8. Οὐ μόνον — ἀλλὰ without *καί* is used, when the second member includes the first, whether the second is greater in the extent of the thought, or in the degree. Isocr. Phil. 5, 111. οὐ μόνον ἐπὶ τοῖς αὐτοῖς ὅψει τὴν γλῶσσαν ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 32, 250. οὐ μόνον ἂν εἰρεθείην ἐπὶ τοῖς νῦν λεγομένοις ταύτῃ

ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἰμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.

§ 322. II. *Adversative Coördinate sentences.*

(616—621.)

1. An adversative coördinate sentence is one in which the clauses that are contrasted with each other, are united and form one thought. The opposition or contrast is of such a nature, that the thought expressed in the coördinate clause either merely limits or restricts the thought of the preceding clause, or wholly denies it, e. g. *he is indeed poor, but brave—he is not brave, but cowardly.* But *brave*, and *but cowardly* are here coördinates of the preceding clauses. When the preceding clause denotes a concession, it is called a concessive clause. Limitation is expressed by *δέ*, *ἀλλὰ* (but), *ἀτάρ* (*αὐτάρ* epic), *καίτοι*, *μέντοι*, *ὅμως*; denial of the preceding clause, by *ἀλλὰ*. See No. 6.

2. *Δέ* most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (*τί*, *καί*) and the adversative (*ἀλλὰ* etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive *μέν*, which, as it denotes concession and admission, points forward to the second member expressed by *δέ*. As *δέ* can denote both a strong and slight contrast, so its signification is sometimes stronger and sometimes weaker.

4. The original signification of *μέν* (arising from *μῆν*, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed in innumerable places its force is so slight, that it cannot be translated at all into English.

Τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν. Th. 3. 68. διέφθειραν Πλουταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἰκοσιν.

5. *Μέν*—*δέ* are especially used in the following cases,

(a) With divisions of place, time, number, order and persons, e. g.

Ἐνταῦθα μὲν—ἐκεῖ δέ, ἔνθα μὲν—ἐνθα δέ, τοτὲ μὲν—τοτὲ δέ, ποτὲ μὲν—ποτὲ δέ, *at one time,—at another, sometimes—sometimes*, ἄλλοτε μὲν—ἄλλοτε δέ, ἅμα μὲν—ἅμα δέ, *sometimes—sometimes*, πρῶτον μὲν—ἔπειτα δέ, τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ and τοῦτο μὲν—τοῦτο

δέ, partly—partly, on the one side—on the other, both—and, not only—but also, *ὁ μὲν*—*ὁ δέ*, hic—ille.

(b) When several predicates belong to the same object, and also, when several actions refer to the same object.

S. Ph. 239. *ἐγὼ γένος μὲν εἰμι τῆς περιφύτου Σκύρου, πλὴν δ' ἐς οἶκον, αὐδοῦμαι δὲ παῖς Ἀχιλλέως Νεοπτόλεμος.* So also in the principal and subordinate clause. Her. 1, 103. *οἱ ἐξίβαλον μὲν ἐς τὴν Ἀσίην, Κίμμεριους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῖτοισι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο.*

c. Where the same or an equivalent word is repeated in two different clauses.

X. C. 2, 1, 32. *ἐγὼ σύννειμι μὲν θεοῖς, σύννειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.* 1, 1, 2. *Σωκράτης θύων φανερός ἢ πολλάκις μὲν οἶκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν.* Yet this principle is not always observed. *Μέν* is regularly omitted, when *δέ* καὶ follow, e. g. 2, 8, 5. *χαλεπὸν γάρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτίως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτχεῖν.*

REMARK 1. When *μὲν* stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of emphasis, in the corresponding demonstrative or concluding clause. Her. 2, 121. *καὶ τὸν (i. e. ὃν) μὲν καλεῖται θείος, τοῦτον μὲν προσκυνεῖσθαι τε καὶ εὖ ποιεῖν· τὸν δὲ χιμῶντι κ. τ. λ.* So also, when instead of the adjective clause, the Part. with the article is used. Isocr. Paneg. 52, 60. *τῷ μὲν ὑπερνεγκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ),—τοῦτῳ μὲν (ὁ Εὐρυσθεύς) ἐπιτάττων—διετίλειπεν.* So also *μὲν* twice preceding has *δέ* twice following; this always implies a strong emphasis. Pl. Apol. 28, e. *ἐγὼ οὖν δεινὰ ἂν εἴην εἰργασμένος, ὡς ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, οὓς ἐμείς εἰσὶν ἀρχεῖν μόν, καὶ ἐν Ποιδαίῃ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Διλλῇ, τότε μὲν οὐ ἐκίνοι ἔταπτον ἔμενον—καὶ ἐκινδύνειον ἀποθανεῖν, τοῦ δὲ θεοῦ τάπτοντο. ὡς ἐγὼ ᾤκηθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἐμᾶντὸν καὶ τοῖς ἄλλοις, ἐνταῦθα δὲ φοβήθεις ἢ θάνατον ἢ ἄλλο οὐκ οὖν πρᾶγμα λίποιμι τὴν τάξιν.* Yet this parallelism is but seldom found so regularly carried out.

REM. 2. On the position of *μὲν*—*δέ*, the following things are to be noticed. They are commonly placed after the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. X. C. 1, 1, 10. *καὶ ἔλεγε μὲν (Σωκράτης) ὡς τὸ πολὺ τοῖς δὲ βουλευμένοις ἐξῆν ἀκοῦειν.* An. 3, 4, 2. *ἔπαθε μὲν οὐδὲν, πολὺ δὲ κακὰ ἐνόμισε ποιῆσαι.* When a substantive or adjective is connected with the article or a preposition, *μὲν* and *δέ* are commonly placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. *πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθροῖς*; yet this conformity is by no means observed in corresponding members, e. g. X. C. 1, 1, 12. *τὰ μὲν ἀνθρώπεια παρίητες, τὰ δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν.* 2, 24. *διὰ μὲν*

κάλλος—διὰ δύναμιν δέ, or the opposite, Isocr. Paneg. 64, 114. ἐν ταῖς πολιτείαις μὲν—ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident, that any other adversative connective instead of δέ, can follow μὲν, e. g. ἀλλά, ἀτάρ, etc. But in place of the adversative connectives, sometimes also the copulatives τέ, καί are used, by a kind of anacoluthon, or the construction is entirely changed, without any reference to μὲν.

REM. 4. The adversative connective which would be expected to follow μὲν, is sometimes omitted, although there is a corresponding adversative member. This is the case, when the word expressing the contrast, is such, as of itself without δέ, to make this contrast sufficiently manifest, as e. g. with ἐνταῦθα μὲν—ἐκεῖ, and almost always with πρῶτον μὲν—ἔπειτα. Secondly, even the clause expressing the contrast, can be wholly omitted, in which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3. λέγεται ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (το με improbable, perhaps probable to others). Ἐγὼ μὲν οὐκ οἶδα; ὥς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγελέ τις; οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED think.

REM. 5. On account of its general signification, δέ, like *autem*, frequently connects sentences even, when they stand in a causal relation to each other; then the hearer or reader is permitted to gather from the context the particular mode of connection. Thus δέ very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, δέ is used as an adversative, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. καὶ ὁ Σ. Λίπέ μοι, ἔφη, ὦ Κρίτων, κίνας δὲ τρέφεις, ἵνα σοι τοῖς λύκους ἀπὸ τῶν προβάτων ἀπιδύκωσι; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?) Again, δέ has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὔκουν οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μίλους εἰσὶν Ἀθηναῖοι Βοιωτῶν;—Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότρεα ἐκ Βοιωτῶν οἶει πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων. The same principle holds in answers.

REM. 7. Καί—δέ, (in the Epic writers καὶ δέ not separated), and, though more seldom, the negative οὐ δέ—δέ, in which connection δέ has an adverbial force, can be translated by *and on the other hand*, *and also*; *and on the other hand not*. X. H. 5. 2, 37. οἵ τε ἄλλοι προθύμως τῷ Τελεντίᾳ ὑπηρέτου, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ξυνέπεμπε καὶ ὀπίστας καὶ ἱππίας. Ap. 1. 8, 20. καὶ οὐδὲν οὐδὲ τοῖτον παθὲν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἰλλυρίων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οἰδεῖς οἰδέν.

REM. 8. In the concluding clause of a sentence, as in principal clauses, δέ has a double force, either adversative, or merely contrasting. Sometimes μὲν stands in the first member.

a. The adversative δέ in the concluding clause, expresses the contrast between that and the antecedent clause. It is used (α) after hypothetical antecedent clauses, though ἀλλά also is often found instead of δέ; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5. 5, 21. ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνυσθαι, σὺ δὲ τοῖντεῖθεν λίγῃ, *so but say then*. (β) 8. 5, 12. ὥςπερ οἱ ὑπὶται, οὕτω δὲ καὶ οἱ πλείσται καὶ οἱ τοξόται, *so on the other hand*, etc.

b. After an antecedent clause denoting time, *δέ* commonly has a contrasting force, yet sometimes an adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers). Od. 2, 387. αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπασκίδουσ' ἄλλυδις ἄλλη ἀγρή, *Περσεφόνη* γυναικῶν θηλυτεράων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Αἰγείδου. So ὄφρα — τόφρα δέ, ὅποτε — δέ, ἕως — δέ. X. An. 4. 1, 2. ἐπεὶ δέ ἀφίσκοντο, ἐνθα ὁ μὲν Τίγρης ποταμὸς παντίπασιν ἄπορος ἦν διὰ τὸ βύθος καὶ μέγεθος, πάροδος (*transitus*) δὲ οὐκ ἦν —, ἐδοκεῖ δὲ τοῖς στρατιωταῖς διὰ τῶν ὁρέων πορευτέον εἶναι, *on the contrary*. As *δέ* is used after antecedent clauses, so also in like manner after participles. Pl. Symp. 220, b. καὶ ποτε ὅντος πάγου οἶον δευσιτάτου, καὶ πάντων — ἐντελιγμένων τοῖς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τοῦτοις ἐξήκει ἔχων ἱμάτιον —, οἷον περ καὶ πρότερον εἰώθει φορεῖν. X. C. 3. 7, 8. θαιμάζω σου, εἰ ἐκείνους ῥαδίως χεῖροσ' ἔμενος, τοῦτοις δὲ μηδέν τι τρόπον οἶε διενήσεσθαι προσηχθῆναι.

6. Ἀλλά (Neut. Pl. of ἄλλος), *but, (sed, al.), yet, however*, generally expresses difference and separation. It always stands at the beginning of the sentence. According to the nature of the preceding member, it denotes precisely the opposite of what is affirmed in the first member, so that the first member is abrogated by the last, and hence both cannot be true at the same time. Ἀλλά is so used (a) when a negative precedes, e. g. οἱ τ' οἱ πλούσιοι εὐδαιμονεῖσι, ἀλλ' οἱ ἀγαθοί; (b) when an affirmative clause precedes, and the negation of the opposite follows, where in English, we may or not translate *ἀλλά*, e. g. ἐκείθεν, ἀλλ' οἱ ἐνθάδε ἡρώεσθαι. — Again *ἀλλά* merely denotes something different from what is affirmed in the first member, so that the first member is abrogated only in part, i. e. is only limited or restricted (*yet, however*).

Τοῦτο τὸ πρᾶγμα ὠφέλιμον μὲν ἐστίν, ἀλλ' οὐ καλόν. The use of *ἀλλά* is very frequent in *objections* (= *al*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμψαντο ἂν αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ἐπῆρχεν ὅπασιν. Ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθαι. Eur. Med. 325. λόγους ἀγαλοῖς· οὐ γὰρ ἂν πείσαις ποτέ. "Ἀλλ' ἐξελῆς με, κοῦδὲν αἰδέσθαι λιτάς;" very frequently *ἀλλ' ἢ* —; *but really* —? X. An. 7. 6, 4. καὶ οἱ εἶπον· Ἀλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. Ἀλλά is used in *negative, non-concessive* clauses, when by it not the opposite of the first member is to be expressed, but the general signification of the preceding negative clause is to be restricted by an exception. Here *ἀλλά* is the same as *πλὴν* or *εἰ μὴ*, *nisi*, and can be translated into English by *except, than*. Here also it expresses something different from the preceding negative clause, and not included in it. In the first member, ἄλλος (*ἕτερος*) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλά, and this *ἄλλος* points forward to the following *ἀλλά*, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μέσῳ ἄλλη μὲν πόλις οὐδὲμία οὔτε φίλη, οὔτε Ἑλληνίς, ἀλλὰ, θέρκεις καὶ Βιθυνοί.

REM. 10. In the frequent combination of ἀλλ' ἢ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negation, thus, οὐκ, οὐδέν ἀλλ' ἢ; οὐδέν ἄλλο, ἀλλ' ἢ; οὐδέν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι (with a preceding interrogative pronoun), ἀλλ' ἢ,—ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἢ, it appears to have changed its accent (ἀλλό ἢ) and to have lost it (ἀλλ' ἢ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι. O. 2, 13. οὔτε ἄλλος πώποτε μοι παρέσχε τὰ βαυτοῦ διοικεῖν, ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. Pl. Phaed. 97, d. οὐδέν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἀλλ' ἢ τὸ ἄριστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned, viz. οὐ μὴν ἀλλὰ or οὐ μὲν τοι ἀλλὰ, yet, veruntamen, οὐ γὰρ ἀλλὰ, then certainly, certainly. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κακείνον ἐξετραχίλισεν· οὐ μὴν (scil. ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανίστη.

REM. 12. Ἀλλά is, moreover, used to denote a transition to a different or an opposite thought; this is the case in exhortations and exclamations, generally when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτυχίης!—ἀλλ' ἀνα!—ἀλλ' εἴη!—also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βρῦλόμαι, well, I will.

7. From the adverb ἀντ', on the contrary, again, rursus, and ἄρα, igitur, have originated the Epic ἀντάρα and the prose ἀτάρα. They always stand at the beginning of the sentence, and have the signification of δεῖ or ἀλλά, but, yet, as it seems with this difference, that, on account of their composition with ἄρα (igitur), they are more closely and intimately connected with what precedes.—Μέντοι has been already treated, § 316, Rem. Καίτοι, yet, verum, sed tamen, atqui (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use *quamquam* in the same way, e. g. καίτοι τί φημι; *quamquam* quid loquor? Ὅμως (from ὁμός, equal, like), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. Λάμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. Ἀλλ' ὅμως is still stronger.

§ 323. III. Disjunctive Coördinate Sentences.

(622—627.)

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by,

“II, or, aut, vel, or more emphatically and definitely by ἢ—ἢ, and—aut, vel—vel, either—or; εἴτε—εἴτε (with the Ind.) or εἰάτε—εἰάτε or

ἄν τε — ἄν τε (with the Subj.), *sive — sive, whether — or*, when the speaker wishes to show, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive sentences, see § 339.

‘Ο πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — “Ἢ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ἔμιν εἴτε κάλλιον, εἴτε δικαιότερον τούτων δοκῇ εἶναι, ἴοντες ἐς Λυκιδυίμονα διδάσκετε. Pl. Rp. 493, d. εἴτ’ ἐν γραφικῇ, εἴτ’ ἐν μουσικῇ, εἴτε δ’ ἐν πολιτικῇ. Apol. 27, c. εἴτ’ οὐν κρινά, εἴτε παλαιά. 34, e. εἴτ’ οὐν ἀληθές, εἴτ’ οὐν ψευδές. Rp. 453, d. ἄν τε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἄν τε εἰς τὸ μέγιστον πύλαγος μίσουν, ὅμως γε νεῖ οὐδὲν ἦττον.

REMARK 1. The following forms, also, are sometimes used, viz. εἴ — εἴτε (*si — sive*); εἴτε — εἰ δέ (*sive — si vero*), when the second member contains something opposite to the first; εἴτε — ἢ; ἢ — εἴτε (seldom and only Poet.); when εἴτε is used but once it is poetic.

REM. 2. The disjunctive connectives ἢ — ἢ, in the Epic writers, very seldom in the Tragedians, are united with μέν and δέ, e. g. ἢ μέν — ἢ δέ. In this case, they do not have a disjunctive, but like καί — καί, τέ — τέ, a copulative force. Instead of ἢ δέ, ἰδῆ is also used according to the necessities of the verse. Il. ε, 128. ὅφρ’ ἐν γιγνώσκῃς ἢ μέν θείον, ἢ δέ καὶ ἄνδρα, *both — and, not only — but also*.

2. The particle ἢ is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one ἢ corresponds with another, so here ἢ stands in relation to a word, which expresses a *difference*, e. g. ἄλλος, οὐδείς ἄλλος, ἄλλοιός, ἐναντίος, ἰδιός, διαφέρω, etc., also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. διπλάσιος, πρίν, φθάνω, etc. Pl. Phaed. 64, a. οὐδὲν ἄλλο αὐτοῖς ἐπιτηδεύουσιν, ἢ ἀποθνήσκουσιν τε καὶ τεθνάναι.

REM. 3. The comparative ἢ is sometimes used after the omitted μάλλον or after a positive. This is the case (a) after expressions of *willing*, *choosing*, and the like, because these contain the idea of difference, separation or preference, e. g. βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, ἀφρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσιστελεῖν (= *potius esse*). Il. α, 117. βοῖ λόμ’ ἐγὼ λαὸν σὸν ἔμμεναι, ἢ ἀπολέσθαι. Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμῶς πείθειν. X. Ag. 4, 5. (Ἀγησίαος) ἢ φρεῖτο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνάναι νομιζοῦσα λυσιστελεῖν, ἢ ζῆν.

3. The object with which another is compared, is expressed either in the manner mentioned under No. 2, in a coördinate sentence introduced by the comparative ἢ, or it is denoted by the Gen., (§ 275, 2). The Gen. can be used for all Cases, most frequently for the Nom. and Acc. But the

Gen. is not admissible, when ambiguity would be occasioned by the use of it, —and it is never admissible when the time of the two sentences is different.

Eur. Or. 1154. οὐκ ἔστιν οὐδὲν κρεῖσσον, ἢ φίλος σαφής, οὐ πλοῦτος, οὐ τυραννίς (or οὐδὲν κρεῖσσον φίλου). Th. 7, 77. ἤδη τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν, *from a more dangerous situation than that from which we would save ourselves.* Il. α, 260. ἤδη γάρ ποτ' ἐγὼ καὶ ἀρεῶσιν ἠέπερ ὑμῖν ἀνδράσιν ὠμίλησα, *with braver men than with you.* Her. 7, 10. σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνωνας, ἢ Σκύθας. But Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσω γαλήνης ναυτίλοισιν εἰσορᾷ (instead of ἢ γαλήνης). Th. 6, 16. προσίκει μοι μᾶλλον ἐτέρων — ἄρχειν (instead of ἢ ἐτέροις). Od. ι, 27. οὗτοι ἔγωγος ἢς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδεῖσθαι. Her. 2, 134. πυρραμίδα δὲ καὶ οὗτος ἀπελπίετο πολλὸν ἐλάσσω τοῦ πατρός (instead of ἢ ὁ πατήρ or properly instead of τῆς τοῦ πατρός).

REM. 4. With the neuters πλεόν, πλείω, ἔλαττον, when they stand in connection with a numeral, ἢ is commonly omitted, without change of construction (comp. decem plus or amplius homines). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεροντὶς πλείω ἐβδομήκοντα (annos plus septuaginta natus). The neuters πλεόν, μεῖον, etc. often stand as *adverbs* in the Acc., in connection with substantives of a different Gender and Number. X. Cy. 2, 1, 5. ἱππίας μὲν ἄξει οὐ μεῖον δισφυρίων.

REM. 5. Sometimes also the particle ἢ is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses a relation peculiar to itself, in which case it is wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἔλαττον ἢ τριάκοντα γεγονώς ἐτῶν (so it is proper to say γίνεσθαι τριάκοντα ἐτῶν § 273, 2, c.); or the Gen. is a pre-comparative demonstrative pronoun, with which the clause introduced by ἢ may be regarded as in apposition or as explanatory of it. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντες νοήμασιν οἶκον ἔχον ἀνὴρ ἠδὲ γυνή (= τοῦ ὅτε — ἔχον).

REM. 6. (*Comparatio compendiaria.*) In comparisons, the Greeks often compare not the attribute of one object with that of another, but the attribute of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3, 3, 41. χρόαν ἔχετε οὐδὲν ἥττον ἢ μῶν (instead of τῆς ἡμετέρας) ἐνιμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51. αἶματι οἱ δέοντο κόμαι Χαρήτεσσιν ὁμοῖαι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4.

4. When two attributes or predicates (adjectives or adverbs) are compared with each other in the same object, then both are put in the comparative and the last is annexed by ἢ.

Θάττων, ἢ σοφώτερος, *celerior, quam sapientior, more swift than wise, or not so wise as swift.* Pl. Rp. 409, d. πλεονάκις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφώτερος, ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλ-

λοις. Her. 3, 65. *ἐποίησα ταχύτερα, ἢ σοφώτερα* (celerius, quam prudentius).

5. The subject is compared with itself i. e. the subject exhibits at some time a quality in a higher degree, than usual. In this case, the Gen. of the reflexive pronouns *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, is used with the comparative, and the pronoun *αὐτός* with the pronoun of the third person. The other mode of expression by *ἢ* is not admitted here.

Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἶ σεαυτοῦ. Βελτίων ἐστὶν αὐτός ἑαυτοῦ. Th. 3, 11. *δυνατώτεροι αὐτοὶ αὐτῶν ἰγίγνωτο.* In like manner, the superlative is used in connection with *αὐτός* and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). *Ἀριστος αὐτός ἑαυτοῦ. Ἀρίστη αὐτὴ ἑαυτῆς.* X. C. 1, 2, 46. *εἶθι σοι, ὦ Περικλεις, τότε συνεγερόμην, ὅτε δεινότητος σεαυτοῦ ταῦτα ἤσθα, when you had the highest distinction in these things, higher than at any other time.*

6. There is a peculiar mode of comparison, when an object in relation to some quality, is compared not with another object, but with a whole thought (sentence), this thought being expressed by a substantive which is put in the Gen. depending on the comparative. Here also the other mode of expression by *ἢ*, does not occur.

Her. 2, 148. *ἦσαν αἱ περαμίδεις λόγον μέζοντες* (oratione majores, i. e. majores, quam ut oratione explicari possit). Th. 2, 50. *γενόμενον κρείττοσόν λόγον τὸ εἶδος τῆς νόσου. Πρᾶγμα ἐλπιδῶν κρείττονον.* Instead of substantives, participles are also used, e. g. *δίωντος*. Pl. Rp. 410, d. *οἱ μὲν γυμναστικῇ ἀκρότῳ χρησάμενοι ἀγριώτεροι τοῦ δίωντος ἀποβιβάζουσιν.*

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, considering the measure of another object, then the comparative is constructed with *ἢ κατὰ*, or (though seldom) *ἢ πρός* with the Acc.

Th. 7, 75. *μεῖζον ἢ κατὰ δάκρυα πεπονθότας.* Pl. Rp. 359, d. *πρὸς μεῖζον ἢ κατ' ἄνθρωπον.* X. H. 3, 3, 1. (*Ἄγχι*) *ἔτιχεν σιμφοτέρας ἢ κατὰ ἄνθρωπον ταφῆς.* Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur.* In English, we can say, in translating such passages, greater than could have been expected considering the number, and the like, or too great considering, etc.

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot exist with it, then the comparative is used

with ἢ ὥστε and the Inf. e. g. *Κακὰ μείζω ἦν, ἢ ὥστε κλαίειν*, evils greater than one could weep for. See § 341. 3, (a).

REM. 7. The comparative is frequently used without the second member of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too*, *pretty*, *somewhat*, *a little*, *right*, to the positive. (Comp. English, *too sweet*, *pretty*, *somewhat*, *a little warm*). In all cases of this kind, such thoughts as, *than it was before*, *than was usual*, *proper*, *right*, *becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαινδράω δὲ τῷ τιράννῳ ἦν ἁδιφειδὸς ὑπομαργότερος* (hebetioris ingenii). 6, 108. *ἡμεῖς ἐκαστέρῳ οἰκίσομεν*, *too far*. So particularly the neuters *ἄμεινον*, *βέλτιον* (*better than is right*), *κάλλιον*, *μᾶλλον*, *χεῖρον*, *αἰσχίον*, *κάκιον*, also *νείότερον*, (more seldom *καινότερον*, as *καινός* is used synonymously with *νείωτος*), and the like, especially with a negative, e. g. *οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ χεῖρον, οὐ ἥϊον, οὐ ῥᾶον* (*not so easy, as it seems*), etc. Her. 3, 71. *ποιεῖν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλίσθαι*· *οὐ γὰρ ἄμεινον* (scil. *than if we did it immediately*). Pl. Phaedon. 105, a. *πάλιν δὲ ἀναμνησκού· οὐ γὰρ χεῖρον πολλάκις ἀκούειν*.

§ 324. IV. Causal Coördinate Sentences. (628—632.)

1. Finally, these sentences may be so arranged, that the last may denote either the cause or the effect of the preceding sentence, or the consequence flowing from it.

2. The Greeks denote the cause by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἄρα*, and hence denotes both a confirmation, assurance, (*γέ*, *yes*, *certainly*), and at the same time, a result, consequence, (*ἄρα*, *igitur*, *now*, *therefore*). Hence, according as the one or the other meaning prevails, *γάρ* may express, (a) a reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated, (a) by *for*, (b) *that is*, *for example*, (c) *indeed*, *certainly*.

Pl. Phaedr. 230, b. *τὴν Ἥραν, καλὴ γέ ἡ καταγωγὴ· ἣ τε γὰρ πλάτανος αὐτὴ μάλ' ἀμφικυφῆς τε καὶ ὑψηλή*, *certainly, by all means*, = *for*. *Γάρ* is used as explanatory, especially after demonstratives, and such phrases as *τεκμήριον δέ*, *μυρτίριον δέ*, *σημεῖον δέ*, *δῆλον δέ* scil. *ἐστὶ*, *δεικνυμι δέ*, *ἐδήλωσε δέ*, *σέψασθε δέ*, and the like. It expresses confirmation or assurance, particularly in rejoinders and replies. X. C. 3. 5, 10. *ἄρα λίγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέχροπα δι' ἀρετὴν ἔκριναν*;—*λίγω γάρ, γεα* *certainly*. 10, 2. *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκείνου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι*;—*Ποιοῦμεν γάρ*, *ἔφη*, *οὕτως*.—In sentences expressing a summons, desire, command and inquiry, the meaning of *γάρ*, as denoting a consequence or result, clearly appears. Arist. Ran. 251. *τοῦτ' ἀπὸ ὑμῶν λαμβάνω; Διὸν γὰρ πισύμεθα!* *am I so treated by you? well! then*

we shall have hard things to bear! *Κακῶς γὰρ ἐξόλαιο!* *now so mayest thou*, etc. So, *εἰ γὰρ, εἴθε γάρ.* X. C. 1. 7, 2. *ὅτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν.* *Ἐνθυμώμεθα γὰρ,* ἔφη, *εἴ τις μὴ ὦν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη;* *now then we would consider.* 1. 4, 14. *οὐ γὰρ πάντῃ σοι κατὰδελον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἀνθρώποι βιοτεύουσι;* *now is it not clear to thee? (nonne igitur—?).* II. σ, 182. *Ἰρι θεά, τίς γὰρ σε θεῶν ἐμοὶ ἄγγελον ἔκεν;* *now then who has sent you?* X. C. 2. 3, 17. *καὶ ὁ Χαιρεκράτης εἶπεν.* *Ἐὺν οἶν, ἐμοῦ ταῦτα ποιοῦντος, ἐκείνος μηδὲν βελτίων γίγνηται;* *Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.;* *now what else has happened then, that you wilt run the risk, etc.?* Dem. Ph. 1. 43, 10. *γένοιοτο γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν;* *ichy, can there be a greater novelty?* So, *Τί γὰρ;* *quid ergo?* *Καὶ τί γάρ;* *and how now then?* *Ἦ ὥς γὰρ;* *and πόθεν γὰρ;* as an emphatic negative answer = *by no means.* *Ἦ ὥς γὰρ οὔ;* (instead of it, *πόθεν δὲ οὐ* is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. *οἴκοιτ' ὁ μὲν τὰ δίκαια πρῶτων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος;* *Ἦ ὥς γὰρ οὔ;* *to be sure, how not?*

REMARK 1. The explanatory sentence with *γὰρ* very often, particularly in Herodotus, precedes the sentence to be explained, e. g. Her. 6, 102. *καὶ, ἦν γὰρ ὁ Μυραθὼν ἐπιτηδεύτατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι, ἐς τοῦτό σφι κατηγέτο Ἰππίας.* So especially with *ἀλλὰ γὰρ*, at enim, *indeed, ἀλλ' οὐ γὰρ.* Pl. Apol. 20, c. *ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα.* *ἀλλ' οὐ γὰρ ἐπίσταμαι.*

REM. 2. The two sentences, the preceding explanatory one with *γὰρ*, and the one which follows whose meaning is to be strengthened, are often so closely connected with each other, that the subject of the latter is transferred to the former, and then is made to depend on it. Th. 8, 30. *τοῖς ἐν τῇ Σύμῃ Ἀθηναίοις προσετιγμέναι γὰρ ἦσαν καὶ οἰκοθεν ἄλλαι νῆες καὶ στρωτηροί, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβόηλοντο,* etc., instead of οἱ — Ἀθηναῖοι — ἐβόηλοντο, αὐτοῖς γὰρ, κ. τ. λ.

REM. 3. *Καὶ γὰρ* commonly means *for also*, rarely *et enim*, but sometimes the *καὶ* corresponds to a following *καὶ*, thus, *nam et — et.*

3. The effect or result is denoted,

(a) By *ἄρα* (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, but sometimes at the end for the sake of emphasis. It expresses an effect which is understood of itself, which comes as a matter of course. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed, that is to say*, in such explanatory clauses as more exactly define, or distinguish, something before said, or pointed out.

Luc. Jup. trag. 51. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί. X. Cy. 7. 3, 6. ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν, "when he had heard of the death of his friend, then he smote on his thigh," *as was natural*. It is often connected with an Impf., when the idea of being undeceived in regard to a former opinion, resulting from a better view now entertained, is to be expressed, e. g. 1. 4, 11. ὦ παῖδες, ὡς ἄρα ἐφ' ἡμεῶν οὐ μεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθροῦμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷον περ εἰ τις δεδισμένα ζῶα θηροῖ, "now how childish we were then, as I now indeed see." 1. 3, 8. Σάκx δέ, φάναι τὸν Ἀστιάγην, τῷ οἶνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκx ἄρα καλὸς τε ὢν ἐτίγχανε, καὶ τιμὴν ἔχων προσάγειν τοὺς διομένους Ἀστιάγον, now the Sacian happened to be beautiful. 9. ὦ Σάκx, ἀπόλωλας· ἐκβαλὼ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἶνοχοῖσά, καὶ οὐκ ἐκπίομαι αὐτός τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἶνοχοοί — καταβόφοῦσι. Dem. Cor. 232, 22. ἐτόλμα λέγειν, ὡς ἄρα ἐγὼ — πεκωλινῶς εἶην τὴν πόλιν (τὴν εἰρήμην) ποιήσασθαι, that I indeed. Hence the use of γὰρ and the strengthened form γὰρ ἄρα. — Εἰ ἄρα and εἰ μὴ ἄρα correspond to the Latin *si forte*, *nisi forte*, *if perchance*, *if not*, often ironical. X. C. 1. 2, 8. πῶς ἂν οὔν τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν, (properly, *that if such an excellent man can corrupt the young, then we must draw the conclusion that*, etc. So also, *εἰ ἄρα*, *num forte*, *whether therefore*. X. C. 4. 3, 9. σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώποισι θερατεύειν, *whether the gods have any other employment than*, etc. Ἀρα stands very often in interrogative sentences. Aesch. S. 91. τίς ἄρα φύσεται; τίς δ' ἄρ' ἐπαρκίσει θεῶν; *quis igitur defendet? quis igitur arcebit?*

REM. 4. Ἀρα seems to be derived from the verb ἈΡΩ, i. e. *to be fitted, adapted, suitable*, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, even*). In this sense it is used in Homer, e. g. Il. η, 182. ἐκ δ' ἔθροε κληῖρος κνέης, ὃν ἄρ' ἤθελον αὐτοί, *which precisely, τῇ μὲν ἄρα, just then, ὅτ' ἄρα, even, when, τότ' ἄρα, precisely then, εἰ μὴ ἄρα, if not then, ὡς ἄρα, exactly so; οὐκ —, ἀλλ' ἄρα, not — but even; ἐπεὶ ἄρα, since even, γὰρ ἄρα, for indeed*. Homer uses ἄρα, in general, in order to connect thoughts together, which are intimately related, and are unfolded from each other.

REM. 5. The lyric, tragic and comic writers also employ the lengthened form ἄρα instead of ἄρα. Thus εἰ ἄρα, εἴτ' ἄρα, instead of εἰ ἄρα, εἴτ' ἄρα. On the interrogative ἄρα and on ἄρα in interrogatives, see § 344.

(b) Οὕν (Ion. ὦν), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the effect of a cause, the necessary consequence of what pre-

cedes, and is accordingly far stronger than *ἄρα*, and it is also used in a more general sense.

REM. 6. *Οὕτως* is used as a suffix to pronouns and conjunctions, and in this case retains its meaning as denoting an effect, *ὅστις οὕτως, ὅσπερ οὕτως, ὅσους οὕτως, μὲν οὕτως, γοῦν, δ' οὕτως, ἀλλ' οὕτως, εἰ' οὕτως, γὰρ οὕτως*. It expresses a conclusion, a setting aside of everything else and a persisting in that which is affirmed; hence it may express a confirmation and assurance. So *ὅστις οὕτως, ὅσπερ οὕτως, whoever he may be, ὅσους οὕτως, how many soever, μὲν οὕτως, yes indeed, § 316, Rem., γοῦν, certainly, surely, οὕτως, truly, certainly not, δ' οὕτως, ἀλλ' οὕτως, ἀτὰρ οὕτως, but to be sure, εἰς οὕτως, be it this or that, γὰρ οὕτως, for surely, εἰ δ' οὕτως, if then.*

REM. 7. *Οὕτως*, as a Puroxytone, means, (a) *non ergo*, not with a question (thus *οὕτως* is used in connection with the syllogistic *οὕτως, ergo*); still the form *οὕτως οὕτως* occurs in this case; (b) *nullo modo, nequaquam, by no means*, not interrogatively (thus *οὕτως* is used in connection with the emphatic suffix *οὕτως*), most frequently in answers, e. g. X. O. 1, 9. *οὕτως ἐμοιγε δοκεῖ. — Οὕτως, as a Perispomenon, (a) in a question, nonne ἰγὺρ? nonne ergo? X. C. 2, 2, 12. οὕτως, ἔφη ὁ Σ., καὶ τῷ γείτονι βούλει εὐ ἀρέσκειν; — Ἐγωγε, ἔφη. Also in this case it occurs in the form *οὕτως οὕτως*, as well as *οὕτως*, which last has been adopted in modern times, yet certainly it is to be limited to such questions as involve a special emphasis in the negative, and so *οὕτως* is equivalent to *nonne certe*; like S. Aj. 79. *οὕτως γέλως ἰδιστος εἰς ἐχθροὺς γέλων;* (b) not interrogatively, *ergo, ἰγὺρ*. X. C. 3, 6, 6. *οὕτως, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβόλοιμέθα.* This last arises from its use as an interrogative, and *οὕτως* is in this case properly *nonne ἰγὺρ?* The frequent use of this interrogative form has caused a gradual weakening in the interrogatory tone, and hence its sense as implying a question has become obscure, e. g. “*is it not true therefore that we shall put off?*” = consequently we shall put off.”*

(c) *Τοίγυν*, which never stands as the first word in a sentence, is derived from the Epic *τῷ, therefore*, and the slightly deductive *νῦν, now*, derived from the adverb of time, *νῦν*; it is used, (a) in order to make a transition, thus, in a particular manner, *καὶ τοίγυν, and now, εἰς τοίγυν, moreover then*; (b) in order to indicate a conclusion, *therefore now, so then*. *Τοίγαρ* (compounded of the Epic *τῷ, therefore*, and *γὰρ*) corresponds to the Latin *ergo, therefore*; still stronger is *τοίγαρτοι, on this account even*, and *τοίγαροῦν, on this account then*. They commonly stand as the first word in a sentence.

§ 325. Remark on the Asyndetic (disjunctive) Connection of Sentences. (CXX.)

1. In certain cases sentences are connected without any conjunction (*ἀσυνδέτως*),

(a) In pathetic and impassioned discourse, e. g. Il. x, 295. (of Hector) *στῆ δὲ καταφύσας, οὐδ' ἀλλ' ἔχε μέλλων ἔγχος· Διήφοβον δ' ἐκάλει λυγροσπίδης,*

μακρόν αὔσας, ἥ τε εἰ μιν δόρυ μακρόν.—(b) The asyndeton is very common in explanatory clauses, which are elsewhere connected by ἄρα, (*therefore, then, that is*), and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause what may be called a preparative demonstrative, e. g. τοῦτο, τότε, οὕτως, ὥδε, etc. X. An. 3. 2, 19. ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλίστερόν ἐστιν, ἢ ἡμῖν.—(c) Related to the above is the asyndetic construction in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaedon. 91, c. Ἄλλ' ἵτιόν, ἔφη. Πρωτόν με ἵπομνήσατε ἃ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος.—(d) The connecting particle is often wanting, but is, in a certain degree, involved in another word. This appears especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc.—(e) Asyndeton is very common before τὰ τοιαῦτα, cetera, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καὶ being omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would bring together in these expressions all which is still to be named in addition to that which has been already mentioned. Pl. Gorg. 503, e. οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς.—(f) In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three are often placed together, without a connective, if they are the so-called *Epitheta ornantia*, which, as it were, paint the object. Il. π, 140, 802. ἔγχος βριθύν, μίγα, στιβαρόν, κεκορυθμένον. Od. α, 97. καλὰ πέδιλα, ἀμβρόσια, χρύσεια.

SECTION VIII.

B. Subordinate Sentences.

§ 326. *Principal and Subordinate Sentences.*

(634—637.)

1. When sentences, which together present one united thought, are so related, as to their import, or contents, that the one appears as a dependent and merely completing or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἐπεὶ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ; or in such a manner that the sentence, which, as to its import merely completes or limits the other, is manifestly in its outward form, a dependent, or a sim-

ply completing, or limiting member of the other, e. g. ὅτε τὸ εἶα ἢ λθε, τὰ ῥόδα ἀνθεῖ. This mode of connection is called the *Subordinate*.

2. The clause to which the other as a supplementary member belongs, is called the principal clause; the limiting or defining clause, the subordinate clause, and the two together, a compound sentence.

E. g. In the words, "The man, who came from the camp of the enemy, announced to Cyrus, as night began, that the enemy had fled,"—*the man announced*, is the principal sentence; the remainder, are subordinate sentences. Every principal sentence, if it refer to another sentence and is made dependent on it, is, in relation to that, a subordinate sentence, e. g. *Xenophon relates that a man, who — had announced*; so every subordinate sentence, when new subordinate sentences arise from it, may be considered in reference to these, as a principal sentence, e. g. "that the enemy, when they had received information from Cyrus, fled."

3. Subordinate sentences stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives or adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate sentences, viz. substantive sentences, adjective sentences and adverbial sentences.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz, "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, "ἄρδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη." Comp., "He announced the victory of Cyrus over the enemy," with "He announced, that Cyrus had conquered the enemy;" "In the Spring the roses bloom," with, "when the Spring is come, the roses bloom."

REMARK 1. The use of subordinate sentences in Greek is not so common as in English, since the Greek makes a much more frequent use of Participials than the English. Comp. "when the enemy had come," with τὸν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κῦρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive sentences belong also interrogative subordinate sentences, or dependent (oblique) interrogative sentences; for these form the object of the principal governing verb, e. g., "He asked me whether my father had returned, i. e. concerning, or after, the return of my father;

"He showed, *who had plotted the conspiracy*, i. e. "he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, the laws relating to dependent interrogative sentences, and those relating to direct sentences, are so often blended together, that both will be treated in a special section in the sequel.

REM. 3. The relation of subordinate sentences to the principal sentence, is indicated in Greek by conjunctions, and also by the relative pronoun, which in an adjective sentence has the meaning of an adjective or participle. Conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal sentences, e. g. *Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ φόδον, ὃ ἀνθρῶπι ἐν τῷ κήπῳ, κάλλιστόν ἐστιν. Ἰλεξε τοῦτο, ὅτι ὁ ἀνθρῶπος ἀθάνατός ἐστιν. Τὸ ἴος—οἶος; ὅσῳ—τοσοῦτω; ὡς ἔλεξα, οὕτως γίνετο. Οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιός ἦν. Ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἐμεινε μέχρι τοῦτου, οὗ ὁ βασιλεὺς ἐπῆλθεν.* A substantive may also stand instead of a demonstrative correlative, e. g. *ἐν τούτῳ τῷ χρόνῳ, ὅτε* (instead of *τότε, ὅτε*). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. *Ἰλεξεν, ὅτι ὁ ἀνθρῶπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. Ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἐμεινε, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν,* etc. Even both pronouns may be in certain cases omitted, e. g. *Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.*

REM. 4. The form of a demonstrative, in the principal sentence, either actually expressed or understood, determines the nature of the subordinate sentence. The substantive demonstrative refers to a substantive sentence; the adjective, to an adjective sentence; the adverbial, to an adverbial sentence. The subordinate sentences, however, have particular characteristics by which they may be distinguished from each other, viz. the introductory conjunctions and the construction connected with these.

§ 327. *Succession or Sequence of Tenses in Subordinate Sentences.* (638.)

1. The relation of time in a subordinate sentence, is, in general, not to be referred directly to the present time of the speaker, but to the relation of time in the principal sentence, it being defined by this relation. Hence the following rule, "The Tenses of subordinate sentences must correspond to those of the principal sentences," thus,

(a) The principal tenses, in the principal sentences, viz. the Present, Perfect, Future and Future Perfect, are followed in the subordinate sentences by a principal tense in the Indicative or Subjunctive, (on the Aorist Subj., see § 257, Rem. 1.) namely, (α) by the Present, when the predicate of the subordinate sentence refers to the same time with that of the principal sentence; (β) by the Perfect, when the predicate of the subordinate sentence denotes an action which is *completed before* that of the principal sentence; (γ) by the Future, when the predicate of the subordi-

nate sentence is future in relation to the predicate of the principal sentence, e. g. Ἀγγέλλεται, ἡγγέλται, ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύουσιν — ὅτι οἱ πολέμοι πεφεύγασιν — ὅτι οἱ πολέμοι φεύονται; the Aorist, (ἔφηνον) may take the place of the Perf., as has been seen § 256, Rem. 1. Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or ἵνα γνῇς.

REM. 1. The historical tenses often follow the principal tenses. This occurs, (a) when a subordinate sentence stands in a reciprocal relation to another subordinate sentence, so that the predicate of the former does not refer directly to the relation of time expressed in the principal sentence, but to the relation of time expressed in the other predicate. Dem. Ph. 3. 118, 30. ἔσται, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ἐφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὐκ ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἠδικοῦντο. The same principle holds, when the predicate of the subordinate sentence is conditioned by the predicate of another sentence, e. g. Φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Φημί, ὅτι, εἰ τοῦτο εἰπῇς (εἰπῇς), ἡμαρτῇς ἄν; (b) the Impf. Ind. stands, when a past action is to be considered as continuing at the time spoken of. Her. 3, 89. λέγουσι Πέρσαι, ὥς Λαρεῖος ἦν κάπηλος.

(b) An Historical tense, viz. the Impf., Plup. and Aor. in a principal sentence, is followed in a subordinate sentence by an Hist. tense in the Ind. or Opt., namely, (α) by the Impf. in order to denote something then occurring; (β) by the Plup. so as to denote an action already completed; (γ) by the Aor., (§ 256, Rem. 1); (δ) by the Fut. Opt. to denote an action still future, e. g. ἠγγέλλετο, ἡγγέλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφηνον, ἔφηνον, φεύοιεν, ἐπεφεύγεσαν, πεφεύγοιεν, φεύονται. Τοῦτο εἰπὼν, τοῦτό μοι εἰλέκετο, ἵν' εἰδείης. Ἐδίδον, ἐδιδόκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

REM. 2. Very often, however, in lively narration, the Greeks refer the predicate of a subordinate sentence directly to the present time of the speaker, without any regard to the principal sentence, so that, therefore, an historical tense in the principal sentence is followed by the same tenses which accompany the principal tenses. A dependent clause then assumes the character of an independent or direct clause or discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. By placing in contrast the Hist. tenses in the principal sentence to the principal tenses with their conjunctions in the subordinate sentences, the subordinate sentences become more important than the principal. X. An. 2. 1, 3. οἷτοι εἰσιγον, ὅτι Κῦρος τέθνηκεν. Cy. 2. 2, 1. ἐπεμέλετο ὁ Κῦρος, ὅποτε σισπηνοῖεν, ὅπως εὐχαιριστότατοι λόγοι ἐμβληθήσονται. Her. 1, 29. Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο. Comp. the remarks on oblique discourse.

§ 328. I. Substantive Sentences. (530.)

Substantive sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

§ 329. A. *Substantive Sentences introduced by*
ὅτι or ὡς, that. (640—643.)

1. Substantive sentences introduced by *ὅτι* and *ὡς, that*, express the object of *verba sentiendi* and *declarandi*, e. g. *ὁρᾶν, ἀκούειν, νοεῖν, μαρτυρεῖν, γινώσκειν*, etc.; *λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν*, etc., § 306, 1, (b); the subordinate sentences, in the second place, introduced by *ὅτι*, express the object of verbs of feeling and emotion, e. g. *θαυμάζειν, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύρεσθαι, μέμψεσθαι*, etc.; *ὅτι* is also used in order to introduce a subordinate sentence, which contains an explanation of the principal sentence, or of a single word in it.

REMARK 1. Sometimes *ὅπως* and the Poet. *οὕνεκα* (properly in *as far as*), also *ὅθούνεκα*, in the tragic poets, are used nearly in the same sense with *ὅτι, that*.

REM. 2. When a subordinate clause is referred to a Pass. verb or to an impersonal phrase with *ἐστίν*, e. g. *δῆλον, δεινόν, αἰσχρόν ἐστιν*, and the like, it stands as the grammatical subject.

2. The predicate of this substantive sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with *ἄν*, (d) in the Ind. of Hist. tenses with *ἄν*.

3. The Ind. of all the tenses is used, when what is affirmed is to be represented as a fact or phenomenon, something certain or actual. In a special manner the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut. On the Opt. occurring after a principal tense, see § 327, Rem. 1.

4. The Opt., on the contrary, is used, when what is affirmed is a supposition, therefore, in a special manner, when what is stated as the opinion of another is to be indicated as such, § 345. When the Ind. is changed to the Opt., then one thought is represented as a fact, the other, as a mere conception, something uncertain.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρχοι πολλοὺς ἤδη πλησιάσαντας διέφθαιραν. Th. 1, 114. ἠγγέλθη, ὅτι Μίγαρα ἀφίστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐξβιάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεται (Hist. Pres.) ὁ Σουαῶν, ὡς ἡ βασιλὴν περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρης διαβάλλει (Hist. Pres.) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτι μὲν δὴ ταῦτα ἐν-

θυμούμεθα, οὕτως ἐγγινώσκωμεν περὶ αὐτῶν, ὡς ἀνθρώπων πεφισμένοι πάντων τῶν ἄλλων ἦσαν εἰς τῶν, ἢ ἀνθρώπων ἄρχιν. *An.* 2. 1, 3. οἷτοι ἔγωγε, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφνευγὼς εἴη καὶ λείγοι, οὐ ταύτην τὴν ἡμέραν περιμένειεν ἂν αὐτούς.

REM. 3. The Ind., and more particularly the Ind. of the principal tenses, standing after a Hist. tense in a principal sentence, often gives the coloring of a direct discourse to a sentence, § 327, Rem. 2. Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. *X. Cy.* 1. 4, 22. ἐνταῦθα δὲ τὸν Κῦρον γυλάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἄπλόντα θαρρόειν, ὅτι παρέρσεται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾷν σοι ἐξέσται· πάντες βούλονται σωκεσθαι. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. *X. Cy.* 3. 1, 8. εἰπὼς δ', ὅτι· Εἰς καιρὸν ἦκαίς, ἔφη, he said "you have come at the right time." *An.* 2. 4, 16. Πρόξενος εἶπεν, ὅτι· Αὐτός ἐμι, ὃν ᾔητις. It is even used before the Imp., e. g. *Pl. Criton.* 50, c. ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι· Ὁ Σώκρατες, μὴ θάσιμα ᾤετὰ λεγόμενα.

5. The Opt. with ἄν is used, when what is affirmed is presupposed as conditional, as a supposition, conjecture, or as an undetermined possibility, § 260, 2, 4, (a).

X. An. 1. 6, 2. καταλλαγῆς δὲ οἷτος Κίρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππίας χιλίους, ὅτι τοῖς προκατακαίοντας ἱππίας ἢ κατακάνοι ἂν ἐνδρύνου, ἢ ζῶντας πολλοὺς αὐτῶν ἔλθοι, καὶ πωλύσειε τοῦ καὶν ἐπιόντας. *Cy.* 1. 6, 3. μέμνημαι ἰσχύουσαι ποτὶ σου, ὅτι ἐκότως ἂν καὶ παρὰ θεῶν προκατατερος εἴη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὅποτε ἐν ἀπόροις ᾖ, τοῖς κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μνησθεῖσθαι (ὅστις μὴ κτλ. instead of εἴ τις μὴ κτλ.). *Dem. Aphob.* 851, 22. εἶδεν, ὅτι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with ἄν is used, when the affirmation is to be expressed as what is conditional, whose actual existence or possibility is denied, § 260, 2, (2) (a).

Dem. Aphob. 830, 55. εἰ μὲν ὁ πατήρ ἡπίσται τοῖτοισι, δῆλον, ὅτι οὔτ' ἂν τὰλλα ἐπέτρεπεν, οὔτ' ἂν ταῦθ' οὔτω καταλιπὼν αὐτοῖς ἔφραζεν. *Lys.* c. *Agor.* 137. 75. οἱδέποτε πείσεις οὐδένα ἀνθρώπων, ὡς Φρήνην ἀποκτείνας ἀφείδης ἄν, εἰ μὴ μεγάλη τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνέκιστα καὶ ἐργάσω.

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive sentence being transferred to the principal sentence and the impersonal expression becoming its predicate. *Compr.* §§ 307, Rem. 6, and 310, Rem. 3. *Th.* 1, §3. καὶ δὲ ἡλὶς ἢ οἱ κοδομῖαι ἔτι καὶ νῦν ἰσθιν, ὅτι κατὰ σπουδὴν ἐγένετο. *X. C.* 4. 2,

21. (δοκεῖ ὁ τοιοῦτος) δῆλος γὰρ αὐτῷ εἶναι, ὅτι αὐτοῦ εἶδέναι οὐκ οἶδεν. X. O. 1, 19. ὅτι πονηρότατοί εἰσι, οὐδὲ σὲ λανθάνουσιν.

REM. 5. In the place of a substantive sentence introduced by ὅτι or ὥς, the Inf. (Acc. with the Inf.) or the Part. may stand after several of the verbs mentioned in No. 1. That there is a difference in respect to the meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with ὅτι or ὥς, is only in form. The difference between the construction with ὅτι and ὥς with the finite verb and that of the Inf. (Acc. with Inf.) is this, viz. that in the former, the affirmation is more objective and definite; in the latter, on the contrary, subjective and indefinite. That the distinction between the three modes of construction is often very unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. 6, 63. ἐξαγγέλλει, ὥς οἱ παῖς γέγονε. 65. ὅτε οἱ ἐξηγγεῖλε ὁ οἰκίτης παῖδα γεγονέναι. 69. ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.

REM. 6. The verbs μέμνημαι, οἶδα, ἀκούω and others of similar meaning, are not unfrequently followed by an adverbial sentence, introduced by ὅτι, instead of a substantive sentence introduced by ὅτι or ὥς. This construction seems to arise from an ellipsis, as τοῦ χρόνου, e. g. μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἐλάσας, as in Eng. "I remember very well when the war broke out." X. Cy. 1. 6, 8. μέμνημαι καὶ τοῦτο, ὅτι σε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν. Comp. memini, quum darem; vidi, quum prodiret; audivi eum, quum diceret.

REM. 7. Verbs expressing emotion, No. 1, are often followed, (instead of by a substantive sentence introduced by ὅτι or ὥς), by a subordinate sentence, introduced by a conditional or interrogative εἰ, ἥ, whether, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. θαυμάζω, ὅτι ταῦτα γίγνεται and εἰ ταῦτα γίγνεται. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, often employs this form even in settled and undoubted facts. Aeschin. Ctes. οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἴδωμεν, he is not satisfied, that. Pl. Lach. 194, α. ἀγανακτῶ εἰ οὕτως ἀνοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν. Rp. 348, e. τὸ δὲ εἰ θαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μίρεν τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις. Dem. Mid. 30, 548. οὐκ ἦσχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, that he occasions such a calamity for one.

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, that, often stands, and instead of ὅτι τοιοῦτος or ὅτι τόσος the relatives οἷος, ὅσος are used. Pl. Phaed. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίμετο, ὥς ἀδεῶς καὶ γενναίως ἐτελείτα, that he so, etc. Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκίρησε, that she is possessed of such children.

§ 330. B. Final Substantive Sentences, introduced by ἵνα, etc. (644—649.)

1. The second class of substantive sentences are the *final*, i. e. those which indicate an *end*, *intention*, *aim*. These sentences

are introduced by the following conjunctions, *ἵνα*, *ὥς*, *ὅπως* (*ὁ ἄρα* Poet.), *ἵνα μὴ*, *ὥς μὴ*, *ὅπως μὴ*.

2. The mode used in final sentences is commonly the subjunctive or optative, since an intention or aim is something that is imagined or conceived. When the verb of the principal sentence is in a principal tense, i. e. Present, Perfect, Future, or an Aorist with the signification of the present, §§ 256, 257. then the final conjunction, i. e. the conjunction expressing the aim, intention, is followed by the Subj. mode; but when the verb of the principal sentence is in an historical tense, i. e. Impf., Plup., Aor., then the final conjunction is followed by the optative.

*Ταῦτα γράψω, γέγραφα, γράψω, ἵν' ἔλθῃς, ut venias, that thou mayest come. Λέξω (with the sense of the Pres.), ὥς εἰδῶ, dic, ut sciam, that I may know. Ταῦτα ἔγραψον, ἐγγράψαι, ἔγραψα, ἵν' ἔλθοις, ut venires, that thou mightest come. Il. λ, 289 sq. ἀλλ' ἔτι; ἐλάττει μώνυχας ἱπποὺς ἐν θύραις Δαναῶν, ἵν' ἐπέρτερον εἴχοι; ἄρεσθαι, ut gloriam vobis paretis; but, Il. ε, 1—3. ἔνθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο. ἰδὲ νῆος ἐσθλὸν ἄροιστο, ut clarus fieret et gloriam sibi pararet. τ, 347. *Jupiter said to Minerva, ἀλλ' ἔθι οἱ νίκταρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον* (with the sense of the Pres.), *ἐλὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἱκῆται, ut ne fames eum occupet; but, 352. ἦ δ' Ἀχιλλῆϊ νίκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μὴ μιν λιμὸς ἀτερπὲς γοῖναθ' ἱκοίτο, ut ne occuparet. Dem. Cor. 230, 30. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλείον ἐνοχλήσθαι περὶ τοῖσιν. X. Cy. 2, 1, 4. τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δῖναμιν ἐπιξείας μοι — λέξον μοι, § 256, 4, (εἰ ὅπως — βούλευσθε, ὅπως ἂν ἄριστα ἀγωνισθήσθε: 1, 2, 3. *ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης*) τὰ μὲν ὅσα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιν γίνῃται ἡ τοῖσιν ἐξουσία τῇ τῶν πεπαιδευμένων εἰκοσμία. 15. ἵνα δὲ σαφέστερον δηλώσῃ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνείμει, paucis repetam. 4, 25. Καμβύσης τὸν Κῦρον ἀπεκάλεε, ὅπως τὰ ἐν Πέρσῃσι ἐπιχώρια ἐπιτελοίη.**

REMARK 1. The Subj. often follows an historical tense, namely, (a) in a lively narration, where past actions are regarded as present (objective manner of representation, § 327, Rem. 2); (b) when the intention or effect of the same is to be represented as continuing in the present time of the speaker. (a) Her. 1, 20. Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινι τῶν νόμων ἀναγκασθῇ λίσσai τῶν ἔθιμο, "Solon was absent ten years, in order that he might not be compelled," etc. 7, 2. σίλλογον Περσῶν τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθῃται σφίον καὶ αὐτὸς ἐν πᾶσι τῷ δήμῳ. Th. 1, 1. καὶ ἐς βεβλήκεσαν ὕμας ἐπὶ τὴν Πηγίτην οἱ Λακεδαιμό-

νιοι, ἵνα μὴ (οἱ Πηγῖνοι) ἐπιβῇ ὥσιν τοῖς Μεσσηνίοις.—(b) Od. λ, 93. τίπτε αὐτὸ, ὦ δούστη, λιπὼν φάος ἡελίοιο ἤλυθες, ὄφρα ἴδῃ νέκυνς καὶ ἀτέρπεια χῶρον. Her. 7, 8. διό ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ (= ὅ) νοεῖ προήσσειν ὑπερθεώμαι ὑμῖν. Dem. Phil. 3. 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύουσιν. Pl. Crit. 43, b. ἐπίτηδες σε οὐκ ἔγειρον, ἵνα ὥς ἡδιστα διαγῇς.

REM. 2. On the contrary, an introductory principal tense, or an Aor. with the meaning of the Pres., is sometimes followed by an Opt., (a) when the present of a principal sentence is an historical present, or when the speaker has contemplated a past action as connected with the present time; (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; (c) when in a principal sentence, the Opt. stands with or without ἄν, §§ 259, 3, (a) and 260, 2, (4), (a), then an Opt. commonly follows, for the conceptions in the principal and subordinate sentences are represented as separated from the present time of the speaker, § 259, 3; still a Subj. may follow, when the sense expressed by the Opt. relates to the present time. (a) Eur. Hec. 10. πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἵν', εἴ ποτ' Ἰλίου τεύχε πέσοι, τοῖς ζῶσιν εἴῃ παισὶ μὴ σπάνις βίου. X. An. 4. 6, 1. τοῦτον δ' Ἐπισθέναι — παρὰ δίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιο, ἔχων καὶ τοῦτον ἀπίοι. Ar. Ran. 24. αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὄχῳ, ἵνα μὴ ταλαπασιπωροῖτο, μηδ' ἄχθος φέροι, I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship. (b) Pl. Rp. 410, b. ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινος οἰοῦνται καθεῖσθαι, ἵνα τῇ μὲν τὸ σῶμα θεραπεύονται, τῇ δὲ τὴν ψυχὴν; the view of the lawgiver, i. e. his purpose. X. An. 2. 4, 4. ἴσως δὲ που (βασιλεὺς) ἡ ἀποσκάπτει τι ἡ ἀποτερίζεται, ὥς ἄπορος εἴῃ ἡ ὁδός, the view of the king. (c) Theogn. 881. εἰρήνη καὶ πλοῦτος ἔχοι πόλιν, ὅφρα μετ' ἄλλων κομπάζοιμι. Soph. Aj. 1217 sq. γενοίμαν, ἵν' ἑλᾶεν ἐπεσσι πόντου πρόβλημ' ἀλκίλιστον —, τὰς ἱερὰς ὅπως πρὸς εἰποιμεν Ἀθήνας. Ph. 325. θυμὸν γενοίτο χεῖρὶ πληρῶσαι ποιε, ἵν' αἱ Μικῆται γνοῖεν —, ὅτι χὴ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν. Eur. Troad. 608. παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γεγόμενοι παῖδες Ἴλιον πόλιν κατοικίσαιαν καὶ πόλιν γενοίτ' εἴη. X. Cy. 1. 6, 22. εἰ δὲ πείσαις ἐπαινεῖν σε πολλοὺς, ὅπως δόξαν λάβοις —, ἄρτι ἐξηπατηκῶς εἴης ἄν. 2. 4, 17. καὶ αὐτὸς δὲ ἔχων τὴν ἄλλην δίναναι περὶ φύμην (sc. ἄν) μὴ πρόσω ἑμῶν εἶναι, ἵνα, εἰ που καιρὸς εἴῃ, ἐπιφανείῃ. On the contrary, Pl. Apol. 28, d. αὐτίκα, φησὶ, τεθνάειν δικὴν ἐπίθεις τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένων καταγέλαστος. X. An. 2. 4, 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντός ἄν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις ἑλλήσι φόβος ᾖ ἐπὶ βασιλεῖ μάγαν στρατεύειν;

3. When two or more final sentences follow each other, the Subj. is sometimes changed to the Opt. The two sentences are then placed in a kind of antithesis to each other, since the

former expresses the consequences of the purpose or aim as certain; the latter, without this accessory idea, and thus as uncertain, undetermined, or only derived from something gone before.

Il. ο, 597 sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ἀρεῖαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν Δισπιδαῖς πῦρ ἐμβάλη ὑκάματον, Θέτιδος δ' ἐξαιίσιν ἄρ' ἄρ' πᾶσαν ἐπικρήναι. Her. 9, 51. ἐς τοῦτον δὲ τὸν χώρον ἐβουλεύετο μεταστῆναι, ἵνα καὶ ὕδατι ἔχῃσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππῖες σφίσι μῆ σινοίαιτο. 8, 76. τῶνδε δὲ εἵνεκεν ἀνῆγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὲ τοῖσι Ἑλλήσι μηδὲ φηγίην ἐξῆ, ἀλλ' ἀπολαμφθῆντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐπ' Ἀρτεμίσῳ.

4. The final conjunctions, ὥς and ὅπως (more seldom ὥτα), are sometimes followed by the modal adverb ἄν, which points to a conditioning sentence.

Od. ε, 167 sq. πέμψω δὲ τοι οὔρον ὅπισθεν, ὥς κε μάλ' ἀσκήθης σὺν πατρίδα γαῖαν ἱκῆσαι, αἶψα θεοὶ γ' ἐθέλωσι. Θ, 20 sq. καί μιν μεκρότερον καὶ πάσσονα θῆκε ἰδεσθαι, ὥς κε ν Φαιήκῃσι φίλος πάντως γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο. Her. 3, 44. ἐδεῖθῃ, ὅπως ἄν καὶ παρ' ἰωῦτόν πέμψας ἐς Σάμον δέοιτο στρατοῦ, ut, si opus esset, exercitum a se peteret. X. Cy. 5, 2, 21. διὰ τῆς σῆς χώρας ἄξις ἡμῶς, ὅπως ἄν εἰδῶμεν, ἃ τε δεῖ φιλία καὶ πολέμια νομῆιν, "in order that, when we set our foot on the land, we may know," etc. H. 4, 8, 16. ἴδμεν χρήματα Ἀταλκίδῃ, ὅπως ἄν, πληρωθέντος ναυτικοῦ ὑπὸ Ἀσπεθαίρων ἰών, οἷ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης πρὸς-δοῖεντο.

5. The final conjunctions, ἵνα and ὥς (more seldom ὥπως), are connected with the Ind. of the historical tenses, when an intention is to be expressed, which is not accomplished, or which cannot be accomplished. In this case, in principal sentences, the Ind. of an historical tense stands both with and without ἄν.

Ar. Pac. 135. οἴκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν, ὅπως ἐφείνον τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὠφέλει οἷός τε ἔσται οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷός τε ᾗσαν αὐτὸ καὶ ἐργάζεσθαι τὰ μέγιστα, καὶ καλῶς ἂν εἴχῃ. Lys. Simon. 98, 21. ἐβουλόμην δ' ἄν — Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵνα ἁμφοτέρων ἡμῶν ἀκούσαντες τελέθῃ ῥαδίως ἔγνωτε τὰ δίκαια.

6. Verbs which express *care, anxiety, consideration, endeavor*—

ing or striving after an object, effecting, and admonishing, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέψασθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν (curare), μηχανῶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε, up then, and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὥς, accompanied either by (according to No. 2), the Subj. and Opt., or by the Fut. Ind. when the accomplishment of the intention is to be represented as something definitely occurring and continuing.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολλοί, οἷοι ποτηροῦ ἢ αἰσχροῦ ἔργον ἐφίεσθαι. 3. 2, 13. ὥς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε — τοῦτο, ὃ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἱρῶσι μόνον οἱ παρ' ὑμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι διεκύνειν ἔξουσιν. Pl. Ion. 530, b. ἄγε δὴ, ὅπως καὶ τὰ Πανυθηναῖα νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὅπως μήτε ἄσιτοι, μήτε ἄποτοὶ ποτὶ ἔσονται.

REM. 3. Sometimes ὅπως ἄν is connected with the Fut. Ind., and it then refers to a condition implied in the same clause. Her. 3, 104. οἱ δὲ δὴ Ἴνδοι τρόπῳ τοιούτῳ καὶ ζεύξει χρωόμενοι ἐλεύθουσιν ἐπὶ τὸν χρυσὸν λελογισμένως, ὅπως ἄν καύματων τῶν θερμωτάτων ὄντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. ὅταν καύματα θερμώτατα ᾖ).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., or with the Subj., sometimes has relation to a word to be supplied, viz. ὅρα, ὁρᾶτε, vide, videte. X. An. 1. 7, 3. ὅπως οὖν ἔσασθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, "(see) then that ye are men worthy of liberty." Pl. Menon. 77, a. ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατρὸς δεῖξις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφη.

REM. 5. Verbs expressing care, anxiety, are very often followed by ὅπως (sometimes also by ὥς) ἄν with the Opt., in order to express the idea of anxiety, solicitude how something might happen, § 260, 2, (4), (a). In this case, ὅπως and ὥς are clearly adverbs, (how). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἄν ἄριστα ἀγωνιζοίμεθα.

§ 331. II. Adjective Sentences.

(650, 651.)

Adjective sentences are adjectives or participles expanded into a sentence, and they express, like adjectives, an attribute, or a more exact definition of a substantive or substantive pronoun. They are introduced by the adjective relative pronouns, ὅς, ἥ,

ὁ, ὅς τις, ἥ τις, ὅ τι, οἷος, etc., which, like the adjective, agree with their substantive in Gender and Number.

Οἱ πολέμιοι, οἱ ἀπέχοντες = οἱ ἀποφύγοντες πολέμιοι. Τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πεπραγμένα πράγματα καὶ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ᾗ ὁ Πεισιστρατὴς τύραννος ἦν = ἡ ὑπὸ τοῦ Πεισιστρατὸς τυραννευθεῖσα πόλις.

REMARK 1. Homer often uses the pronoun ὅς in a demonstrative sense. II. γ, 198. ἀλλὰ καὶ ὅς δειδοικε Διὸς μεγάλοιο κεραιόν. So also, οἷ—οἷ, these, those, the one, the other. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances, (a) καὶ ὅς, καὶ ἥ, instead of καὶ οὗτος, καὶ αὕτη. X. Cy. 5. 4, 4. καὶ ὅς ἐξαπατηθεὶς διαίκεται ἀνὰ πρῶτος. 4. 5, 52. καὶ οἱ γελῶσάντες εἶπον. Antiph. 1. 113, 16. καὶ ἥ ἐπείχετο. In the oblique Cases only the article, § 247, 3, is used, e. g. καὶ τὸν, et eum.—(b) ὅς μὲν—ὅς δὲ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλις Ἑλληνίδας ἡ μὲν ἀναιρῶν, εἰς ἣς δὲ τοῖς ἀνγυδάς κατάγων.—(c) ὅς καὶ ὅς, this and that, it not being determined who, any one that you please, (very seldom). Her. 4, 68. τὰς βασιλῆας ἰστίαις ἐπιόρχηται ὅς καὶ ὅς, exclusively in the Nom., in the Acc. τὸν καὶ τὸν, τὴ καὶ τὴ, see § 247, 3.—(d) in the phrase ἥ δ' ὅς, ἥ δ' ἥ, he, she said.

REM. 2. The reciprocal relation in which the substantive stands to an adjective sentence, and an adjective sentence to a substantive, is expressed thus, viz. a demonstrative adjective pronoun, or the article ὁ ἡ τό, standing in a principal sentence, refers to a relative adjective pronoun standing in a subordinate sentence, while this adjective pronoun, on the other hand, refers to the demonstrative or the article, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸν ὁδὸν ὁ ἀνθρώπου. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος, § 323, Rem. 3. But when the object, to which the relative refers, is to be represented as expressing a general meaning, then the article is omitted, and the relative is referred immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστίν = ἀνὴρ καλός. When the relative is referred to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὅς—σύ, ὅς, etc. When these pronouns have no especial emphasis, they are omitted, and the relative is referred to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἔπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no particular emphasis; hence this takes place especially when the omitted demonstrative denotes some indefinite object, and is equivalent to τις, some one, or when the relative ὅς, ὅστις, may be resolved into si quis. Eur. Or. 591, 3. γάμοι δ' ὅσοις μὲν εὖ πίπτονσιν ἔροτι, (τοῦτοις sc.) μακάριος αἰὼν. οἷς δὲ μὴ πίπτονσιν εὖ, (οὗτοι sc.) τὰ ἐνδον εἰσὶ τὰ τε θύραζε διετιχίς. Th. 2. 41. οἳδὲν προσδιδόμενοι οὔτε ὀφείρον ἐπαινέτον, οὔτε (τινὸς sc.) ὅστις ἐπιτεῖ τὸ αὐτίκα τέφρῃ πιλ.

REM. 4. When the relative stands as a substantive, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective sentence, like the adjective standing without a substantive, has the mean-

ing of a substantive, e. g. ἡλθον οἱ ἄριστοι ἦσαν = ἡλθον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the phrase, ἔστιν, οἷ, e. g. λέγουσι, sunt, qui dicant, *there are who say it, some people say so*. This phrase has become so fixed, that commonly neither the number of the relative has any effect on the verb ἔστι, nor does the tense undergo any change, when the discourse relates to past or future time; thus this phrase has assumed throughout, the character of a substantive pronoun, (ἔνιοι), and thus, since ἔστιν may be connected with every case of the relative, has a full inflexion, e. g.

Nom. ἔστιν οἷ (= ἐνιοι) ἀπέφθγον
Gen. ἔστιν ὧν (= ἐνίων) ἀπέσχετο
Dat. ἔστιν οἷς (= ἐνίοις) οὐχ οὕτως ἔδοξεν
Acc. ἔστιν οὓς (= ἐνίωνς) ἀπέκτεινεν.

Th. 2. 26. Κλειόμπορος τῆς παραθαλασσίον ἔστιν ἃ ἐδῆωσε. So in the question, ἔστιν οὔτινες; X. C. 1. 4, 2. ἔστιν οὔστινας ἀνθρώπων τε θαύμακας ἐπὶ σοφίᾳ;

REM. 5. In like manner, the following phrases, formed with ἔστιν, are used like adverbs to express any time,

ἔστιν ὅτε = ἐνίοτε, est quando, i. e. interdum, e. g. ἔστιν ὅτε ἔλξεν;

ἔστιν ἔνα or ὅπου, est ubi, i. e. aliquando;

ἔστιν οὔ or ἐνθα, est ubi, *somewhere, in some places*;

οὐκ ἔσθ' ὅπου, nunquam;

ἔστιν ἧ or ὅπῃ, quodammodo, *in whatever manner*;

οὐκ ἔστιν ὅπως, nullo modo, οὐκ ἔστιν ὅπως οὐ, *certainly*.

ἔστιν ὅπως; in the question, *Is it possible, that?*

§ 332. *Agreement of the Relative Pronoun.* (652—659.)

1. The relative pronoun agrees in Gender and Number with the substantive or substantive pronoun (standing in the principal sentence), to which it refers; the Case of this relative, however, depends on the construction of the subordinate sentence, and hence is determined either by the predicate, or by some other word in the subordinate sentence, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶδες, φίλος μου ἔστιν. Ἡ ἀρετή, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθόν ἔστιν. Οἱ στρατιῶται, οἷς ἐμαχισάμεθα, ἀνδριότατοι ἦσαν. Θαυμάζομεν Σωκράτη, οὗ ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective sentence is determined by the substantive or substantive pronoun (which is either expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who, I who, Thou who*, etc.

Ἐγώ, ὃς γράφω, σί, ὃς γράφεις, ὁ ἀνὴρ οὗ ἐκείνος, ὃς γράφει. Th. 2. 69. *ἐμοὶ οὖ τοιοῦτῳ ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οἶσμαι ἦσαν εἶνα.* Isocr. Paneg. πῶς οἷα ἤδη δίκαιόν ἐστιν ἡμᾶς ἐκαιεῖν, οἵτινες—τὴν ἀρχὴν κατασχεῖν ἡδυνήθημεν; after the Voc., the second person commonly stands, e. g. *ἀνθρώπε, ὃς ἡμᾶς τοιαῦτα κατὰ ἐποίησας.*

3. When the relative refers to two or more objects, it stands in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it stands in the neuter, when the substantives denote inanimate objects.

Pl. Apol. 18, a. *ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐτεθράμμεν.* Th. 3, 97. *ἡ μάχη, διώξεις τε καὶ ἵπαγωγαί, ἐν οἷς ἀρσενίοις ἦσαν οἱ Ἀθηναῖοι.* X. Cy. 1. 3, 2. *ὁρῶν αὐτὸν κατασφαιρῶν καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίφει καὶ κόμῃς πρὸς δέξις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις.* Isocr. Panath. 278, b. *ταῦτα δ' εἶπεν, οὐ πρὸς τὴν εἰσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέπων, ἃ σὲ διήλθε.*

4. If the substantives are of different gender, then the relative, when persons are spoken of, agrees in gender with the Masc. rather than the Fem., etc. § 242, 1; but where things are spoken of, it is usually in the neuter.

Od. β, 284. *θάνατον καὶ Κῆρα μίλαιεν, ὃς δὴ σφι σχεδὸν ἔπα.* Isocr. de Pac. 159, a. *ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων.* Dem. Cor. 317, 273. *ἀπιδὼν καὶ ἥλον καὶ τιμῶν, ἃ πάντα πρὸς ἡν τοῖς τότε πραττομένοις ὑπ' ἡμῶν.* Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. *ἦν δὲ τὴν εἰρήνην ποιησώμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.*

5. There are many exceptions to the rule stated under No. 1, respecting the agreement of the relative. In relation to gender and number there are the following cases,

(a) *Constructio κατὰ σύνεσιν*, § 241, 1, not often in prose with the names of persons, but frequently with collective nouns, or substantives which are to be considered as such.

Her. 8, 128. *περιέδραμε ὁμιλος—οἱ αὐτίκα τὸ τέζενος λαβόντες—ἔφρον ἐπὶ τοῖς στρατηγοῦς.* Th. 3, 4. *τὸ τῶν Ἀθηναίων νουσιπρόν, οἱ ἄρμον ἐν τῇ Μολίᾳ.* Pl. Phaedr. 260, a. *πλήθει, οἷα περ διακίονται.*

REMARK 1. The following cases belong here,

(a) The substantive to which the relative refers, is in the Sing., but the relative is in the Pl., when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *οἷος*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. *κῆτος, ἃ μιν βίσκεϊ ἀγαστονος Ἀμφιτρίτη*. Pl. Rp. 554, a. *ἀνχμηρός γέ τις ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνὴρ, οὗς δὴ* (cujusmodi homines) *καὶ ἐπαινεῖ τὸ πλήθος*.

(b) On the contrary, a relative in the singular refers to a Pl. substantive, when the relative has a *collective* signification, e. g. ὅστις, ὃς ἂν with the Subj., quisquis, quicunque. Il. λ, 367. *νῦν αὖ τοὺς ἄλλους ἐπείσομαι* (persequar), *ὃν κε κηλῶ*. So in particular, πάντες, ὅστις or ὃς ἂν (never πάντες οἵτινες, but always πάντες ὅσοι or ὅστις), e. g. Th. 7, 29. *πάντας ἐξῆς, ὅτι ἐνέχουσιν, καὶ παῖδας καὶ γυναῖκας κτείνοντες*. Pl. Rp. 566, d. *ἀσπάζεται πάντας, ὃς ἂν περιτυγχάνῃ*.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general*, § 241, 2, or the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. *ἀρ' οὐχὶ μῶρόν ἐστι τοῦτ' ἐξήγημά σου, ἄνευ τοῦ πλήθους καὶ φίλων τυραννίδος* *θηρῶν, ὃ πλήθει χρήμασιν θ' ἄλλοιςται*.

(b) When a predicative substantive, in an adjective sentence, is in the Nom., § 240, 2, or in the Acc. § 280, 4, the Gender and Number of the relative frequently do not correspond with that of its substantive, but by means of a kind of attraction, with that of the predicative substantive, which is considered the more important.

Her. 2, 17. *ἡ μὲν (ὁ δὲ) πρὸς ἧν τρέπεται, τὸ (= ὃ) καλεῖται Πηλοῦσιον στόμα*. 5, 108. *τὴν ἅκρην, αἱ καλεῦνται κληῖδες τῆς Κύπρου*. 7, 54. *Περσικὸν ξίφος, τὸν (= ὃν) ἀκινάκην καλεοῦσι*. Pl. Phaedr. 255, c. *ἡ τοῦ ψεύματος ἐκείνου πηγὴ, ὃν ἱμερόν Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε*. Phileb. 40, a. *λόγοι μὲν εἰσιν ἐν ἑκάστοις ἡμῶν, αἱ ἐλπίδες ὀνομάζομεν*.

REM. 3. So also when the relative does not follow its own substantive immediately, but a predicative substantive, it sometimes agrees with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. *καὶ δίκην ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέραν τὰ ἀνθρώπινα*; Gorg. 460, c. *οὐδέ ποτ' ἂν εἴη ἡ φητορικὴ ἀδικον περ ἄγαμα, ὃ γ' αἰετὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται*.

6. In relation to the Cases, there are the following exceptions to the rule stated under No. 1. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective sentence has almost entirely the force of an attributive adjective or participle, the relative is commonly put

in the same Case, as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative, § 331, Rem., is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective sentence. See No. 8.

Th. 7, 21. ὅγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεῶν) στρατιάν. X. Cy. 3. 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι). 2. 4, 17. ὅποτε δὲ οὐ προελήλυθοίης σὺν ἧ ἔχοις δυνάμει. 3. 1, 34. ἐγὼ δὲ ὑπισχνούμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείης, ἄλλα πλείονος ἄξια εὐεργετήσῃν, instead of ἐν τούτων, ἄ. Pl. Gorg. 519, a. ὅταν τὰ ἀρχαῖα προκαπολλύωσι πρὸς οἷς ἐπίσσαντο, instead of πρὸς τούτοις, ἄ. Phaedon. 70, a. (ἡ ψυχὴ) ἀπ᾽ ἀλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπασιν μετέδωκεν, instead of τούτων ἄ. Evag. 198. τοιοῦτοῖς ἔθουσι οἷς Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὁρᾶτε, instead of καὶ ἐκ τούτων, ἄ ὁρᾶτε. The preposition is frequently repeated, e. g. Dem. Chera. 96, 26. ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανίζεται, ἀπὸ τούτων διάγει, instead of ἀπὸ τούτων διάγει ὧν ἀγείρει καὶ ἀφ' ὧν ἀγείρει — διάγει without ἀπὸ τούτων.

REM. 4. By attraction, the adjective sentence acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφείσαις ἐπιστολαῖς). The connection of the adjective sentence with its substantive by attraction, is still more clear and beautiful, when the adjective sentence is transposed and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substantives or adjectives belong to an attracted relative, these must also be attracted. Dem. Cor. 325, 298. ἐμὲ οὔτε κληρὸς — προσηγάγετο ὧν ἔκρινα δικάσιων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῖναι, instead of ἄ ἔκρινα δίκαια καὶ συμφέροιντα. Ph. 2. 70, 17. οἷς οὐσίαν ὑμετέροισι ἔχει (Φίλιππος), τοίτους — ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Her. 1, 78. οὐδὲν κοινὸν ἐιδότες τῶν (= ὧν) ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροῖσον, instead of τούτων ἃ ἦν. X. Cy. 5. 4, 39. ἦγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (for ἐκείνων, οἷς) ἡπίσταται πολλοίς, i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffebat.

REM. 7. Adverbs of place, also, sometimes suffer attraction, since the relative adverb takes the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes, the relative adverb takes the form, which expresses the relation denoted by the substantive,

Th. 1, 89. διεκομίζοντο εὐθύς (sc. ἐντεῦθεν) ὁ θείων (instead of οὗ, ubi) ὑπεξείθετο παῖδας. S. Ph. 481. ἐμβάλον μὲ ὅπη θείεις ἄγων, ἐς ἀντίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (instead of οὗ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκοις, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκείνος or ὁ Σωκράτης ἐστί. This attraction is made in the following manner. The demonstrative referring to the relative, which is in the Gen., Dat. or Acc., is omitted, but the relative is put in the Case of the preceding substantive or of the omitted substantive demonstrative, and the verb εἶναι of the adjective clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective clause, has, in all respects, the force of an inflected adjective; the connection of the adjective clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective clause, e. g. from χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, is formed χαρίζομαι ἀνδρὶ οἷῳ σοί, or, by transposition, χαρίζομαι οἷῳ σοὶ ἀνδρί. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐγὼ οἷον σοῦ ἀνδρός	ἐγὼ οἷον σοῦ
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρί	χαρίζομαι οἷῳ σοί
Acc.	ἐπαινῶ οἷον σὲ ἀνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐγὼ οἷων ὑμῶν ἀνδρῶν	ἐγὼ οἷων ὑμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας	ἐπαινῶ οἷους ὑμᾶς.

Th. 7, 21. πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους, instead of οἷοι Ἀθηναῖοι εἰσιν. Lucian. Toxar. c. 11. οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοὶ πολεμιστῇ μονομαχεῖσαι. Pl. Soph. 237, c. οἷῳ γε ἐμοὶ πατήρ σαι ἀπορον (sc. ἐστί, instead of τῷ τοιούτῳ, οἷός γε ἐγὼ ἐμὶ, ἀπορόν ἐστιν. Her. 1, 160. ἐπὶ μισθῷ ὅσῳ δὴ, mercede, quantulacunque est. Pl. Rp. 335, b. ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὄντι οὖν ἀνθρώπων, instead of ἀνθρώπων καὶ ὅστις οὖν ἐστιν. X. An. 6, 5, 8. ἔστησαν ἀπὸ χοντρῶν ὅσον πεντεκαίδεκα σταδίους, instead of τοσούτο, ὅσον ἐστὶ π. στάδιοι.

REM. 8. Attraction also takes place, when οἷος or οἷός τε, is used instead of ὥστε, and is constructed with the Inf., signifying, *I am of such a nature, character, that*, (is sum, qui with the Subj.). The relatives in such cases can be translated by *such as to*, *such as can*, *are accustomed*, *ready*, etc., § 341, Rem. 2 Dem. Ol. 1. 23, 19. (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιούτους ἀνθρώπους οἷους μεθυσθῆντας ὀρχεῖσθαι. Luc. Hermot. c. 76.

Στωϊκῶ τοιοῦτῳ οἷῳ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τὴν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἶαν ἀρ' ὁρῶν τι τὴν φωνήν, κ. τ. λ.

REM. 9. When the adjective clause has the signification of a substantive, § 331, Rem. 4, the article is sometimes placed before the attracted οἶος, ἡλίκος, and, in this way, the adjective substantive clause acquires the force of an inflected substantive, e. g.

Nom.	ὁ οἶος σὺ ἀνὴρ	οἱ οἶοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἴου σοῦ ἀνδρός	τῶν οἴων ὑμῶν ἀνδρῶν
Dat.	τῷ οἷῳ σοὶ ἀνδρί	τοῖς οἷοις ὑμῖν ἀνδράσι
Acc.	τὸν οἶον σὲ ἄνδρα	τοὺς οἷους ὑμᾶς ἄνδρας.

X. Cy. 6. 2, 2. οἱ δὲ οἱοί περ ὑμεῖς ἄνδρες πολλὰ καὶ τὰ βουλευόμενα καταμανθάνουσιν, *men like you*. H. 2. 3, 25. γνόντες μὲν τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρασίαν, *such men as we and you*. Ar. Eccl. 465. ἐκείνο δεινὸν τοῖσιν ἡλίκοισι νῦν, *instead of τηλικούτοις, ἡλίκοι νῦν ἔσμεν*.

REM. 10. A similar kind of attraction occurs also in such modes of expression as θαυμαστὸν ὅσον προῖχώρησι = θαυμαστὸν ἐστὶν ὅσον προῖχώρησι, *mirum quantum processit*, instead of *mirum est, quantum processerit*. Even in Pl. Rp. 350, d. μετὰ ἰδρώτος θαυμαστοῦ ὅσον, instead of θαυμαστὸν ἐστὶν μεθ' ὅσου. Hipp. M. 282, c. χρήματα ἔλαβε θαυμαστά ὅσα, instead of θαυμαστὸν ἐστὶν, ὅσα. Her. 4, 194. οἱ δὲ (sc. πύθιοι) σφί' ἄφ' ὅθονοι ὅσοι ἐν τοῖς οὔρεσι γίνονται. Also in the adverbs θαυμαστῶς ὥς, θαυμασίως ὥς, e. g. θαυμασίως ὥς ἄθλιος γίγνεται, instead of θαυμαστὸν ἐστὶν, ὥς ἄθλιος γέγναται. Pl. Phaed. 66, a. ὑπερφυῶς ὥς ἀληθῆ λέγεις. Symp. 173, c. ὑπερφυῶς ὥς χαίρω, instead of ὑπερφυῶς ἐστὶν, ὥς χαίρω.

REM. 11. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective clause under No. 6, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, should stand in the Nom. or Acc. S. Tr. 283. τάς δ' ἄς περ εἰσφοῖς, ἐξ ὀλίγων ἄξιον εἰροῦσαι βίαν, ἡκονσι πρὸς σε. Lysias pro bon. Arist. 649. τὴν οὐσίαν ἣν κατέλιπε τῷ νειῇ, οὐ πλείονος ἀξία ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἶεν παρὰ βασιλείας. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case of the relative. Pl. Men. 96, c. ὡμολογῶμεν, πρᾶγμα τος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς ὅστις οὐ after an omitted ἐστίν. Pl. Prot. 317, c. οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην. Phaed. 117, d. κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλεισε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς ὅστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὐδεις	οἱστις	οὐκ ἂν ταῦτα ποιήσειεν
Gen.	οὐδεὶνός	οἱτου	οὐ κατεγέλασεν
Dat.	οὐδενὶ	οἱτω	οὐκ ἀπεκρίνατο
Acc.	οὐδένα	οἱντινα	οὐ κατέκλυσεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, since the demonstrative adverb takes the form of the relative. S. OC. 1227. βῆναι κειῖθεν ὅθεν περ ἦκει (instead of κειῖσα, ὅθεν). Pl. Crit. 45, b. πολλοῦ γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη, ἀγαπήσουσι σε (instead of ἀλλοῦ ὅποι).

8. The adjective clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective clause and subjected to the government of the verb in the adjective clause. This change of the substantive into the adjective clause is called *transposition*. When the attributive qualification expressed by the adjective clause is emphatic, a demonstrative, referring to the substantive which is connected with the relative, follows in the principal clause. But the demonstrative is often used for perspicuity also. The transposition of the substantive can also take place, when the demonstrative stands before the adjective clause.

“Ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, ὃς οὗτος ἀπέθανεν, ὅς ἡμᾶς κτλ., ὃς ἀπέθανεν, ὃς κτλ. — “Ὅν εἶδες ἄνδρα, οὗτός ἐστιν, ὃς οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἄρα —, οὗς τὸ πρῶτον λόγους ἀπεβλόμεθα περὶ φιλίας, εἰς τοὺτους εἰσπεπώκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ’ οἴκους ἔλιψ’, ὅτ’ ἐς Τροίαν ἔπλει, πᾶρ θενον —, ταῖτη γίγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective clause, when they serve at the same time to explain more fully the adjective clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective clause; then the attributive is emphatic. Eur. Or. 842. πότιν’ Ἠλέκτρα, λόγους ἄκουσον, οὗς σοι δυστυχεῖς ἤκω φέρων, *hear the words which I bring to you as sad, i. e. the sad words, etc.* Th. 6, 30. τοῖς πλοίοις καὶ ὅση ἄλλη παρὰ σκευὴ ξυνείπετο, πρότερον εἴρητο κτλ. (instead of καὶ τῇ ἄλλῃ παρὰ σκευῇ). Eur. H. F. 1164. ἤκω ξὺν ἄλλοις, οἱ παρ’ Ἀσώπου ψοῶς μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροισι. Ar. Ran. 889. ἔτεροι γὰρ εἰσιν, οἷσιν εἴχομαι θεοῖς;

REM. 15. A word in apposition with the substantive to which the relative sentence refers, is sometimes attracted into the subordinate clause, and subjected to its government. A word thus transposed serves to explain

more fully the adjective clause. Od. α, 69. *Κύκλωπες κηρόλαται, ὃν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, whom Ulysses blinded, although he was the god-like Polyphemus.* Pl. Hipp. Maj. 281, c. *τί ποίει τὸ εἶτιον, ὅτι οἱ παλαιοὶ ἐκείνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;*

9. When a clause, or a participle used instead of it, is subordinate to the adjective clause, the two are commonly united together, the relative taking not the construction of the adjective clause, but that of the subordinate clause, i. e. the relative assumes the form which the omitted demonstrative of the subordinate clause would have had.

Isocr. de Pace p. 16, 168. *ἀνθρώπους αἰροίμεθα τοὺς μὲν ἀπόλλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῷ, μετ' ἐπιβῶν ἐφ' ἡμῶς ἀκολουθήσουσιν* (instead of οἷ, ὁπόταν τις αὐτοῖς δίδῃ, ἀκολουθήσουσιν). Pl. Rp. 466, a. *οἷ τοὺς φύλακας οἷκ ἐνδαίμενας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν,* (instead of οἷ, ἐξὸν αὐτοῖς —, οὐδὲν ἔχουσιν). Dem. Phil. 3. 128, 68. *καλλὰ ἂν εἰπεῖν ἔχουσιν Ὀλύνθιοι νῦν, ἃ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο,* (instead of οἷ, εἰ ταῦτα τότε προείδ, οὐκ ἂν ἄπ.).

§ 333. *Modes in Adjective Sentences.* (600—601.)

1. The Indicative is used, when the attributive qualification, is to be represented as *actual* or *real*, e. g. *ἡ πόλις, ἣ κτιζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται.* The Fut. Ind. is very frequently used to denote *what should be done* or the *purpose*, e. g. *στρατιγὸς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν,* § 255, 3. Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. *παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανὸς ἐστίν ἴσα ποιεῖν ἐμοί* (nemo, qui non possit).

2. The Ind. is also used, as in Latin, in such adjective sentences, as are introduced by the indefinite relatives, e. g. *ὅστις, quisquis, ὅστις δὴ, quicunque, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, quantumcunque, ὁπόσος, ὅποσος οὖν,* etc.

Her. 6. 12. *δοιλήην ἵπομειναι, ἣ τις ἔσται, qualiscunque erit.* X. An. 6. 5, 6. *ἔθαπτον, ὁπόσους ἐπελάμβανεν ἡ στρατιά.* Here the idea of indefiniteness is denoted by the relative, and need not be further expressed by the verb; but it is otherwise, when this idea of indefiniteness is contained in the predicate, see No. 3, and 4.

REMARK 1. The Fut. Ind. with $\kappa\acute{\epsilon}$ (only Epic) is used, when it is represented, that something will take place in the future under some condition, § 260, 2. (1). Il. ϵ , 155. $\epsilon\nu\delta'$ ἄνδρες ναλοῦσι πολὺφόηνης, πολυβοῦται, οἳ $\kappa\acute{\epsilon}$ εἰ δωτίνῃσι θεὸν ὥς τιμήσουσιν, *who will honor him, IF HE SHALL COME TO THEM.*

3. The relative with $\alpha\acute{\nu}$, e. g. $\delta\varsigma\alpha\acute{\nu}$, $\eta\alpha\acute{\nu}$, $\delta\alpha\acute{\nu}$, $\delta\varsigma\tau\iota\varsigma\alpha\acute{\nu}$, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification or the idea expressed by the verb, is to be represented as merely conceived or assumed. Hence it is also used in indefinite designations of *quality* or *size*, and also in expressing an *indefinite frequency*, (*as often as*). The adjective clause can commonly be considered as a conditional clause, i. e. as one which expresses a condition under which the action of the principal clause will take place, and the relative with $\alpha\acute{\nu}$ can be resolved into the conjunction $\epsilon\acute{\alpha}\nu$ with $\tau\iota\varsigma$ or any other pronoun and the Subj.

X. Cy. 3, 1, 20. $\omicron\upsilon\varsigma\delta'$ $\alpha\acute{\nu}$ βελτίους τινὲς ἑαυτῶν ἡγήσονται, τοῖτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι περὶθεσθαι. 1, 1, 2. ἄνθρωποι δὲ ἐπ' οὐδέας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, $\omicron\upsilon\varsigma\alpha\acute{\nu}$ αἵσθονται ἄρχειν αὐτῶν ἐπιχειροῦντας. 7, 5, 85. $\omicron\upsilon\varsigma\alpha\acute{\nu}$ ὁρῶ τὰ καλὰ καὶ τὰγαθὰ ἐπιτηδεύοντας, τοῖτους τιμήσω. 8, 8, 5. ὅποιοί τινες γὰρ $\alpha\acute{\nu}$ οἱ προστάται ὦσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοὺς ὥς ἐπὶ τὸ πολὺ γίγνονται. Her. 6, 139. ἡ δὲ Πυθίη σφίτας (κλιτεύει) Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς (= αἵς) $\alpha\acute{\nu}$ αὐτοὶ Ἀθηναῖοι δικάσῃσι (*quascunque* — *constituerint*). Il. β , 391. $\delta\epsilon\kappa'$ ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νόησω μιμνᾶζειν παρὰ νηυσὶ πορωνίσιν, οὐ οἱ ἔπειτα ἄρκιον ἑσσεῖται φυγεῖν κύνας ἢδ' οἰωνούς, *AS OFTEN AS I perceive or shall perceive.*

REM. 2. The Subj. is also used, when the adjective clause forms a part of a comparison, viz. when the adjective clause contains the *condition* or *assumption*, under which the object to which the adjective clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Il. ν , 179. $\delta\delta'$ αὐτ' ἐπεσον, μίλλῃ ὥς, ἢ τ' ὄρεος κορυφῇ — χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση. ϕ , 110. ὥστε λίς ἡγ' γένειος, ὃν ῥα κύνες τε καὶ ἄνδρες ἀποσταθμοῖο δίδωνται.

REM. 3. The modal adverb $\alpha\acute{\nu}$ is so closely united with the relative, as to form with it one word, as in $\delta\tauαν$, $\epsilon\piάν$, etc., § 260, 2. (3.) (d), and hence should be separated from the relative only by smaller words, such as $\delta\epsilon$. This $\alpha\acute{\nu}$ is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose writers.

4. The relative (without $\alpha\acute{\nu}$) is connected with the Opt., in the

first place, with the same signification as when followed by the Subj. and *ἄν* (No. 3.), but referring to an historical tense in the principal sentence. Hence it is used in general and indefinite statements: so also in expressing indefinite frequency,—in which case the verb of the principal clause is usually in the Impf. or in the Iterative Aor. Here also, the adjective clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. *πάντας ἐξῆς ὅτῳ ἐντιύχοιεν, καὶ παῖδας καὶ γυναῖκας κείροντες.* Il. 3, 188. *ὅντινα μὲν βασιλῆα καὶ ἕτοχον ἄνδρα περὶ τὸν δ' ἄγαντοῖς ἐπέσσειν ἐρητίσασκε παραστάς.* 198. *ὃν δ' αὖ δῖμος ἰώδρα ἰδοῖ, βοῶντά τ' ἐφεύροῖ, τὸν στίπτει λάσπασκε.* Th. 2 67. *πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, ὡς πολέμιους διεφθειρον.* X. Cy. 3 3, 67. *ἐκτετέονοις (Hist. Pres.), ὅτῳ ἐντυγχάνοιεν, μὴ φέγγιν.*

5. In the second place, the Opt. without *ἄν* is used without reference to the tense of the principal clause, when the attributive qualification is to be represented as a mere supposition, conjecture or assumption, or as an uncertain and doubtful condition, § 259. 3. (a). Then, the adjective clause commonly forms a member of a principal clause expressed as a wish.

X. Cy. 1. 6, 19. *τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδεῖη, φείδεσθαι δεῖ, he must beware of saying anything, which he does not know or unless he knows it.* Il. 9, 640. *εἴη δ' ὅς τις ἱταῖρος ἀπαγγεῖλει τάχιστα Πηλεΐδῃ.* Ar. Vesp. 1431. *ἔρδοι τις, ἣν ἕκαστος εἰδεῖη τάχην.* Pl. Phaedr. 279, c. *τὸ δὲ χρῆσθαι πλῆθος εἴη μοι, ὅσον μῆτις φέρειν, μῆτ' ἄγαν δύναιτ' ἄλλος, ἢ ὁ σῶφρων.* X. 2, 8, 17. *τίς μιστεῖν δύναιτ' ἄν, εἴφ' οὗ εἰδεῖη καλὸς τε καὶ ἀγαθὸς νομιζόμενος;*

6. The Opt. with *ἄν* is used, when the attributive explanation is to be represented as a conditional supposition, conjecture or assumption, § 260. 2, (4) (a).

X. C. 1. 2. 6. *τοῖς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδωνῶς ἱαιτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλείγεσθαι, παρ' ὧν ἄν λάβοιεν τὸν μισθόν, from whom they might or could receive a reward.* Pl. Phaedon. 89, d. *οἷα ἔστιν ὅτε ἄν τις μᾶλλον τοῖτον κακὸν πάθῃ.*

7. The Ind. of the historical tense is used with *ἄν*, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled, § 260, 2, (2), (a).

Od. ε, 39 sq. πολλὰ, ὅς' αὖν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἰπερ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδος αἴσαν. Eur. Med. 1339. οὐκ ἔστιν ἥτις τοῦτ' αὖν Ἑλληνίς γυνή ἔτλη, quae sustinuisset hoc. Pl. Apol. 38, d. οἷς αὖν (λόγοις) ἔπεισα, εἰ ᾧ μὲν δεῖν ἅπαντα ποιεῖν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional sentence, see § 339, Rem. 1.

REM. 4. On the Inf. in adjective clauses, in the oratio obliqua, see § 345, 6.

§ 334. *Connection of several Adjective Clauses.—Exchange of the Subordinate Clause with the Adjective Clause.—Relative instead of the Demonstrative.* (663—665.)

1. When two or more adjectives follow each other, which either have the same verb in common, or different verbs with the same construction, the relative is commonly used but once, and thus the two adjective clauses are united in one, e. g. ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολέμιους ἔπραξεν — ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο — ἀνὴρ, ὃν ἐθαυμάζομεν καὶ (ὃν) πάντες ἐφίλου. But when the adjective clauses have different verbs with a different construction, the Greek commonly either omits the relative in the second adjective clause, or introduces, in the place of the relative, a demonstrative pronoun, mostly αὐτός, or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. ἄμπελοι, αἵ τε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. αἷς) σφιν (Κυκλώπειοι) Διὸς ὄμβρος ἀέξει. Isocr. Panath. τὸν λόγον, ὃν ὑλγῶ μὲν πρότερον μεθ' ἡδονῆς διήλθον, μικρῶ δ' ὕστερον ἡμελλέ με λυπήσειν, and WHICH was to grieve me. Lys. Dardan. 166. οἷς ὑμεῖς χαριῖσθε καὶ (sc. οὕς) προθυμότερους ποιήσετε. Dem. Cor. 252, 82. αὐτῶν, οὕς ἡ μὲν πόλις ὡς ἐχθρούς — ἀπῆλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ). X. An. 3. 2, 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά —, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. — (b) Pl. Rp. 505, c. ὃ δὲ διώκει μὲν ἅπαντα ψυχὴ καὶ τοῦτο ἕνεκα πάντα πράττει. Dem. Phil. 3. 123, 47. Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἤρχον καὶ γῆς ἀπάσης, βασιλεῖα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοῦς instead of οὗς οὐδὲν ὑφίστατο, quibus nihil non cessit. X. Cy. 3. 1, 38. ποῦ δὲ ταῖνός ἐστιν ὁ ἀνὴρ, ὃς συνεθῆρα ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν.

2. The adjective clause frequently takes the place of other subordinate clauses, e. g. Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως, in *that* or *because* you give us nothing, X. C. 2. 7, 13. The adjective clause is very frequently used instead of a hypothetical adverbial clause, comp. 333, 3; so also instead of an adverbial clause introduced by ὥστε; the last case occurs,

(a) after οὕτως or ὥδε. Dem. Chers. 100, 44. οὐ γὰρ οὕτω γ' εὐθὺς ἐστὶν ἡμῶν οὐδεὶς, ὃς ὑπολαμβάνει. X. Cy. 6. 1, 14. τίς οὕτως ἰσχυρός, ὃς λίμῃ καὶ ῥίγῃ δύναται ἄν μαχόμενος στρατεύεσθαι.

(b) after τοιοῦτος, τηλικοῦτος, τοσοῦτος. In most instances, these demonstratives are followed by the corresponding relatives οἷος, ὅσος, which, like the adverbial clause introduced by ὥστε, usually

have an Inf. depending upon them. Pl. Apol. ἐγὼ τυγχάνω ὡς τοιοῦτος, οἷος ἐπὶ τοῦ θεοῦ τῇ πόλει δεδοσθαι. X. An. 4, 2, 12. δοκεῖ τοσοῦτον χωρίον κατασχεῖν —, ὅσον ἔσω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολέμιων κερμάτων.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses in general, inasmuch as it takes the place of a demonstrative standing in the sentence and referring to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, although it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin like ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὡς δὲ ταῦτα ἐγένετο, etc., where the Latin generally uses the relative *qui*.

§ 335. III. *Adverbial Sentences.* (665.)

Adverbial sentences are adverbs or participles and substantives used adverbially, expanded into sentences, and, like adverbs, denote an adverbial object, i. e. such an object as does not complete the idea of the predicate, but merely defines it. Hence, they express a more full explanation of the place, time, reason, manner and mode. Adverbial sentences are connected with the principal sentence by relative adverbs, e. g. οὗ, ὅθι, ὡς, ὅτε, etc. The relative adverbs of the subordinate clause, have, in the principal clause, corresponding demonstrative adverbs expressed or understood, by which both clauses are united into one, e. g. ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἄνθη θάλλει — ὡς ἔλεξας, οὕτως ἐπραξας.

§ 336. A. ADVERBIAL SENTENCES OF PLACE. (667.)

Adverbial sentences denoting place are introduced by the relative adverbs of place, οὗ, ἧ, ὅπου, ἐνθα (ubi); ὅθεν, ἐνθεν (unde); οἷ, ὅποι, ἧ, ὅπη (quo), and, like adverbs of place, express the three relations of direction, *whence*, *whence* and *whither*. The use of the Modes in these sentences, is in all respects like that in adjective sentences, § 333.

Her. 3, 39. ὅκον γὰρ ἰθὺς εἰε στρατεύεσθαι, πάντα οἱ ἐχώρει εἰταχίως (indefinite frequency). Th. 2, 11. ἐπισθε (ἐκίσει), ὅποι ἂν τις ἦγῃται. X. An. 4, 2, 24. μαχόμενοι δὲ οἱ πολέμοι καὶ, ὅπη εἴη στανὸν χωρίον, προκιταλιμβύοντες ἐκώλινον τὰ παρόδους (Opt. on account of ἐκώλινον). Cy. 3, 3, 5. ἐθήρα ὅπου περ ἐπιτυγχάνοιεν θηρίους, κηρυττε. Pl. Apol. 28, d. οὗ ἂν τις ἑαυτὸν τάξῃ, ἐνταῦθα δὲ μένοντα κινδυνεύειν.

§ 337. B. ADVERBIAL SENTENCES OF TIME. (668—674.)

1. Adverbial sentences denoting time; are introduced by the following conjunctions, *ὅτε, ὁπότε, ὥς, ἡνίκα, when, ἐν ᾧ, ἕως, while; ἐπεὶ, ἐπειδὴ, postquam, ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, ex quo, and ἀφ' οὗ, since; πρὶν, πρὶν ἢ, priusquam, ἕως, ἕως οὗ, εἰς ὃ, ἕστε, μέχρι or ἄχρι οὗ, μέχρι ὅτου, μέχρι, till, until.*

2. On the use of the Modes, the following things are to be observed,

3. The Ind. is used, when the statement is to be represented as a fact; hence in mentioning actual events or occurrences.

Her. 7, 7. ὥς ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐν-
θαῦτα στρατιήν ποιεῖται. 1, 11. ὥς ἡμέρη τάχιστα ἐγγόγγες (ὥς τά-
χιστα, quum primum, as soon as). X. H. 1. 1, 3. ἐμάχοντο, μέχρις ὃς
Ἀθηναῖοι ἀνέπλευσαν. An. 1. 3, 11. καὶ ἕως γε μένομεν αὐτοῦ,
σχεπτίον μοι δοκεῖ εἶναι, ὅπως ὥς ἀσφαλέστατα μενούμεν.

4. The conjunction *ἕως, till*, like the final conjunctions, § 330, 5, is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized.

Pl. Gorg. 506, b. ἡδέως ἂν Καλλικλῆϊ τούτῳ ἔτι διελγόμεν, ἕως αὐτῷ
τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου, lubenter cum hoc
Callicle *collocutus essem, usque dum eum* (Calliclem) *ad philosophiae studium*
revocassem.

5. The Subj. is used, when the statement of time or the as-
sertion contained in the predicate, is to be represented not as
something definite, but merely as something conceived and gene-
ral, not as unconditioned, but as depending on circumstances,
and is to be referred to the predicate of the principal sentence, the
verb of which is in one of the principal tenses. In the Common
Language, the conjunctions take the modal adverb *ἂν* — *ὅταν*,
ὁπότεν, ἡνίκα ἂν, ἐπὶ ἂν (ἐπὶν), ἐπειδάν; πρὶν ἂν, ἕως ἂν, μέχρι ἂν, ἕστ' ἂν,
§ 260, 2, (3), (d).

6. Accordingly the Subj. is used with the above conjunctions
from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to
be represented as the condition under which the predicate of the
principal sentence will take place. The Subj. is also very fre-
quently used, to denote indefinite frequency, comp. § 333, 3.

But with conjunctions which signify *till*, the Subj. expresses an object expected and aimed at.

Pl. Prot. 335, b. *ἔπειθ' ἂν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἐκπεύθει, τότε σοὶ διαλέξομαι.* Dem. Ph. 3. 128, 69. *ἔως ἂν σώζηται τὸ σκάφος, τότε καὶ ναύτην καὶ κυβερνήτην προδίδμους εἶναι,* *cum scintari possit.* X. Cy. 3. 1. 18. πόλιν δ', ἔφη, οὔτω ἑώρακα; ἀντιπαταμένῃν πρὸς πόλιν ἔπειραν, ἦτις. *ἔπειθ' ἂν ἡ τῆς θῆ, παραχρῆμα ταύτῃ ἀπὸ τοῦ μέγεθος πείθεσθαι ἐθέλει.* 3. 3. 26. ὅπερ καὶ γὰρ ἐτι ποιοῦσιν οἱ βαρβαροὶ βασιλεῖς· ὁ πόταν στρατοπεδεύονται, τάφρον περιβάλλονται πᾶσι τῶς διὰ τὴν πολυχερίαν, *as often as.*

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since here a case is proposed, comp. § 333, Rem. 2. Il. ε, 16. *ὥς δ' ὅτε πορφύρῃ πῦργοι—ὥς ὁ γέρον ὤρμαινε.* ο. 624. *ἐν δ' ἔπειθ', ὥς ὅτι κῆμα θοῶ, ἐν γὰρ πείσσει.*

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἔπειθ', πρὶν ἂν, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὁπότε, πρὶν, etc. without ἂν with the Subj., is frequently found in the Epic language, sometimes also in Ionic prose, and not seldom in the Attic writers with μέγχι and πρὶν.

7. The Opt., like the Subj., is used with conjunctions of time, but in reference to an historical tense of the principal clause. When the Opt. is used to denote indefinite frequency, an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἔπει, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Od. ε, 385. ὁρσε δ' ἐπὶ κραιπνὸν βορέην, πρὸ δὲ κύματ' ἔαζεν. *ἔως ὅτ' Φαίητεςσι φίληρέμοισι μεγείη* (but ὄρνισι βορέην καὶ ἄγνισι κύματα, *ἔως ἂν — μεγίη*). Il. κ, 14. αὐτὰρ ὅτ' ἐς γῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν, καλὴς ἐκ πεφαλῆς προθυλόμενος ἔλπετο χαίτας, *as often as.* Her. ε, 61. ὅπως ἐνείκειε ἡ τροφὸς τὸ παιδίον, πρὸς τε τῷ γαλμα ἵστα καὶ ἐλίσσειε τὴν θύον ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον, *as often as.* Pl. Phaedon. 59, d. περιεμένοντες οἷν ἑκάστοτε, ἔως ἀνοιχθεῖν τὸ δισμυτήριον. X. An. 6. 1. 7. ὁπότε δὲ (οἱ Ἕλληνες) αὐτοῖς (τοῖς πολεμίοις) ἐπίοιεν, ἔρριπτον ἀπέφενγον.

REM. 4. On ἂν in the principal clause, see § 260, 2, (2), (3).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an uncertain and doubtful condition, as a mere supposition, conjecture or

assumption; generally when the subordinate clause forms a part of a principal clause expressing a wish, § 333, 5.

Pl. Amat. 133, a. ὁπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡγησάμεην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι, *when I shall assume*. X. Cy. 3. 1, 16. πῶς δ' ἂν τότε πλείστου ἄξιοι γίγνοιεν οἱ ἄνθρωποι, ὁπότε ἀδικοῦντες ἀλλέσκοιντο;—Π. σ, 465. αἱ γάρ μιν θανάτιο δυσηχέος ὤδε διναιμην—ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι. Pl. Rp. 501, c. καὶ τὸ μὲν ἂν, οἶμαι, ἐξαλείφουσιν, τὸ δὲ ἐγγράφουσιν, ἔως ὅτι μάλιστα ἀνθρώπεια ἥθη εἰς ὅσον ἐνδέχεται θεοφιλῇ ποιήσεσθαι.

9. The conjunction *πρίν* (πρότερον ἤ), besides the constructions mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows,

(a) When a past event, one that has actually occurred, is spoken of, the Ind. of an historical tense is used, (No. 3).

(b) When a future action, one merely conceived, is spoken of, which can be considered as the condition of the principal clause, the Subj. is used, if the subordinate clause refers to a Pres., Perf. or Fut. in the principal clause, but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7), in both cases, however, only when the principal clause is negative.

(c) But when the action is to be represented only as a conception, a conceived limit, not as an independent occurrence, but only as a subordinate and incidental designation of time, the Inf. is used. Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρὶν ἐπολέησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. Eur. Med. 279. οὐκ ἄπειμι πρὸς δόμους πάλιν, πρὶν ἂν σε γαίης τερμόνων ἔξω βάλω (= εἰ μὴ πρότερόν σε ἐκβάλω). X. An. 5. 7, 12. μὴ ἀπέλθῃς, πρὶν ἂν ἀπούσῃς. Π. φ, 580. Ἀγῆνωρ οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλλῆος (= εἰ μὴ πρότερον πειρήσασθαι). X. An. 7. 7, 57. οἱ ἐπιτήθειοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδίδοντο μὴ ἀπελθεῖν, πρὶν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίη. Her. 6, 119. Λαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίδας, ἐνέχεσσι δεινὸν χόλον. 7, 2. ἔσαν Λαρεῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρὶν δὲ τόξενμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. 10, 19. πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς Ἄρι-

στον, βασιλεὺς ἐξάντη. An. 4. 1, 7. ἐπὶ μὲν τὸ ἄκρον ἀναβαίνειν Χαρίνορος, πρὶν τινα αἰσθῆσθαι τῶν πολέμων. Cy. 7. 1, 4. πρὶν δὲ ἔρξιν τοῖς πολέμοις, εἰς τρεῖς ἀνέπαυσε τὸ στράτευμα. 2. 2, 10. πιθανοὶ δ' οὕτως εἰσὶ τινες, ὥστε, πρὶν εἰδέναι τὸ προστασόμενον, πρότερον πείθονται.

REM. 5. The Homeric πάρος, when it is not used merely as an adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορῆν ἀγίροντα, πάρος δόρποιο μέδεσθαι.

C. CAUSAL ADVERBIAL SENTENCES.

§ 338. I. *Adverbial Sentences denoting Cause.*

(675.)

1. Such as express the cause in the form of adverbial sentences denoting time by means of conjunctions of time, viz. ὅτε, ὁπότε, ὡς, ἐπεὶ, quoniam, puisque, *because*, *since*, ἐκὰς, quoniam, and ὅπου, quandoquidem. In these adverbial sentences, the Ind. is the prevailing Mode, but yet the Opt. with ἄν, § 260, 2, (4) (a) and the Ind. of the historical tenses with ἄν, § 260, 2, (2) (a), can also be used.

Il. γ, 95. μή με κτεῖν, ἐπεὶ οὐχ ὁμογύστριος Ἑκτορὸς εἰμι, quoniam sum. X. An. 3. 2, 2. χαλεπὰ μὲν τὰ παρόντα, ὁπότε (since) ἀνδρῶν στρατηγῶν τοιοῦτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν. Dem. Ol. 1, in. ὅτε τοῖνυν ταῖθ' οὕτως ἔχει, προσήκει προθύμως ἐθελῆν ἀποιέναι. Pl. Prot. 335, d. δεομαι οἷν σοῦ παραμῆναι ἡμῖν, ὡς ἐγὼ οὐδ' εἴ ἐνὸς ἡμέρας ἀπούσαιμι ἢ σοῦ. Il. ο, 222. ἐπόειξεν χεῖρας ἐμὰς, ἐπεὶ οὐκ ἔνι ἀνδρωτὶ γ' ἐτελέσθη, since, if he had not escaped, the thing would not have been accomplished without effort.

REMARK. Ἐπεὶ also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341. Rem. 4.

2. Such as express the reason in the form of substantive sentences by the conjunctions ὅτι and διότι (formed from διὰ τοῦτο, ὅτι) and the Poet. οὐνεκα (formed from τοῖτον ἐνεκα, ὅ) or ὁθούνεκα (instead of ὅτον ἐνεκα). The Ind. is here, also, the prevailing mode, when the statement is not contingent.

Pl. Euthyphr. 9, ε. ἄρα τὸ ὁσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ἐκ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσιόν ἐστι;

§ 339. II. *Conditional Adverbial Sentences.*

(676—683.)

1. The second kind of adverbial sentences are such as express a condition and are introduced by the hypothetical conjunctions *εἰ* and *εἰάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the subordinate clause. As the conditioning clause precedes the conditioned, or the reason, the result, the former (the subordinate clause) is called the *Protasis*, and the latter (the principal clause) the *Apodosis*.

2. The relation which the conditioning and conditioned statement have to the conviction or persuasion of the speaker, in Greek, is expressed in the following manner,

I. In the first place, the condition is expressed by the Ind., as a reality or fact, and hence as something certain. Two cases are here to be distinguished,

(a) In the *Protasis*, *εἰ* with the Ind. of all tenses is used, and also the Ind. of all tenses is used in the *Apodosis*, when both the condition and that which is subject to the condition or results from the condition, are considered by the speaker as a reality or fact, and hence as certain, whether the thing spoken of is objective or not. The result is very frequently a necessary one. If the *Apodosis* contains a command, the Imp. is used, and when this command is negative, the Subj. also, § 259, 5.

Εἰ τοῦτο λέγεις, ἁμαρτάνεις. Εἰ θεός ἐστι, σοφός ἐστιν. X. Cy. 1. 5, 13. *εἰ δὲ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλα γινώσκων, ἔμαντον ἐξαπατᾷ* (here something is spoken of, which in his heart the speaker wholly denies). *Εἴ τι ἔχεις, δός.* *Εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἄξιός ἐστι.* Her. 3, 62. *ὃ δέσποτα, οἶκ' ἐστι ταῦτα ἀληθία, οὐκ οἶκ' (= ὅτι) κοτέ σοι Σμύρδης ἀδελφεός ὃ σὺς ἐπανετίσθη — ἐγὼ γὰρ αὐτὸς — ἔθαψά μιν χερσὶ τῆς ἐμευτοῦ· εἰ μὲν νυν οἱ τεθνεώτες ἀνεστίασι, πρὸς δέ κεό τοι καὶ Ἀστυάγεια τὸν Μῆδον ἐπαναστήσονται· εἰ δ' ἔστι, ὥς περ προτοῦ, οὐ μὴ τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true). *Εἴ τι εἶχε, καὶ ἐδίδου.* *Εἰ τοῦτο ἐπεποίηκεις, ἡμίαις ἄξιός ἦσθα.* *Εἰ ἐβρόντησε, καὶ ἥστραψεν.* *Εἰ τοῦ-*

το λείξεις, ἀμαρτήσῃ. X. Cy. 2. 1, ε. εἰ τι πείσονται Μήδαι, εἰς Πέρσας τὸ δεινὸν ἔξει. 7. 1, 19. εἰ φθάσομεν τοῖς παύροις μετακτανόντες, οἰδεῖς ἡμῶν ἀποθανεῖται.

(b) In the Protasis, εἰ with the Ind. of the historical tenses is used; in the Apodosis, also, the Ind. of an historical tense is used, but in connection with ἄν, when the reality, both of the condition and that which is subject to the condition, is to be denied. This form is used only of the past, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the negation of the reality is not contained in the form of expression itself, for the Ind. of the historical tenses necessarily always denotes a past occurrence or fact; the negation is merely an inferred one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional sentence stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you erred, or if you had said this, you would have erred*; but you have not said it, consequently you have not erred. Pl. Apol. 20. b, c. τίς, ἦν δ' ἐγώ, καὶ ποδαπός; καὶ πόσου διδάσκει; Εὐηρος, ἔφη, ὃ Σώκρατες, Πάρος, πέντε μνῶν. Καὶ ἐγὼ τὸν Εὐηρον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταῦτα τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐπαλλυρόμην καὶ ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὃ ἄνδρες Ἀθηναῖοι (here also something past is spoken of, as is evident from ἐμακάρισα). 31. d. εἰ ἐγὼ πάλοι ἐπεχειρήσα μὲν πρῶτον τὰ πολιτικὰ πράγματα, πάλοι ἄν ἀπολώλην καὶ οὗτ' ἄν ἡμᾶς ὠφελήσῃ, οὔτ' ἄν ἐμάνθον. Th. 1, 9. οὐκ ἄν οὐν νῆσων ἐκράτει (*Δγαυήρων*), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (*he would not have ruled over the islands unless he had a fleet*; but he had a fleet, consequently he could rule over the islands). Pl. Gorg. 516, e. εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἔπασxon, *if they — Cimon, Themistocles and Miltiades — had been good men, they would never have experienced this injustice*. X. Cy. 1. 2, 16. ταῦτα

δὲ οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιῆν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο. 3. 3, 17. εἰ μὲν μείζων τις κίνδυνος ἔμελλεν ἡμῖν εἶναι ἐκεῖ (sc. ἐν τῇ πολεμίᾳ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλέστατον ἢ ἂν αἰρετέον· νῦν δὲ ἴσοι μὲν ἐκείνοι (οἱ κίνδυνοι) ἔσονται, ἢν τε ἐνθάδε ὑπομένωμεν, ἢν τε εἰς τὴν ἐκείνων (τῶν πολεμίων) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is spoken of), “if a greater danger impended over us when we were in a hostile country, than in one that was friendly, perhaps then the safer course ought to be chosen; but now, since we are armed, the danger here and there will be equal.” 8. 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γὰρ τοι τὸ ἔχειν, οὕτως, ὥσπερ τὸ λαμβάνειν, ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων, in reference to the preceding conversation. An. 7. 6, 9. ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάσαι ἂν ἤμεν παρ’ ἡμῖν, εἰ μὴ Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἄλλου τινὸς ἢ τοῦ σώματος—Καλλίας ἡγωνίζετο, ἐξήρει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δὲ μοι δοκεῖ αἰσχρὸν εἶναι—μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν μόνον τὸ πρᾶγμα, ἴσως ἂν τις τῶν παριόντων ἡμέλεισε· νῦν δὲ οὐ περὶ αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδύνουν.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Intermediate sentences, which are joined to such conditional sentences, are likewise expressed by the Ind. of the Hist. tenses (without ἂν), if they stand in close connection with those tenses. X. C. 1. 4, 14. οὔτε γὰρ βοός ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ’ ἂν πράττειν ἃ ἐβούλετο (efficere posset, quae vellet). 3. 5, 8. εἰ μὲν ἐβουλόμην χαρημάτων αὐτοὺς ὧν οἱ ἄλλοι ἐῖχον ἀντιποιεῖσθαι (si vellemus eos sibi vindicare opes, quas alii haberent).

II. The condition is expressed, in the second place, as a conception. The Greek has two different forms to denote this relation,

(a) In the Protasis, εἰ stands with the Opt., and in the Apodosis, the Opt. also stands, but in connection with ἂν. (The Fut. Opt. is here not used). By this form, both the condition, and the thing conditioned, are represented as a present or future uncertainty, as an undetermined possibility, a mere conjecture or supposition, without any respect to its actual existence or the contrary, its possibility or impossibility. This form corresponds to the English usage, where historical conjunctions are used in the Protasis and Apodosis, e. g. *If thou hadst gold, then thou wouldst give it.*

Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἂν, *if thou shouldst say this, then thou*

wouldst err. — Pl. Symp. 175, d. εἰ ἄν ἔχοι —, εἰ τοιοῦτον εἴη ἡ σοφία, ὥς τ' ἐκ τοῦ πλεονεκτήριον εἰς τὸν πενότερον ῥεῖν ἡμῶν, ἐὰν ἀπτόμεθα ἀλλήλων· ἡ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι τὴν παρὰ σοὶ κατὰ κόσμον. Lysid. 200, c. εἰ μοι ἐθέλῃσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ὥς ἂν δο-
ναίμην σοι ἐπιθεῖσθαι, ἃ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ εἰ ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείς, ὅσον ἀρχέριον εἰργασμαι, θαυμάσαις ἄν. Ion. 537, e. εἰ σε ἐρσείμην, εἰ (whether) τῇ αὐτῇ τέχνῃ γινώσκωμεν τῇ ἀριθμητικῇ, τὰ αὐτὰ ἐγὼ καὶ σὺ, ἢ ἄλλῃ, καί τις ἂν δῆλον τῇ αὐτῇ. Th. 4, 61. τάχιστα δ' ὅν ἀπὸ ἀλλήλων αὐτοὶ γένοιτο, εἰ πρὸς ἀλλήλους ἐντραπείμην. X. An. 1, 11. εἰ οὖν αἰτησάμενοι παρὰ Τραπεζοιτιῶν μακρὰ πλοῖα καταγορεύειν —, ὥς ἂν οὐκ ἀπορήσαιμεν κομιδῆς. 5. 6. 9. καὶ ὁ Παρθένος ἔφα' ὅν ἔλθοιτε ἄν, εἰ τὸν ἄλιν διαβείητε. 6. 2, 21. εἰ οὖν καταλιπόντες τὰ σκεῖη ἐν τῇ ἐργασίᾳ χωρὶς ὡς εἰς μύχην παρασκευάσμενοι εἰσμεν, ὥς ἂν τὰ ἱερὰ μᾶλλον προχωροῖτε ἡμῖν.

(b) In the Protasis, ἐάν stands (ἐν, ἄν) with the Subjunctive, and in the Apodosis, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as such, that its actual existence still depends on circumstances, and hence is expected by the speaker, and is regarded as possible. The thing conditioned, or the inference drawn from the principal clause, is expressed by the Ind. as what is certain or necessary.

REM. 2. Since the Greek Subj. always refers to the future, hence ἐάν with the Subj. almost always corresponds to εἰ with the Fut. Ind.; the only distinction is, that by εἰ with the Fut. Ind. the condition is expressed as what will take place in future: but by ἐάν with the Subj. the condition is expressed as such that its existence as an actual fact, is merely supposed or expected by the speaker. The Subj. does not have its ground in the conditioned relation itself, but in the fact, that, aside from this relation, it is used to denote a concession expected by the speaker, § 254, Rem. 4.

Ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃς, if thou sayest this, shalt say it, thou wilt err. Ἐάν τι ἔχωμεν, δώσομεν. — Ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃς [si hoc dixeris, errabis. Pl. Rp. 473, d. ἐάν μὴ ἡ οἰ φιλόσοφος βεσιλεύεισιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς ἐν τῇ λεγόμενῃ καὶ δυνάσει φιλοσοφίῳσι γινώσκῃσι καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ἐντραπείσῃ, διναμῖς τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν καὶ ἐν ταῖς πόλεσιν. Lysid. 210, c. ἐὰν μὲν ἄρα σοφός γένη, ὃ παῖ, πάντες σοὶ φίλοι καὶ πάντες σοὶ οἰκῆοι ἔσονται. X. An. 1, 8, 12. πᾶν τοῦτο, ἔφη, εὐκῶμεν, πάνθ' ἡμῖν πιπιόληται.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used in re-

spect to an indefinite frequency. Comp. § 333, 3 and 4. In the place of *ἐάν* with the Subj., *εἰ* with the Opt. occurs, when the conditioning sentence is made to depend on an Hist. tense. Still, see § 345, 4. On *ἐάν* with the Opt. and *εἰ* with the Inf. in *oral. obliq.*, see § 345, Rem. 4, and No. 6.

3. In addition to the common forms of the Apodosis which have been mentioned, and which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. The following cases occur,

(a) The Opt. with *ἄν* in an Apodosis, very often follows *εἰ* with the Ind. and *ἐάν* with the Subj., when the thing conditioned or deduced is contrasted as uncertain, doubtful, an undetermined possibility, with a condition which is certain, or which is received as certain. The Greek, particularly the Attic dialect, very often employs this form of the Apodosis in a certain kind of polite way, when speaking of settled convictions, § 260, 2, (4), (a).

(α) *Εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν*, if thou assertest this, thou wouldst err. Pl. Ap. 37, c. πολλή μὲντ' ἄν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλογιστός εἰμι. 30, b. εἰ μὲν οὖν ταῦτα λίγων διαφθείρω τοὺς νέους, ταῦτ' ἄν εἴη βλαβερά. Alc. II. 149, e. καὶ γὰρ ἄν δεινὸν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπονσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἄν τις ὕσιος καὶ δίκαιος ὢν τυγχύῃ. X. C. 1. 2, 28. εἰ δ' αὐτὸς (Σωκράτης) σωφρονῶν διετέλει, πῶς ἄν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; Th. 6, 92. εἰ πολέμιός γε ὢν σφόδρα ἔβλαπτον (nocebam), καὶ ἄν φίλος ὢν ἱκανῶς ὠφελοίην.

(β) *Εἰ* with the Ind. of the historical tenses is used in speaking of the denial of a fact, and in the Apodosis, the Opt. is used with *ἄν*. In this case, the Opt. with *ἄν* either refers to the present and future, or to the past. Il. β, 80. εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεύδός κε νφαῖμεν καὶ νοσφιζοίμεθα μάλλον· νῦν δ' ἴδιν, ὅς μὲγ' ἄριστος Ἀχαιῶν εἴχεται εἶναι, "if another had told the dream, we should assert it to be a falsehood, and not believe it." Il. ε, 311. καὶ νῦν κε νῦν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγατὴρ Ἀφροδίτη, "and Æneas would certainly have perished there, if Aphrodite had not observed it."

(γ) X. Apol. 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ κατὰ μέμφομαι ἐμαυτόν, πῶς ἄν ἐγὼ ἄν ἡδύως βιοτεύοιμι; Pl. Menex. 239, c. ἐάν οὖν ἡμεῖς ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἄν δυνάτοιο φαίνοίμεθα, then we should have been inferior.

(b) On the contrary, the Ind. sometimes follows *εἰ* with the Opt. in the Apodosis. Her. 1, 32. οὐ γάρ τοι ὁ μίγα πλούσιος μάλλον τοῦ ἐπ' ἡμίρην

ἐχοντος ὀλβιώτερός; ἐστι, εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελεῖνθαι εἰ τὸν βίον. X. C. 1. 5, 2. εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθα τῇ ἐπιτρέψει ἢ παιδας ἄρξοντας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἄρ' ἀξιοπίστον εἰς ταῦτα ἡγήσόμεθα τὸν ἀκρατή;

(c) The Ind. of the historical tenses with ἄν in an Apodosis follows,

(α) sometimes εἰ with the Ind. of a principal tense, if the condition is regarded as a fact or something actually existing, while the thing conditioned or deduced, is not considered as a real existence. X. Hier. 1. 9. εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἂν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν — πῶς δὲ πάντες ἐξήλουν ἂν τοὺς τυράννους; if this were really so, why should many strive after the tyranny, and all esteem tyrants as happy? Eur. Or. 565 sq. εἰ γὰρ γυναῖκες εἰς τόδ' ἡξουσιν θράσους, ἀνδρας φονεῖν, καταφύγας ποιοῦμεναι εἰς τέκνα — παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις;

(β) rarely ἐάν with the Subj., Pl. Phaedr. 256, c. but very often εἰ with the Opt., when, in the Apodosis, an action repeated in past time, is indicated, see § 260, 2, (2), (β), but seldom when the reality of the thing deduced is denied, e. g. X. Cy. 2. 1, 9. εἰ ἔχοιμι, ὡς τάχιστ' ἂν ὅπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν. Pl. Alc. I 111, e. εἰ βουληθῇ λίγμεν εἰδέναι μὴ μόνον, ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ἵγμεν, ἢ νοσώδεις, ἄρα ἱκανοὶ ἂν ἦσαν διδάσκαλοι οἱ πολλοί;

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis, (α) affirmatively, Dem. Cor. 293, 195. εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἰμαρτο πρῶται, τί χρὴ προσδοκᾶν;—(β) negatively, Th. 3, 65. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τὴν πόλιν ἐλθόντες ἐμαχόμεθα (pugnassetus) πρὸς τὴν γῆν ἐδῆο ἔμμεν (devastassetus) ὡς πολέμιοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ἡμῶν οἱ πρῶτοι — ἐπεκαλίσαντο (advocaverunt), τί ἀδικοῦμεν;

§ 340. Remarks.

(684, 685.)

1. Ellipsis of the Protasis. The Opt. with ἄν often stands without the conditional Protasis; yet this is contained in an adjective sentence, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb οὕτως, in a preposition, or it is indicated in what precedes or follows. Ὅς ταῦτα λέγοι, ἀμαρτάνοι ἄν, whoever should say these things, would err. Ταῦτα λέξας, ἀμαρτάνοις ἄν. Οὕτω γ' ἂν ἀμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly general Protases are almost always omitted, since they can be easily supplied, by such phrases as, "when one wishes," "If it is allowed," "If I can," "If circumstances should favor," e. g. Βεν-

λοίμην ἄν (scil. εἰ δυναίμην), *velim*, ἡδέως ἄν ἀκούσαιμι; often also, the conditioned Apodosis must be supplied, as well as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φθόγῳ ἄν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). Under like conditions, also, the Ind. of the historical tenses with ἄν often stands without a conditional Protasis, e. g. Ταῦτα λῆξας ἡμαρτες ἄν. Ἄνευ σεισμοῦ οὐκ ἄν τοῦτο συνέβη. Ἐβουλόμην ἄν (sc. εἰ ἐδυναίμην), *vellem* (different from βούλομην ἄν, as *vellem* from *velim*), ἐβούληθην ἄν, *vellem* or *voluissem*. Ἐνθα δὲ ἔγνων ἄν (sc. εἰ παρῆσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases,

(a) In expressions of *desire*, e. g. εἴθε τοῦτο γένοιτο (sc. εὐτυχὴς ἂν εἴην), *O that this might be!* εἴθε τοῦτο ἐγένετο (sc. εὐτυχὴς ἂν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in agitated, impassioned discourse, (*Aporiopésis*). Il. α, 340 sq. εἵπαιε δ' αἴτε χρεῖω ἐμῷ γένηται ἀεικία λοιγὸν ἀμύναι τοῖς ἄλλοις —.

(c) When the Apodosis may be easily supplied from the context; this occurs in Homer in the phrase εἰ δ' ἐθέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχου ἐμοί). ὄφρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἐάν) μὲν — εἰ (ἐάν) δέ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν πείθεται (sc. καλῶς ἔχει)· εἰ δέ μή, — εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e. εἰ δὲ βούλει, ἄγε. Il. α, 524. εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι. Also when εἰ δέ or εἰ δ' ἄγε is used as an antithesis, where the verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μνείουσι καρηκομόωντες Ἀχαιοί, εἰσέκε περ Τροίην διαπύρσομεν· εἰ δέ καὶ αὐτοί (sc. μὴ μνείουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.

4. *Εἰ δέ* is used instead of *εἰ δέ μή* and *εἰ δέ μή* instead of *εἰ δέ*. When two hypothetical clauses are contrasted with each other, *εἰ δέ* is often used, instead of *εἰ δέ μή*, since by the corresponding member alone, the first member is negated. Pl. Prot. 348, a. καὶ μὲν βούλη ἔτι ἐρωτᾷ, ἔτοιμός ἐμὶ σοι παρῆχειν (sc. ἐμὲ) ἀποκρινόμενος· ἐάν δέ βούλη, σὺ ἐμοὶ παράσχε. On the contrary, a negative clause is followed by *εἰ δέ μή*, instead of *εἰ δέ*, since this form has become altogether common in negating the antecedent clause. X. Cy. 3, 1, 35. πρὸς τῶν Θωῶν, μὴ οὕτω λέγε· εἰ δέ μή, *otherwise*, οὐ θαρσύντά με ξεις.

5. When *εἰ μή* has the meaning of *except*, another *εἰ* is sometimes sub-

joined, thus $\epsilon\iota\ \mu\eta\ \epsilon\iota$, like *nisi si, except, unless*, while the predicate of $\alpha\ \rho'$ is omitted. Pl. Symp. 205, e. οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστος ἀπαύσσει, $\epsilon\iota\ \mu\eta\ \epsilon\iota\ \tau\iota\varsigma\ \tauὸ\ \mu\epsilon\nu\ \alpha\gammaαθὸν\ οἰκτιρὼν\ καλεῖ$.

6. *Ἄν* in the Protasis with $\epsilon\iota$ and the Opt. or the Ind. of the historical tenses. Sometimes *ἄν* is found, also, in the Protasis, so that it contains a condition for the Apodosis, while itself is dependent on another condition, not commonly expressed but implied, e. g. $\epsilon\iota\ \tauαῦτα\ λῆγεις\ ἄν$ means, "If thou shouldst say these things, in case circumstances should permit, in case an opportunity should present, in case one should ask thee," etc. X. Cy. 2. 3, 55. τοῖς δ' ἀπαιδεύτοις παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν, $\epsilon\iota\ \tau\iota\ \κλῖον\ ἂν\ ὦ\varphi\ \epsilon\lambda\acute{\eta}\sigma\epsilon\iota\ \epsilon\iota\ \epsilon\iota\ \lambdaόγος\ καλῶς\ ἔηθεις\ εἰς\ ἀνδραγαθίαν$, ἣ τοῖς ἀπαιδεύτοις μουσικῆς ἥσμα μάλα καλῶς ἥσθεις εἰς μουσικὴν. Pl. Prot. 329, b. $\epsilon\gamma\omega\ \epsilon\iota\ \pi\epsilon\iota\ \alpha\lambda\lambda\omega\ \tau\omega\ \ἀνθρώπων\ \pi\epsilon\iota\ \theta\omicron\iota\mu\eta\nu\ ἄν$, καὶ σοὶ πείθομαι, si ulli alii, si id mihi affirmet fidem habeam.

7. When *καὶ* is connected with $\epsilon\iota\ (\acute{\alpha}\nu)$, the hypothetical Protasis contains a concessive meaning, and the Apodosis, an adversative meaning; the Protasis denotes a concession; the Apodosis, often in connection with $\omicron\ \mu\omega\varsigma$, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. *Καὶ* either follows $\epsilon\iota$, e. g. $\epsilon\iota\ \kappa\alpha\iota$ — or precedes the same, e. g. $\kappa\alpha\iota\ \epsilon\iota$ —. In the first case, *καὶ* means *also*, and refers not merely to $\epsilon\iota$, but to the entire concessive clause, and $\epsilon\iota\ \kappa\alpha\iota$ means *if also*. In the last case, *καὶ* means *even, but also* (implying degrees), and singly refers only to the condition, and $\kappa\alpha\iota\ \epsilon\iota$ means *even if*, e. g. $\epsilon\iota\ \kappa\alpha\iota\ \thetaνητός\ εἰμι$, *if I also am mortal*, $\kappa\alpha\iota\ \epsilon\iota\ \ἀθάνατος\ ἦν$, *even if I were immortal*. S. O. R. 302. πόλιν μὲν, $\epsilon\iota\ \kappa\alpha\iota\ \mu\eta\ \betaλῖπται$, φρονεῖς δ' ὄρας, ὡς νόσῳ ξένεστιν, etsi (quamquam) caecus es, vides tamen. quo in malo venetur civitas. Aesch. Choeph. 206. $\kappa\epsilon\iota\ \mu\eta\ \piέποιθα$, τοῖσ' ἔργον ἔστ' ἔργαστιν, etiamsi non fido, perpetrandum facinus est.

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with *καὶ*, *καίτοι*, etc., § 312, 4, 'd, and Rem. 8.

§ 341. III. *Adverbial Sentences denoting Consequence or Effect.* (341—344.)

1. Adverbial sentences, denoting a consequence or effect, are adverbs of way and manner expanded into a sentence, and are introduced by the conjunctions $\omicron\varsigma\ \tau\epsilon$ and more seldom $\omicron\varsigma$, to which, in the principal sentence, the demonstrative adverb $\omicron\delta\ \tau\omega\varsigma$, (either expressed or understood), corresponds, e. g. $\omicron\delta\ \tau\omega\ \kappaαλῶς\ ἔστιν$, $\omicron\varsigma\ \tau\epsilon\ \thetaαυμάζεσθαι$ (= *θαυμασίως καλῶς ἔστω*).

Still, these sentences have often the meaning of a substantive or Inf. standing in the Acc. and denoting an effect, and hence must be considered as substantive sentences. In this last case, the relative ὥστε of the subordinate clause corresponds to a demonstrative substantive pronoun, either expressed or to be supplied, e. g. τοῦτο, in the principal sentence, e. g. ἀνέπεισε Ξέρξεα τοῦτο, ὥστε ποιεῖν ταῦτα, Her.

2. The Ind. is used in these sentences, when the consequence or effect, is to be indicated as a fact, as something palpably and actually exhibited; when the consequence does not refer to a single word of the principal sentence, but to the entire principal sentence, ὥστε can be translated by *itaque*. The negative is in this case, οὐ, § 318, 2.

Her. 6, 83. Ἄργος δὲ ἀνδρῶν ἐχρηώθη οὕτω, ὥστε οἱ δοῦλοι αὐτίων ἔσχον πάντα τὰ πρήγματα. X. Cy. 1. 4, 5. ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκ εἶχεν αὐτῷ συλλέγειν θηρία. 15. καὶ τοιοῦτον οὕτως ἦσθη τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἷόν τε εἴη, σὺν ἐξήρει τῷ Κίρῳ, καὶ ἄλλους τε πολλοὺς παρὰ ἑλάνθων.

3. The Inf., on the contrary, is used, when the effect is to be represented as merely conceived, existing only in the mind of the speaker, limited to the inward relation of things, or admitted as possible. The principal and the subordinate sentences stand in the closest relations to each other. On attraction with the Inf., see § 307, 4, and on the negative, § 318, 2. The particular cases where the Inf. is used, are the following,

(a) When an effect or consequence is specified, which has its ground in the nature or condition of an object. X. C. 1. 2, 1. εἶ. δὲ πρὸς τὸ μπερίων δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πανύ μικρὰ κεκτημένος πάνν ῥαδίως ἔχειν ἀρκοῦντα. Cy. 1. 1, 5. ἐδυνήθη δὲ (Κῦρος) ἐπιθυμίαν ἐμβυλεῖν τούτῃ τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι. 2, 1. φῦναι δὲ ὁ Κῦρος λέγεται — φιλοτιμότητος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα. For the same reason, ἡ ὥστε (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. ὅ παῖ Κίρου, τὰ μὲν οἰκίρια ἦν μέζω κακά, ἢ ὥστε ἀνακλιεῖν, *greater than that any one can bear*, i. e. too great, etc. X. C. 3. 5, 17. φοβοῦμαι αἰεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆν. Hence ὥστε with an Inf. may also be used to explain a foregoing sentence, e. g. Th. 4, 23. Πιλοποννήσιοι

δὲ ἐν τῇ ἡπείρῳ στρατοεπιδευσάμενοι, καὶ πρὸς βολὰς ποιοῦντες τῇ ταῖς, σὺ ποῦντες· καὶ ῥόν, εἴ τις παραπίσσι, ὥς τε τοῖς ἀνδράς σῶσαι, *waiting for an opportunity, if any should occur, by which their fellow-citizens could be saved.* X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδίστατόν ἐστιν, ὥς τε ἐκλεῖσθαι τὸ ἐπὶ τὸν καιρὸν ἐμπίπασθαι, τοῦτο ἑαδίως πάνι (Σακεράτης) ἐκτίσεται.

(b) When the consequence is to be represented as barely possible. X. An. 2. 2, 17. κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥς τε καὶ τοῖς πολεμίοις ἀκοῦεν, *ut etiam hostes audire possent*, ὥς τε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον, a fact. 1. 4, 8. οὔτε ἀποπεφύγασιν· ἔχω γὰρ τρεῖς, ὥς τε ἐλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of intention or aim. X. R. Eq. 12, 11. ὡς μὲν δὲ μὴ βλάβεσθαι, θίων ἔκων ὄντων, ταῦτα ὅπλα· ὡς δὲ τοῖς ἐναντίους βλάβειν, μάχων μὲν μᾶλλον, ἢ ἕξιος ἐπαινοῦμεν. Th. 2, 75. προκαλίματα εἴχε διήκας καὶ διαθήκας, ὥς τε τοῖς ἐργαζομένοις καὶ τὰ ξίλα μήτε πυρφόροις ὡς τοῖς βάλλυσθαι, ἐν ἀσφαλείᾳ τε εἶναι.

(d) When the consequence is to be indicated as a condition of what is affirmed in the principal sentence, (*under the condition, that, or it is supposed, that*). Dem. Ph. 2. 68, 11. ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχων Ἐλίττω, ὥς τ' αὐτοῖς ἱπακοῦεν βασιλεῖ, *quum possent ceteris Graecis esse imperitare, ut ipsi dicto audientes essent regi.* X. Cy. 3. 2, 16. καὶ τοῦτο ἐκίστα, ἔφη, ὦ Κῆρ, ὅτι ἐγώ, ὥς τε ἀπελᾶσαι Χαλδαίους ἀπὸ τοῦτων τῶν ἄρκων. πολλαπλάσια ἂν ἔδωκα χρήματα, ὢν σὺ εἴν ἔχεις παρ' ἐμοῦ. Dem. Cor. 22, 8. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης, ὥς τ' ἔχειν Ἰλατόν.

(e) When instead of an an Inf. alone, the Inf. with ὥς τε is used for the sake of emphasis. Th. 1, 119. δευθέρεις—ἐκίστων ἰδίᾳ, ὥς τε ψηφισασθαι τὸν πόλεμον. 2, 101. ἀναπεύθεται ἐπὶ Σιτίθου, ὥς τ' ἐν τῷ χει ἀπελθεῖν. 6, 88. καὶ οἱ Κορίνθιοι εἰθίς ψηφισάμενοι αὐτὰ πρῶτοι, ὥς τε πάσης προθυμίας ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι δὲ—πάντα ποιήσασιν ἂν, ὥς τε σύμμαχοι ἑμῖν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way a consequence actually existing may be expressed by ὥς τε with an Inf. X. An. 1. 5, 13. ἔλαττω ἐπὶ τοῖς Μένωνος, ὥς τ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα καὶ τρεῖς εἶν ἐπὶ τὰ ὅπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κῆρον) εὐσημένους καὶ προσηγγεῖν καὶ ἐνδοῦναι τὴν τιμὴν τῷ πάμπῳ, ὥς τε τῇ μητρὶ καὶ τῇ Ἀστυάγῃ πολὺν γέλωτα παρῴσχειν.

REM. 1. When the Inf., connected with ὥς τε depends on a condition, the

modal adverb *ἄν* is subjoined to the Inf., § 260, 2, (5), (a). Th. 2, 49. *τα ἐντός οὕτως ἐκαίετο, ὥς τῃς ἡδιστα ἄν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς θίπτειν*. X. An. 6, 1, 31. *καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥς τῃς καὶ ἰδιώτην ἄν γνῶναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχσθαι με δεῖ* (i. e. *καὶ εἰ τις ἰδιώτης εἴη*).

REM. 2. Instead of *ὥς τῃς* with an Inf., a relative, particularly *οἷος*, *ὅσος*, is very often used in connection with an Inf.; this relative corresponds to a demonstrative, particularly *τοιοῦτος*, *τοσοῦτος*, either standing in the principal sentence or to be supplied. Pl. Crit. 46, b. *ἐγὼ—τοιοῦτος* (sc. *εἰμὶ*), *οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πέλειθες θάαι, ἢ τῷ λόγῳ*. X. Cy. 1, 2, 3. *οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι*. X. H. 6, 5, 7. *τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν*. Th. 3, 49. *ἡ μὲν ἐφθασε τοσοῦτον, ὅσον Πάλητα ἀνεγνωκέναι τὸ ψήφισμα*. 1, 2. *νιόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἄποζῃν, so far that they could live on it*. On the attraction in this mode of expression, see § 332, Rem. 8.

REM. 3. Special mention must be made here of parenthetical clauses, which often occur, and are apparently independent, and which are introduced by *ὥς* (seldom *ὥς τῃς*) with the Inf. A limitation is very often denoted by these clauses. That, of which such a subordinate clause gives the consequence or effect, must be supplied, e. g. *τοιοῦτω τρόπῳ*. Th. 4, 36. *ὥς μικρὸν μάλῳ εἰκάσαι*. So *ὥς ἔπος εἰπεῖν*, ut ita dicam, propemodum dixerim, *ὥς συνελόντι εἰπεῖν*, ut paucis absolvam, *ὥς γέ μοι δοκεῖν*, ut mihi quidem videtur, properly tali modo ut mihi videatur, *ὥς ἐμὲ εὐ μεμνησθαι*. Such clauses are very often expressed in an abridged form without *ὥς*, e. g. *οὐ πολλῷ λόγῳ εἰπεῖν*, especially *ὀλίγου, μικροῦ, πολλοῦ δεῖν*, ita ut paulum, multum absit, and in the still shorter form, *ὀλίγου, prope, paene*. According to the same analogy, *ὅσον, ὅσα, ὅ τι* connected with an Inf., are used instead of *ὥς*, Rem. 2, e. g. *ὅσον γέ μ' εἰδέναί*, quantum sciam (properly pro tanto, quantum scire possim), *ὅ τι μ' εἰδέναί*. In like manner, *ὥς* is used in Herod. with the meaning *for*, with the Inf. in sentences which express a limitation. 2, 8. *τὸ ὦν δὴ ἀπὸ Ἑλιονπόλιος οὐκ ἐστὶ πολλὸν χωρίον, ὥς εἶναι Αἰγύπτου*, ut in Aegypto, *for Egypt*, i. e. considering its whole extent.

4. The Opt. without *ἄν* is used, when the predicate of the principal clause is expressed by the Opt., §§ 333, 5, and 337, 8; with *ἄν*, when the consequence or effect is to be expressed as a conditioned expectation, supposition or conjecture, § 260, 2, (4), (a); finally the Ind. of the historical tenses is used with *ἄν*, when it is to be stated, that the consequence will take place under a certain condition, § 260, 2, (2), (a).

X. O. 1, 13. *εἰ τις χρῆτο τῷ ἀργυρίῳ, ὥς τῃς κάμειν τὸ σῶμα ἔχοι, πῶς ἂν εἴη τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη*; "If any one should use his money so that he should reduce his body into a worse state, how," etc. Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμείλιαν ἀηλύθασιν, ὥς τῃς οἱ μὲν πενημένους*

τὰς οἰσίας ἰδίον ἂν εἰς τὴν θάλατταν τὰ σφέτερόν αὐτῶν ἐμβάλλουσιν, ἢ τοῖς δεομένοις ἐπαρκέσειαν. Pl. Menex. 236, d. σοὶ γε δεῖ χαρίζεσθαι, ὥστε καὶ ἂν ὀλίγον, εἴ με κλεῖους ἀποδύντα ὀρχήσασθαι, χαρῖσαι μιν ἂν. — Symp. 197, a. τοξικὴν γε μὴν καὶ ἰατρικὴν καὶ μαρτυρὴν Ἀπόλλων ἀνείρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονίσαντος, ὥστε καὶ οἷτος ἔρωτος ἂν εἴη μαθητὴς. — X. Ag. 1. 24. πάντες πολεμικὰ ὄπλα κατακτείνουσιν. ὥστε τὴν πόλιν ὕτως ἂν ἡγήσω πολέμον ἐργαστήριον εἶναι. Dem. Cor. 236, 30. οἱκ ἂν ὠρεῖσθαι αὐτὸν (Φίλιππον), ὥστε τῆς ἐρήνης, ἂν διχημαρτήκει καὶ οἱκ ἂν ἀμφοτέρω εἶχε, καὶ τὴν ἐρήνην, καὶ τὰ χωρία.

REM. 4. When ὥστε is connected with the Imp., or the Subj. with an imperative meaning, § 259, 1. 'a', then the dependent clause is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. γράψω δέ, ὥστε, ἂν βούλησθε, χειροτόνησατε. So ὥστε can be connected with an interrogation. Dem. Aphob. 556, 47. εἰ ἐπεὶ ἡπίστη τοῖς τοῖς, δῆλον ὅτι οἱ ἂν τὰλλα ἐπέτρην, οἱ ἂν ἐκείν' οἷω καταλιπὼν αὐτοῖς ἔγραψεν, ὥστε πόθεν ἴσασις; (ergo unde scierunt? Comp. § 344, Rem. 6).

REM. 5. Instead of ὥστε with the meaning *ea conditione*, *id est*, *ita*, *ut*, the post-Homeric language also uses ἐφ' ᾧ τε (more seldom ἐφ' ᾧ), to which, the demonstrative ἐπὶ τούτῳ in the principal clause, either expressed or implied, corresponds: this occurs in connection either with the Fut. Ind., or with the Inf., e. g. Her. 3. 83. ἐπὶ τούτῳ δὲ ἐπιτίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ἐπ' οἰδνὸς ἐνέων ἄρξομαι. X. H. 2. 2, 20. ἐποιοῦντο ἐρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὴν Ἱππευῖα καθελόντας Λακεδαιμονίους ἐπισθαι. 4, 38. οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε ἐρήνην — ἔχουσιν.

D. ADVERBIAL CLAUSES DENOTING WAY AND MANNER AND QUANTITY.

§ 342. I. Comparative Adverbial Clauses denoting Way and Manner. (COPULATIVE.)

1. By comparative adverbial clauses denoting way and manner, the predicate of the principal sentence is compared in respect to *quality*, i. e. in respect to *way* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, ὥς, ὥς τε, ὥς περ, ὅπως, to which a demonstrative adverb, e. g. οὕτως, in the principal clause, either expressed or understood, corresponds.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses, § 333, e. g. λέγεις οὕτως, ὥς ἡρρεῖς. Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἂν ἐθέλῃ, § 333, 3, ἐκάστω. Very often ὥς ἂν or ὥς περ ἂν is used with the Opt., § 333, 6. Pl. Phaed. 57, b. ἐμοὶ γὰρ δοκεῖ ὁμοίως

λέγεσθαι ταῦτα, ὥς περ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

REMARK 1. In comparisons, either the Present tense or Aor. is used when the compared object is placed in present view, § 256, 4, (c). In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison ὥς, ὥς τε, ἥ ὅτε, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an actual fact, or with the Pres. Subj., or more commonly with the Aor. Subj., § 333, Rem. 2; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the Mode-vowel. II. κ, 183. ὥς δὲ κύνας περὶ μῆλα δυνωρήσονταί ἐν αὐτῇ —, ὥς τῶν νῆδυμος ὕπνος ἀπὸ βλεφαροῦν ὑλῶλει. ρ, 434. ὥς τε στήλη μένει ἔμπεδον, ἥ τ' ἐπὶ τύμβῳ ἀνέρος ἐστίκει. κ, 485, sq. ὥς δὲ λίων μῆλοισιν ἀσημάνοισιν ἐπὶ λῶν αἶγαισιν ἥ οὔτεσι κακὰ φρονέων ἐνοροῦσῃ· ὥς μὲν Ἰφρήϊκας ἀνδρας ἐπώχετο Τυδείδης νιός.

REM. 2. Οὕτως (ὥς) — ὥς are used to express a *wish*, *asseveration*, and so that the clause of comparison, introduced by ὥς, expresses the object of the protestation. Thus in Latin, *ita me dii ament, ut ego nunc laetor*. II. ν, 825. εἰ γὰρ ἔγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην —, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα.

REM 3. In clauses introduced by ὅς, ὥς περ, ὥς τε, an attraction in regard to Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναῖον εἶναι ὥς περ Θρασύβουλον. The Nom. often stands, (for which a verb must be supplied from the context). Dem. Mid. 363. ἐχρῆν αὐτὸν τὰ ὄντα ἀναλλοκοντα, ὥς περ ἐγώ, οὕτω μὲν ἀφαιρῆσθαι τὴν νίκην.

REM. 4. Ὡς in connection with a substantive (for which a predicate must be supplied from the principal clause), is used like the Lat. *ut*, in order to explain the predicate in the principal clause. This ὥς, *ut*, expresses either comparison or limitation, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed of an object connected with ὥς, that it possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed of an object, that it possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. Αἰῶν γὰρ ἦν, εἴπερ τις ἄλλος, πιστός, ὥς νομεὺς ἀνὴρ (*ut pastor, as a shepherd*;) the fidelity of shepherds being supposed. But Th. 4. 84. ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπὼν (*ut Lacedaemonius, for a Lacedemonian*;) it being presupposed of Lacedaemonians as a thing known, that they were no great orators.

§ 343. II. Comparative Adverbial Clauses which express Quantity. (692.)

1. In comparative adverbial clauses which express quantity, the predicate of the principal clause is compared in respect to quantity, i. e. in relation to its magnitude or degree, with its predicate. The compared predicates are contrasted either as equal or unequal to each other.

2. The equality of the predicates is expressed in the following manner,

(a) The adverbial clause is introduced by the relative *ὅσῳ* (*ὅσον*), and to this the demonstrative *τοσοῦτω* (*τοσοῦτον*), corresponds in the principal clause.

X. Cy. 8. 1, 4. *τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηγετοῦσιν.* “It becomes us to excel slaves *by as much as*,” etc.

(b) The adverbial clause is likewise introduced by the relative *ὅσῳ* (*ὅσον*), and to this corresponds the demonstrative *τοσοῦτω* (*τοσοῦτον*), in the principal sentence; the predicate of both clauses, however, stands either in the comparative or superlative.

X. O. 7, 42. *ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παισὶν οἴκου φύλαξ ἀμεινων γίγῃ, τοσοῦτω καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ* (*quo [quanto] melior — eo [tanto] honoratior, the — so much the.*) Hier. 1, 19. *ὅσῳ ἂν πλείους παραθῇται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτω θᾶσσον κόρος ἐρπίπτει τῆς ἐδωδῆς.* Th. 8, 84. *ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ταῦται, τοσοῦτω καὶ θρασύτερα προσπεισόντες τὸν μισθὸν ἀπύκτου.* The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. *ὅσῳ γὰρ ἐτοιμότες αὐτῷ (τῷ λόγῳ) δοκοῦντες χρηῖσθαι, τοσοῦτω μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.*

REMARK 1. Sometimes *τοσοῦτω* is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, a. *μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλάττειν πακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι.* When *ὅσῳ* — *τοσοῦτω* are omitted, both clauses may be blended into one, e. g. X. C. 4. 1, 3. *αἱ ἀριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δεόνται.*

REM. 2. A comparative clause, introduced by *ὥς*, *ὅπως*, *ἥ*, (*as*) *ὅσον*, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. *ἐπιμeloῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γίνωνται ὥς δυνατόν βέλτιστοι, as good as possible, quam fieri potest optimi.* Cy. 7. 1, 9. *ἥ ἂν δύνωμαι τάχιστα.* For the like purpose, also, *οἷος*, *ὅτι* are used in connection with *εἶναι*. X. C. 4. 8, 11. *ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἶη ἀριστός γε ἀνὴρ καὶ ἐδαιμονίστατος.* In consequence of the omission of the verb, the following elliptical expressions originate, *ὥς ἀριστα οἷον χαλεπώτατον, ὅτι μάλιστα*, etc., § 239, Rem. 2. So, likewise, the expressions *ὥς ἀληθῶς*, *in fact*, *ὥς ἀτεχνῶς*, *utterly*, *ὥς πάννυ*, *ὥς ἐπὶ τὸ πολὺ*, *plerumque*, are to be explained; also *ὥς ἕκαστοι*, i. e. *ἕκαστοι, ὥς ἕκαστοι ἦσαν.*

3. The inequality of predicates, which are compared, is expressed as follows, viz. a coördinate clause, introduced by the

comparative particle *ἤ*, is appended to a comparative. See § 323.

REM. 3. The relation of quantity is expressed thus, viz. the predicate of the principal clause is compared, in respect to its magnitude or degree, with its consequence or effect, and is denoted by a deductive subordinate clause with *ὥστε* and the Inf. If the degree of the predicate in the principal clause stands with its effect in an *equal* relation, then the predicate of the principal clause is in the positive, e. g. οὕτως ἀνδρεῖός ἐστιν, ὥστε θάυμαζέσθαι. But if the relation expresses an *inequality*, i. e. if the predicate of the principal clause is such as denotes a *higher* degree in an object than can be found in any other object, then the Comparative is used with *ἢ ὥστε* and the Inf. e. g. τὰ κακὰ μέλιζω ἐστίν, ἢ ὥστε ἀνακλίσσεν, *greater than that one*, i. e. *too great to be bewailed*. See § 341, 3, (a).

SECTION IX.

§ 344. I. INTERROGATIVE SENTENCES. . (693—704.)

1. Interrogatives are either independent of a preceding sentence or dependent upon it, e. g. *Is the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, an indirect. Both may consist either of one member, or of two or more members, e. g. *Is the friend come*, or *Is he not come, knowest thou not whether he is coming?* or *whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by the substantive, adjective or adverbial interrogative pronouns, *τίς*, *ποιός*, *πόσος*, *πότερος*, *πῶς*, *πῇ*, *ποῦ*, *πόθι*, *πόθεν*, *πόσε*, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns, (§ 93, Rem. I,) compounded with a relative, e. g. *ὅστις*, *ὅποιός*, *ὅπόσος*, *ὅπότερος*, *ὅπως*, *ὅπῃ*, *ὅπου*, *ὅπόθεν*, *ὅπόσε*, etc.

Τίς ἤλθεν;—*Τί ποιεῖς;*—*Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;*—*Πῶς λέγεις;*—*Πόσε φεύγεις;*—*Οὐκ οἶδα, ὅστις ἐστίν.*—*Οὐκ οἶδα, ὅπως τοῦτο τὸ πρᾶγμα ἐπραξεν.*

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct interrogative. *Οὐκ οἶδα, τίς ταῦτα ἐπραξεν.* X. C. 4. 6, 2 *αἰνί μοι — ποῖόν τι νομίζεις εἰσεβῆσαν εἶναι*; yet there follows immediately, *ἔχες οὖν εἰπεῖν, ὁ ποῖός τις ὁ εἰσεβῆς ἐστιν*; Comp. Rem. 2. Pl. Crit. 48, a. *οὐκ ἄρα ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι ὁ ἐκείνων περὶ τῶν δικαίων καὶ ἀδίκων.* X. C. 4. 4, 13. *οὐ γὰρ αἰσθάνομαι σοῦ, ὁ ποῖον νόμιμον. ἢ ποῖον δίκαιον λέγεις.*—In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. *ὅς*; instead of *ὅς τις*, *οἷος* instead of *ὅποῖος*, etc.

REM. 2. The adverb *ποτέ* is sometimes appended to the interrogative, in order to express the desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. *ποῖω ποτ' ἐχρήσαντο τιμηρίῳ*; 1. *πολλάκις ἐθαύμυσα, τίσι ποτέ λόγους Ἀθηναίους ἔκτισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄλλος εἴη θανάτου τῇ πόλει.* R. L. 1, 1. *ἐθαύμασα, ὅ τι ποτέ τρόπον τοῦτ' ἐγένετο.*

REM. 3. The article is prefixed to the interrogative, when the one has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, a. *Σωκρ. Νῦν δὴ ἐκεῖνα ἤδη, ὃ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὁμολογημένων.* Φ. *Τὰ ποῖα*; (in reference to the preceding *ἐκεῖνα*). 279, a. *Σωκρ. Νῖος ἐστὶ, ὃ Φαῖδρε, Ἰσοκράτης· ὃ μὲντοι μαρτυροῦμαι κατ' αὐτοῦ, λέγειν ἐθελῶ.* Φ. *Τὸ ποῖον δὲ*; So *Τὰ ποῖα ταῦτα λέγεις*; From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative, follows an interrogative without the article. In this case, the inquiry relates to the condition or state of an object already existing. Il. π, 440. *ποῖον τὸν μὦθον εἶπες*; which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other asks, what it means. Her. 7, 48. *δαιμόνι ἀνδρῶν, ποῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα, ἡ καὶ ἐστὶν ἡ ἐκείνη;* Pl. Gorg. 521, a. *ἐπὶ ποτέρῳ οὖν με παρακαλεῖς τὴν θεράπειαν τῆς πόλεως*; (= *ποτέρα ἐστὶν ἡ θεράπεια, ἐφ' ἣν με παρακαλεῖς*).

REM. 4. In order to bring out emphatically the object of a question, when there is an antithesis, or a transition in the discourse, the words which denote this object, often precede, in connection with *τί δέ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δέ κυβερνήτης; ὁ ὅρῳ κυβερνήτης ναυτῶν ἀρχὸν ἐστίν, ἢ ναύτης*; Gorg. 502, a. *τί δέ ὁ πατήρ αὐτοῦ Μῆλξ; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοὶ κιθαρωδεῖν*;

REM. 5. The expressions, *τί μαθὼν*, *τί παθὼν*, *cw*, always imply censure, and they differ in this, viz. that the first expresses *design*, the last, *contingency*, e. g. *Τί μαθὼν τοῦτο ἐποίησας*; *what has come into your mind to do this?* *Τί παθὼν τοῦτο ἐποίησας*; *quid expertus hoc fecisti?* *what happened to you, that you did this?* Ar. Nub. 339. *τί παθοῦσαι* — *θνηταῖς, εἰζασι γυναῖξιν*; 1510. *τί γὰρ μαθὼντ' ἐς θεοὺς ὑβρίζοντ*;

REM. 6. A rhetorical turn of the Greek language, which often recurs, consists in this, viz. that a subordinate clause, introduced by a conjunction, is suddenly changed into a direct interrogative clause, still in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate sentence into the principal, and the principal into the subordinate. X. C. 1. 4, 14. *σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκώς οὐκ οἶμι σοῦ θεοὺς ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομίμεις αὐτοὺς σοῦ φρονιτίζειν;* *but what must the gods do, to make you believe that they care for thee?* Dem. Phil. 1. 43, 10. *πότε ἂν χρὴ πράξετε; ἐπεὶ δ' ἂν τί γένηται;* *but what must take place if ye shall do your duty?* Hence the elliptical expressions, *ἵνα τί;* *ὥς τί;* (sc. *γένηται*) *to what purpose, for what object?* *ὅτι τί;* (sc. *γίγνεται*), *on what ground?* So also in an adjective sentence, e. g. Pl. Phaedon. 105, b. *εἰ γὰρ ἔροίό μιν, ὅς ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλὴ σοι ἐρῶ ἀπόκρισιν,* *if you would ask in what condition of body he must be, so that he might be warm?* So also *τί οὐ* is inserted in the midst of clauses without change of construction (*nihil non*). Dem. Cor. 241, 47. *ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστή γέγονε προδοτῶν.*

REM. 7. The Greek may place two, or even more interrogatives, without *καὶ*, under one common predicate, e. g. *Πῶς τί ἄρ' ἂν ἀγωνιζοίμεθα;* *how and what?* [Comp. Eng. "*what and what manner of time,*" *τίνα ἢ ποῖον καιρὸν*, 1 Pet. 1: 11.] Pl. Rp. 400, a. *ποῖα δ' ὁ ποῖον βίου μῆματα, οὐκ ἔχω λέγειν, what imitations and of what life?* Dem. Cor. *τίς τίς υἱος αἰτιός ἐστι;* So also with the relative. Isocr. Archid. 124, 42. *τίς οὐκ οἶδεν, ἐξ οἷων ξυμφορῶν εἰς ὅσην εὐδαιμονίαν κατέστησαν.*

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal sentence, and the finite verb into a subordinate sentence. X. C. 3. 7, 3. *τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ κατὰ μαθὼν ταῦτά μου καταγινώσκεις;* *by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?* The Greek may also place an interrogative in an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. *καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι;* instead of *καταμεμάθηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οἷς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;*

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the accentuation, e. g. *Art thou sick?* *Hast thou seen thy friend?* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, since the word on which the stress of the question lies, takes the first place in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. ο ὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν ἀντίκα τῶν ἰθὺς ἰέναι; This appears very often with negatives, e. g. Οὐκ ἰθὺς ἰέναι;

4. In the second place (and this usage is far more common), the predicative question is introduced by certain interrogatives. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, in such a manner that one member is excluded by the other (*disjunction*), § 323, then one of the interrogatives stands in the first member, while *ἢ*, or (*an*), stands in the second and following members.

5. The interrogatives in the predicative questions are the following,

(a) *ἦ* implies an asseveration, § 316, 2, and hence is used when it is presupposed that the object of the question is actually present. X. Cy. 1. 4, 19. ἦ οἷτοι, ἔφη, ὧ πάππε, πολέμοι εἰσιν, οἱ ἐφεισθήκασιν τοῖς ἵπποις ἡράμα; Πολέμοι μέντοι, ἔφη. Pl. Rp. 341, e. ἦ ὁρθῶς σοι δοκῶ, ἔφη, ἂν εἰπῶν οὕτω λέγων, ἦ οὐ; Ὅρθῶς, ἔφη. Very often in connection with other particles, e. g. μήν, § 316, 1, δὴ, δὴ ποῖ, § 315, 1, 2, δῆτα, § 315, 3, ἄρα, γάρ, § 324, 2, 3, (a) καί, πού, § 316, 2, πού ἄρα. X. O. 4, 23. τί λίγεις, φάναι, ὧ Κύρῃ; ἦ γάρ σὺ ταῖς αἰῖς χερσὶ τούτων τι ἐφύτευσας; “Now hast thou *actually* planted?” *ἦ γάρ*; is it not true? Pl. Hipp. Min. 363, c. ἦ γάρ, ὧ Ἰππία, ἂν π ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; *ἦ πού*; surely indeed? Pl. Lysid. 207, d. ἦ πού, ἦν δ’ ἐγώ, ὧ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάν γε, ἦ δ’ ὅς. Still, ἦ πού is used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. ἦ πού τετόλμηκ’ ἔργον ἀσχιστον τόδε; “has Jason *indeed* dared this thing.”

(b) *ἄρα* (only post-Homeric) originates from the illative ἄρα, ἰγὺρ, § 324, 3, (a), and hence implies the idea of *consequence*, *effect*; by frequent use, however, the appropriate meaning, *igitur*, becomes weakened and obscured; hence the illative particles ἄρα, οὐν, are sometimes added in a question introduced by ἄρα. This last particle leaves it undecided, whether the inquirer expects an affirmative or negative answer. Hence if it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in the first case, ἄρ’ οὐ (*nonne*), is used; in the last case, ἄρα μὴ (*num, whether or not*); μὴ always expresses *solicitude*, *fear*. X. C. 3. 6, 4. ἄρ’, ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἴκον εἰ ἀΐξῃσαι βούλοιο, κλισιώτερον αὐτὸν ἐπιχειροῖς ἂν ποιῃσαι; Πάνν μὲν οὐν, ἔφη. 10, 1. ἄρα, ἔφη, ὧ Παρξάσιε, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὁρωμένων;—Ἀλλ’ ἦ θ’ ἡ λίγεις; ἔφη. 2. 6, 16. ἄρ’ οὐν οἰσθ’ ἄ τινας, οἱ ἀνωφελῆς ὄντες ἀφελίμους δύνανται;

φίλους ποιῆσθαι; *Μὰ Δί'* οὐ δῆτε' ἔφη. 3. 13, 3. ἄρ' οὖν, ἔφη, καὶ οἰκέται σου ἀχθονται πίνοντές τι αὐτὸ καὶ λουόμενοι αὐτῷ; *Μὰ τὸν Δί'*, ἔφη, profecto non aegre ferunt. 4. 2, 22. ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; *Οὐ δῆτα*. 1. 5, 4. ἄρ' ἄγε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; *nonne certe*. 2. 6, 34. ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; 4. 2, 10. τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα;—*Ἄρα μὴ ἱατρός*; ἔφη.—*Καὶ ὁ Εὐθύδημος*. *Μὰ Δί'*, ἔφη, οὐκ ἔγωγε. *Ο*. 4, 4. ἄρα μὴ αἰσχυρθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; A double question, Pl. Euthyphr. 9, e. ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι; *Is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?*

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὖν*, § 316, Rem.), corresponds entirely to the Latin *num*, *whether*, *is it so?* and hence always leads to the expectation of a negative answer. For the sake of perspicuity, the particles *οὖν* and *μή* are often added, e. g. *μῶν οὖν*, *μῶν μή*. But if the negative *οὐ* is added to *μῶν*, then the question is affirmative, (*nonne*). Pl. Lysid. 208, c. ἀλλ' ἄρχε τίς σοῦ; "Οὐδὲ παιδαγωγός, ἔφη. *Μῶν δούλος ὢν*; *but not a slave, is he?* Eur. Hec. 754. τί χρήμα μαστεύουσα; *μῶν ἐλεύθερον αἰῶνα θίεσθαι*; *ῥάδιον γάρ ἐστί σοι*. Hecuba answered, *Οὐ δῆτα*. τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θύλω. Eur. Andr. 82. *μῶν οὖν δοκεῖς σοι φροντίσαι τίν' ἀγγελῶν*; Pl. Phaedon. 84, c. τί, ἔφη, ὑμῖν τὰ λεχθέντα; *μῶν μὴ δοκεῖ ἐνδοῶς λίγεσθαι*;—*Ἐν οἷς τί χρῆν ποιεῖν ἐμέ*; *μῶν οὐχ ἄπειρ ἐποίουν*; *nonne, quod faciebam?*

(d) The same holds of *οὐ* and *μή* when used without *ἄρα*, as when used with it, see (b), i. e. *οὐ* is used in affirmative questions, *μή* in negative. *Οὐκ ἐθέλεις ἵεναι*; *non* or *nonne vis ire?* *do you not wish to go?* Pl. Prot. 309, a. οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἰ; *are you not in fact an eulogist?* on μέντοι, see § 316, Rem. On *οὐκ οὖν* (*nonne igitur*) and *οὐκ οὖν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; *Οὐκ οὖν ἔγωγ'*, ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμῶς, ἔφη, γενέσθαι ἀγαθός; *Οὐδὲ γεωμέτρης*, ἔφη πτλ. 2, 12. *μή σὺν*, ἔφη, ὁ Εὐθύδημος, οὐ δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; *do you think that I am unable*, etc.? The negative *οὐ* belongs to the single word *δύνωμαι*. This interrogative *μή* is used very often in an indirect question, after expressions of *considering*, *asking*, *inquiring*, of *solicitude* and *fear*. It appropriately means, *whether not?* but in Eng. can be often translated by *that*. X. C. 4. 2, 39. φερόμεν τι ζῶ, *μή* κράτιστον ἢ μοι σιγῶν, *I am anxious whether it is not best*. For more examples of *μή* and also for the construction, see § 318, Rem. 6.

(e) *Ἐῖτα* and *ἔπειτα*, and more emphatically *καὶ ἔτα*, *καὶ ἔπειτα*, introduce questions of astonishment, indignation and irony. They express antithesis or contrast, *and yet*, since they show that an unexpected conclusion has been drawn from a previous thought, § 312, Rem. 8. X. C. 1. 4, 11. εἰ ἔνθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Σ. Ἐπειτ' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρώπων ὀρθὸν ἀνέστησαν κτλ. Cy. 2. 2, 31. καὶ ἔπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν;

(f) *Πότερον* (πότερον)—*ἤ* (Homer *ἤ*—*ἤ*) is used like the Latin *utrum*—*an*, in direct and indirect double questions. *Πότερον* is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σοκράτης ἔφη· Πότερον δέ, ὦ Χαιρεχράτες, οὐδενὶ ἀφῆσαι δύναται Χαιρεφῶν, — *ἤ* ἔστιν οἷς καὶ πάντε ἀρέσκει; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχῃ, εἴς; πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῖτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερον τέχνης, ἢ γνώμης ἔργα ἔστιν;

(g) *Ἄλλο τι ἤ* (abbreviated from *ἄλλο τί ἐστι* or *γίγνεται*, *ἤ*) and *ἄλλο τι* has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν πολίται παρίεναι; *does anything hinder?* Pl. Hipparch. 226, e. ἄλλο τι οἶν οἱ γε φιλοκροδεῖς φιλοῦσι τὸ κέρδος;

(h) *Ἢ*, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. *Ἢ* can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σί γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πύλαι ἀπεκρίπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχυρὸς φανῇ, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; (= *ἢ ἄρα* — ἀπεκρίπτου, ἢ ὀκνεῖς—;)

(i) *Εἰ* and *εἴαν* [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in indirect questions, and, indeed, properly only in double questions, and denotes a wavering or doubting between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* and *ἐάν* are especially used after verbs of reflecting, deliberating, inquiring, asking, trying, knowing and saying. The connection must determine whether the interrogative sentence has an affirmative sense, (*whether*—*not*), or a negative one, (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether*—*not*). C. 1. 1, 8. οὔτε τῷ στρατηγῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇν γήμαντι, εἴ ἐμφραίνεται, δῆλον, εἰ (*whether*—*not*) διὰ ταύτην ὀνιάσεται, οὔτε τῷ δυνατοῖς ἐν τῇ πύλῃ κηδεστίας λαβόντι δῆλον, εἰ (*whether*—*not*) διὰ τοιούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἴαν τόδε σοι μάλλον ἄρῃς κη. Pl. Apol. 18, a. διαμαρτύνων τοῖτοι τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.

Rem. 9. Very frequently, especially in Homer, verbs which express any

action, are constructed with this deliberative *ἐάν* with the Subj. and *εἰ* with the Opt. (Epic *εἴ κε, αἶ κε*), in which case a verb like *σκοπεῖν, πειρᾶσθαι*, is to be supplied by the mind. Il. v, 172. *γλανκίῳν δ' ἰδὺς φέρεται μῖνει, ἦν τινα πέφυκ' ἀνδρῶν.* Th. 1, 58. *Ποτιδαῖται δὲ πέμπαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πέσειαν.*

(k) *Εἴτε—εἴτε* are used in indirect questions like *εἰ—ἦ*, except that by *εἴτε—εἴτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. *καὶ δεῖξεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ.* The poets also say *εἴτε—ἦ*, or *εἰ—εἴτε*, or they omit the first *εἴτε* altogether.

6. On the use of Modes in interrogative sentences, the following things are to be noted. The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists or will exist. The Subj. and Opt. are used in deliberative questions, § 259, 1, (b), and 2; but the Opt. (after an Hist. tense), when the question is to be represented as proceeding from the *mind of another*, § 345, 4, and also when the question depends on a sentence expressing a wish, § 333, 5. The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal sentences, § 260, 2, (2) and (4).

Τί λέγεις;—Εἰπέ, ὅ τι λέγεις; Th. 3, 53. *φοβούμεθα, μή ἀμφοτέρων ἡμαρτήκαμεν.* X. Cy. 3, 1, 27. *ὄρα, μή ἐκείνους αὐθιγέσει σε σωφρονίζῃν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν.* *Τί εἶπόμεν;—Οὐκ οἶδα, ὅ τι εἶπόμεν.* Od. ε, 473. *δεῖδω, μή θήρεσσιν ἔλωρ καὶ κύρμα γένομαι, that I shall become.* X. C. 4, 2, 39. *φροντίζω, μή κρείτιστον ἢ μοι σιγῇν, whether it is not best.* *Οὐκ εἶχον, ὅποι τραπεζοίμην.* Ἀρά μοι ἐθελήσας ἄν εἰπεῖν (sc. εἴ σε ἐρωτήην); X. An. 6, 1, 28. *ἐαῖνο ἐννοῶ, μή λίαν ἄν ταχὺ σωφρονισθείην.* C. 4, 2, 30. *πρὸς σὲ ἀποβλέπω, εἴ μοι ἐθελήσας ἄν ἐξηγήσασθαι* (sc. εἰ βούλοιο). Ἀρά σε ἔπεισα ἄν (sc. εἴ σοι ταῦτα ἔλξα); *persuasissemne tibi?* X. Apol. 28. *σὺν δέ, ὦ φίλτατε Ἀπολλόδωρε, μᾶλλον ἄν ἐβούλον με ὀρεῖν δικαίως, ἢ ἀδίκως ἀποθνήσκοντα; vellesne?* *Οὐκ οἶδ' εἴ σε ἔπεισα ἄν.*

REM. 10. On *μή* (*whether—not*) with the Opt. after a principal tense, see § 345, REM. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final sentences, § 330, 3, expresses the derived or remoter thought. Il. π, 650, sq. *φράζετο θυμῷ—μερμηρίζων, ἢ ἦδη καὶ κτεῖνον.* Ἐκτωρ χαλκῷ δ'ηώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλῃται, ἢ ἔτι καὶ πλοηρόσιν ὁφέλλειεν πόρον αἰπύν.

7. The answer made to questions by *yes*, is commonly expressed by repeating the interrogative word standing in the question. So also when the answer is made by *no*, except that here *οὐ* precedes the word repeated. *Yes* is also expressed by *ναί*, *νῆ* *τὸν Δία*, *πάνυ*, *κάρτα*, *εὖ* and the like, *φημί*, *ἤμ' ἐγώ*, *ἐγώ* without *φημί*, and *no* by *οὐ*, *οὐ φημί*, *οὐκ ἐγώ*. Commonly also strengthening adverbs are joined with the words which answer a question, as *γέ*, § 317, 2, e. g. *ἔγωγε, σὺν ἔγωγε*; *γάρ*, § 324, 2, *τοί*, § 317, 3, *μέτετοι*, § 316, Rem., *οὐν*, § 324, 3, (b), *μενοῦν*, § 316, Rem. The answer to nominal questions is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395 sq. ὁ ρᾶς με, δίσποιν', ὡς ἔχω, τὸν ἄθλιον;—Ὁ ρᾶ. Ib. 90 sq. οἷσθ' οἷν, βροτοῦσιν ὅς καθίστηται νόμος;—Ὁὐκ οἶδα. X. C. 4 G, 14. φῆς σὺ ἀμύνω πολλὴν εἶναι, ὃν σὺ ἐπαινᾷς, ἣ ὃν ἐγώ!—Φημί γάρ οὐν.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE. (705—706.)

1. The words or thoughts of a person,—whether he be a second or third person or the speaker himself,—may either be given again unaltered, in the same form as they were stated by us or another person; then the discourse or thought quoted, seems to be independent of the representation of the narrator, and is called *direct* (*oratio recta*), e. g. *I thought*, PEACE HAS BEEN CONCLUDED; *the messenger announced*, PEACE HAS BEEN CONCLUDED;

2. Or the words may refer to the representation of the narrator and thus be made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal sentence. This is called *indirect* discourse (*oratio obliqua*), e. g. *We believed*, THAT PEACE WAS CONCLUDED. *The messenger announced*, THAT PEACE WAS CONCLUDED.

3. The principal sentences of direct discourse, to which also belong the sentences introduced by the coördinate conjunctions, e. g. *καί*, *δέ*, *γάρ*, *οὐν*, *καίτοι*, etc., in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, are expressed, (a) either by the Acc. with the Inf., § 307, 6, or by *ὅτι* and *ὡς* with

the finite verb, § 329, or also by the participial construction, § 310, 4, (a), e. g. Ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν — ὅτι οἱ πολέμοι ἀποφύγοιεν — τοὺς πολεμίους ἀποφυγόντας; when they express a command, admonition, wish or desire, (b) by the Inf., § 306, e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολέμοις (Or. recta, ἐπίθεσθε).

REMARK 1. Intermediate clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὡς with the Opt. or by the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λόγοι Σείθης· χειμῶν γάρ εἴη, καὶ οὔτε οἰκαδὲ ἀποπλεῖν τῷ βονλομένῳ δυνατόν εἴη, κ. τ. λ. H. 3. 2, 23. ἀποκρινάμενων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιλήθας γάρ ἔχουσιν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι.

4. The subordinate clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ becomes ἔλεξέ σε, εἰ τοῦτο λέγεις, ἀμαρτήσῃσαι. Her. 3, 75. τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, fecisset. X. Ag. 1, 10. Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψει πρὸς βασιλῆα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφειθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.

REM. 2. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is that it always uses its Subj. only with reference to the Future. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a thought is quoted as the sentiment of another, who, at the moment of quotation is to be represented as one no longer present. Her. 7, 103. ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημότης εἴη, whether the statement made was not idle boasting. X. Cy. 2, 4, 17. ἂν τις ἐκεῖσε ἐξαγγείλῃ δὴ, ὡς ἐγὼ βουλομένην μεγάλην θήραν ποιήσας, if any one announces there, that I INTENDED. C. 1. 2, 34. εἰ μὲν γάρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὀρθῶς (λεγομένοις εἶναι νομίζοντες ἀπέχσασθαι καλεῖσθε), δηλονότι ἀφεκτέον εἴη τοῦ ὀρθῶς λέγειν, if you mean that philosophy is not to be used in reasoning right, it is evident that it was YOUR VIEW, that we must abstain from reasoning right. Hence if the Greek, after a principal tense, wishes to represent a statement as one conceived in the mind of another person, it must use the Acc. with the Inf. instead of ὅτι with the Subj.

Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by λέγει, ὅτι ἡμεῖς ἀθάνατοι ὤμεν, or ὅτι ἡ ἀθ. εἶμεν, but by λέγει ἡμᾶς ἀθανάτους εἶναι.

REM. 3. The oblique discourse is sometimes used in the subordinate clauses of direct discourse, when the speaker wishes to bring forward an expression or thought, not in his own person, but as conceived in the mind of another. Her. 7, 2. ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀργεΐων, κατὰ πρεσβυτάτος τε εἶη παντός τοῦ γόνου, καὶ οὗτοι νομιζόμενα εἶη πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν. Ξέρξης δὲ, ὡς Ἀτόσσης τε καὶ εἶη καὶ ὅτι Κῦρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with ἄν. Th. 8, 54. καὶ ἐμφαίσαντο πλείονα τὸν Πείσανδρον καὶ δίκαιον ἄνδρα μετ' αὐτοῦ πρῶσσειν, ὅπῃ ἂν αὐτοῖς δοκῶσι ἄριστα εἶναι. X. H. 2, 4, 18. ὁ μάλιστα παρήγγυλεν αὐτοῖς, μὴ πρότερον ἐπιτίθισθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθῇ. 5, 4, 47. ἐκέλευε προκαταλαβεῖν τὸ ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἐλθῶι.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are transferred to the present time of the speaker, § 327, Rem. 2.

X. Cy. 2, 2, 1. αἱ μὲν οὖν ἐπεμέλειτο ὁ Κῦρος, ὅποτε συσπῆροίεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται. Comp. § 327, Rem. 2. H. 2, 3, 2. ἔδοξε τῷ δήμῳ τριάκοντα ἐλῆσθαι, οἱ τοὺς πατέρας νόμους ξυγγράψουσιν, καθ' οὓς πολιτεύσονται. Her. 1, 163. ἐκέλευε τῆς ἑαυτοῦ χάριτος οἰκεῖν, ὅκου βούλονται. Th. 2, 4. οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπροσφάντες τὸ οἶκμα, εἴτε τι ἄλλο χρήσονται. 1, 107. ἔδοξε δ' αὐτοῖς σκίψασθαι, ὅτῃ τρόπῃ ἀσφαλέστατα διαπορεύονται. Her. 1, 29. ὀρχίοισι μέγυλοις κατελχοντο Ἀθηναῖοι, δέκα ἔτια χρήσασθαι νόμοισι, τοὺς ἄν σφι Σόλων θῇται. X. Cy. 4, 5, 36. τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημάνῃ. H. 2, 1, 24. Λέσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἐπισθαι τοῖς Ἀθηναίοις· ἐπειδὴ δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν, ἀποκτεῖν.

REM. 5. But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented at the same time as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with

the Opt. Then the certainty, reality and fact expressed by the two former, are contrasted with the uncertainty, possibility and mere conception denoted by the latter. X. An. 2, 3, 6. ἔλεγον δὲ, ὅτι εἰκότα δοκοῦεν λέγειν βασιλεῖ, καὶ ἥκιοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοῖς, ἐάν αἱ σπονδαὶ γένηνται, ἄξουσιν, ἐνθ' ἐξουσὶ τὰ ἐπιτρίδεια. 5, 13. ὅμοιοι ἦσαν θανμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, καὶ τὴν γῶ ἔχουσιν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκεῖν ὀπλίτην ἀντιστῆναι μέγα, τοῦ (instead of οὗ) τὸ γένειον τὴν ἀσπίδα πῦσαν σκιάζειν. 6, 84. Σκιάθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφι Λαεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονοῖναι μιν τίσασθαι, postquam invasisset. Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυννηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' αὖν ἔχειν, si ampliorem illorum agri partem in suam potestatem redigere possent se eam retenturos. See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often a change of person, comp. § 329, Rem. 3. X. Cy. 1. 4, 28. *ἐνταῦθα δὴ τὸν Κῆρον γέλασαι τε ἐκ τῶν πρόσθεν διακρίνων καὶ εἰπεῖν αὐτῷ ἀπώντα θανάστῃν, ὅτι παρίσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὕρῃ σοι ἐξέσται, καὶ ἂν βούλη, ἀσκαρδαμνική.* On the contrary, An. 7. 1, 39. *ἐλθὼν δὲ Κλέανδρος· Μύλα μοις, ἔφη, διαπραξάμενος ἤκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήρησον εἴη, κ. τ. λ.*

III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

§ 346. *Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.* (710.)

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omitted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. *οἱ θνητοί* (sc. *ἄνθρωποι*), *ἡ αὔριον* (sc. *ἡμέρα*), or is evident from the context or frequent usage, as e. g. in *εἰς διδασκάλον ἵέναι*. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied. The single sentences of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real but only apparent omission of such an element, since it is contained or involved in some way in the sentence or in a member of it. The simplest instances of brevity of expression have been treated, § 319, Rem. 1. The following additional instances may here be mentioned.

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἀξιοῦσι) τὴν τῶν πέλας θηοῦν ἢ τὴν ἐαυτῶν ὀρεῖν sc. *δουμένην*.

(b) In antitheses, one member must often be completed from the other. Dem. OL 3. 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνῶγει τωτὸ αἰ, οὐκ ἐὼν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης ἀλλὰ (sc. ἀνῶγων) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ἂν οἱ πολλοί (sc. ἐπιμελοῖνται.) So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence from οὐδ' εἷς the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαφνηθείη, ἀλλ' ἀτεχνῶς οἴοιτ' ἂν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν; This is the case in the expressions, τί ἄλλο ἢ, — οὐδὲν ἄλλο ἢ — ἄλλο τι ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ οὔτι. Th. 3, 39. τί ἄλλο οὔτοι, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐνανμάχουν.

3. An important figure of Brachylogy is the so called Zeugma, i. e. where a verb, which in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always be of such a nature as to express an idea which may be taken in a wider or more limited sense.

Pl. γ, 326. ἤχι ἐκάστῳ ἵπποι ἀερίτοδες καὶ ποίκιλα τεύχε' ἔπειτο (to be, as well as generally to be in a place, to be in store). Her. 4, 108. ἐσθῆτα δὲ φορέουσιν τῇ Σκυθικῇ ὁμοίην, γλώσσαν δὲ ἰδίην. A compound verb is often used in a pregnant sense, since along with the signification of the compound, the signification of the simple is at the same time to be includ-

ed. Th. 1, 44. οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (instead of μετέγνωσαν καὶ ἔγνωσαν).

4. The contraction in coördinate sentences has already been spoken of, § 319, Rem. 1; this is more seldom in subordinate sentences, though frequent with those introduced by ὅςπερ, ὥςπερ.

Eur. Med. 1153. φίλους νομίζουσ' οὕςπερ ἂν πόσις σείθεν (sc. νομίζη). Pl. L. 710, d. πάντα σχεδὺν ἀπείργασται τῷ Θεῷ ἅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὐ πράξαι τινα πόλιν. So also εἰ or εἴπερ τις or ἄλλος τις or εἴπερ που, εἴπερ ποτέ, etc. Her. 9, 27. ἡμῖν ἔστι πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων.

5. Pleonasm is the opposite of the figures just named. It is the use of a word, which, in a grammatical point of view, is superfluous, since the idea conveyed by it has been already expressed in what precedes, either by the same or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1, 4, 19. οἷ, ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμοῦνται ἡμᾶς ἐκεῖνοι. 3, 15. πειράσσομαι τῷ πάμπῳ ἀγαθῶν ἡπείων κράτιστος ὧν ἡπείους συμμαχεῖν αὐτῷ.

REMARK. The grammatical Pleonasm is to be distinguished from the rhetorical, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable, e. g. εὐθὺς παραχρῆμα, πάλιν αὐθις, ἀεὶ συνεχῶς, εἰπον λίγων and the like. See Larger Grammar, Part II. § 858.

§ 347. *Contraction and Blending of Sentences.* *Anacoluthon.* (711—713.)

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clause, is placed in the subordinate clause and is made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction.

X. Cy. 4, 1, 3. αὐτὸς οἶδα, οἷος ἦν τὰ μὲν γὰρ ἄλλα (scil. ἐπολεῖ) ὅσαπερ, οἷμαι, καὶ πάντες ἡμεῖς ἐποιεῖτε.

2. When in addition to the finite verb, there is also a participle in a sentence, the parts of the sentence are frequently blended with each other, by making the substantive which should be governed by the participle, depend upon the finite verb. Comp. Larger Grammar, Part II. § 556, b. p. 609—611.

X. Cy. 7. 1, 40. οὗτοι δὲ ἐπειδὴ ἤποροῦντο, κ' ἐπὶ πάντοθεν ποιησάμενοι, ὥστε ὑφίσθαι τὰ ὄπλα, ἐπὶ ταῖς ἀσπίσιν ἐκάθηντο (instead of κίχλον ποιησάμενοι ἐκάθηντο). 1. 6, 33. ὅπως σὺν τοιοῦτῳ ἔθελ' ἐθίσθ' ἐντες πρώτοις πολῖται γένοιτο. 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, οὐ βύλλιν δαῖσαι ἀναιρουμένους ταῖς βόλοις.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause and making it the object of the latter. Comp. *nosti Marcellem, quam tardus sit*, instead of *quam tardus sit Marcellus*.

Her. 3, 68. οὗτος πρώτος ὑπόπτευσεν τὸν Μάγον, ὡς οἶκ' εἴη ὁ Κίρον Σμέρδις. 80. εἶδετε τὴν Καμβίσω ὑβρίν, ἐπ' ὅσον ἐπιβίβη. 6. 48. ἀπεπειρώτο τῶν Ἑλλήνων, ὅτι ἐν τῇ ἔχου. Th. 1, 72. τὴν σφετέρην πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δίταμιν. X. Cy. 5. 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ὦσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εἰθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφιστάσι. 97. ἄμα δὲ καὶ τῆς ἀρχῆς ἀποδείξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοῖς Μιτιληναίοις. 5, 15. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Pl. Criton. 52, b. οἷδ' ἐπιθυμία σε ἄλλης πόλεως, οἷδ' ἄλλων νόμων ἔλαβεν—εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive sentence introduced by *ὅτε* or *ὡς*, or still more frequently, as a substantive sentence expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4. 18. ὡς γὰρ ἐγὼ ἤκουσά τιος, ὅτι Κλέανδρος ἐν Βρυτιῶν ἀρμοστής μέλλει ἥξειν (instead of ὡς ἤκουσα, Κλ. μέλλει ἥξειν). Her. 1, 65. ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιρροπέυσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3, 14. ὡς δὲ λέγεται ἐπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσσον. 4, 5. ὡς δὲ Σπέρθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφετέρων.

5. Anacoluthon (from *α* privative and *ἀκόλουθος*, -ον, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but is changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon, (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned,

(a) A very natural and frequent instance of Anacoluthon is, where the idea, which occasioned the whole sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥςπερ οἱ ἀθληταὶ οἶχ, ὅταν ιδιωτῶν γίνωνται κρείττονες, τοῦτο αὐτοῖς ἐμφραίνει, ἀλλὰ ὅταν τῶν ἀνταγωνιστῶν ἦτιους, τοῦτ' αὐτοῖς ἀνιᾷ (instead of τοῦτῳ ἐμφραίνονται—ἀνιῶνται).

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr. 233, b. τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιστὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν, (instead of παρ' εὐτυχοῦντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκάζει τυγχάνειν, or εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδ. ἄξ. ἐπαίνειν ἀναγκάζει).

SECTION X.

§ 348. Position of Words and Sentences. (714.)

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words, § 38, 4, which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated. There are two kinds of position, the usual and inverted.

2. First the usual position. Here the subject takes the first place, and the predicate the second; the object stands before the predicate, but the attributive follows its substantive.

Κῦρος, ὁ βασιλεύς, καλῶς ἀπέθανεν. Κύριοι πάνυ προθύμως αὐτῷ στενιστάεινσαν. Παῖς μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κίρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310.

3. The rule for the position of several objectives or qualifying circumstances referring to one verb, is generally this, that the most important objective stands immediately before the predicate, but the rest follow each other in the order in which they were joined to the first objective, the object last added always standing before one already existing.

Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal object, (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the object denoting a person precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματῶν διδάσκω—τῷ παιδὶ τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

REMARK 1. The positions of single words, e. g. pronouns, prepositions, etc., have been already considered in treating the several parts of speech. See Index under Position.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective sentence, for

example occupies the place which the adjective would take; and so of the others.

Pl. Phaedon. 59, e. ὁ θυρωρός, ὃς περ εἰώθει ὑπακούειν, εἶπε περιμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. Yet the substantive sentences, even when they express the grammatical subject, stand after the governing (principal) verb. Ibid. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιάζαντας διέφθειραν.

5. The position is said to be *inverted*, when the word made emphatic by the position is not the word denoting the principal idea, but the word denoting the idea subordinate to that. Here the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἄγαθός ὁ ἀνὴρ. Τὸ τῆς ἀρετῆς κάλλος, or stronger τῆς ἀρετῆς τὸ κάλλος. Ὁ βασιλεὺς Κύρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχέσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκάως, τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when in the same sentence two words are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. πασῶν ἀρετῶν ἡγεμών ἐστὶν ἡ εὐσέβεια. Generally both the first and last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequently used in subordinate sentences, than in the case of the words, whose place they take, since it is often necessary for the sake of perspicuity. Substantive sentences with ὅτι, ὥς, *that*, and final substantive sentences, are placed before the governing verb, when the ideas they express are to be brought, as it were, more before the eye.

Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ᾗχθηται, παραλείψω. Ἵνα σαφίστερον δηλωθῇ, πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι. The inversion of adjective sentences (ὃν εἶδες ἄνδρα, οὗτός ἐστιν) has been already treated, § 332, 8. Inversion is not used in adverbial sentences of time and condition, since these, according to the common position, usually precede the principal sentence.

8. If in a subordinate clause, a word is to be distinguished above the others, it is sometimes placed before the connective word which introduces the clause, e. g. *τοιαῦτ' ἐστὶ καὶ ταῦτα, περὶ ἐμοῦ αὖ οἱ πολλοὶ λέγουσιν.*

9. A means of rendering a word specially emphatic by position, is the *separation* (Hyperbaton) of two words connected together, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often even both, at the same time, when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. *πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων.* X. S. 1, 4. *οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι* (instead of *πολὺ λαμπρ.*) This separation (Hyperbaton) very often takes place in the sentence also. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. *τὸ γὰρ λεῖκόν τῷ μέλανι ἔστιν ὅπη προζίοικα.* X. C. 3, 11, 10. *φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι.* Isocr. Paneg. 53. *ὥς τε περὶ μὲν τῆς ἐν τοῖς Ἑλλήσι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφίστηρον ἐπιδείξαι διενεθῆς.* Dem. Phil. οὔτοι μὲν γὰρ ἄρχοντες οὐ πολὺς χρόνος ἐξ οὗ — ἦλθον.

10. Ideas that are alike or similar, or especially such as are antithetic, are made emphatic in their position, by being placed near each other.

Thus *αὐτὸς αὐτοῦ*, etc. e. g. *ἡ πόλις αὐτὴ παρ' αὐτῆς διαγνύσεται.* X. Hier. 6, 2. *ξυνην μὲν ἡλικιώταις ἡ δόμιμος ἡ δομίνοις ἐμοί.* Pl. L. 934, d. *μαίνονται πολλοὶ πολλοὺς τρόπους.* Hence, *ἄλλος ἄλλο*, alius aliud, *ἄλλος ἄλλοθι*, alius alibi, *ἄλλος ἄλλοσε*, alius alio, *ἄλλος ἄλλοθεν*, alius aliunde, *ἄλλος ἄλλῃ*, alius alià (sc. vià), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

APPENDIX.

VERSIFICATION.

§ 349. *Rhythm.*

Rhythm is the harmony produced by the alternation of long and short syllables.

The portions into which every verse is divided, are called *feet*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four:

- ~ ~ Pyrrhich* (τυπόν)
- Spondee (τύπω)
- ~ - Iambus (τυών)
- ~ Trochee (τύπε)

* **DERIVATION OF NAMES OF FEET.**—*Pyrrhichius*. This name was assigned from the celebrated war dance of that name, in which it was used as being rapid and energetic.—*Iambus*. From *ἰάπτω*, to abuse; because Archilochus the inventor used it in violent invectives.—*Trochæus*. From *τρέχω*, to run; because of its running saltatory style.—*Tribrachys*. *Τρις βραχίς*, as its form denotes.—*Spondæus*. So called, because it was used *ἐν ταῖς σπονδαῖς*, in sacred rites, from its solemn sound.—*Dactylus*. *Ἀπὸ τοῦ δακτύλου*; because it is, like the finger, composed of one long joint and two short ones.—*Anapaestus*. From *ἀναπαύω*; because the Ictus was contrary to that of the Dactyl.—*Amphibrachys*. *Ἀμφὶ βραχίς*; because the short syllables surround the long one, (*ἀμφὶ*)—*Creticus*. Because much used by the Cretans.—*Bacchius*. Used in the Dithyrambic Games in honor of Bacchus.—*Antibacchius*. The converse (*ἀντί*) of the former.—*Proceleusmaticus*. From *πρόελασμα*, the boatswain's call or command; because rapidly uttered.—*Pæons*. Because used in the Pæonic Hymns.—*Choriambus*. Trochee or Chorea + Iambus.—*Antispastus*. *Ἀντισπᾶω*, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iambus.—*Ionicus a majore*, *Ionicus a minore*. Feet much in use with the Ionians; A majore, when beginning with the long syllables; a minore, when beginning with the short ones.—*Epitritus*. Most probably from *ἐπί* and *τρίτος*; because, in addition to (*ἐπί*) the 3d syllable, it has a short one over.—The *Diambus* is an Iambic syzygy, admitting the Spondee in Pl. 1.—The *Ditrochæus* is a Trochaic syzygy, admitting the Spondee in Pl. 2.

The trisyllabic are eight:

- ˘ ˘ ˘ Tribrach (ἔνυπον)
- — — Molossus (τύπτωμαι)
- ˘ — — Anapaest (τετυφώς)
- ˘ ˘ Dactyl (τύπτειτε)
- ˘ — ˘ Amphibrach (ἔνυπον)
- ˘ ˘ Creticus (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palinbacchius (τύπτειτε).

The tetrasyllabic are sixteen:

- ˘ ˘ ˘ ˘ Proceleusmaticus (ἐτύπετο)
- — — — Dispondee (τυφθειήτην)
- ˘ ˘ ˘ — Diambus (ἐτυπτόμην)
- ˘ ˘ ˘ Ditrochee (τυπτέτωσαν)
- ˘ — ˘ ˘ Antispastus (ἐτύφθητον)
- ˘ ˘ — Choriambus (τυπομένου)
- ˘ ˘ — — Ionicus a minori (ἐτετίμην)
- ˘ ˘ ˘ Ionicus a majori (τυψαίμεθα)
- ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ — ˘ ˘ second Paeon (ἐτύπτειτε)
- ˘ ˘ ˘ ˘ third Paeon (ἐτένυφο)
- ˘ ˘ ˘ — fourth Paeon (ἐτυπτόμην)
- ˘ — — — first Epitritus (ἐτυψάσθην)
- ˘ — — second Epitritus (ὦ τυποῖσαι)
- ˘ ˘ — third Epitritus (τυφθήσομαι)
- — — ˘ fourth Epitritus (τυφθήσαν).

Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘˘, ˘˘˘, ˘˘˘˘, ˘˘, ˘˘˘, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and

Thesis, taken together, is considered as a single Arsis or Thesis, e. g. ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, or —˘˘˘˘.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. —˘, ˘˘˘, ˘˘, ˘˘˘. Hence the trochee and dactyl, the iambus and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

§ 350. *Arsis and Thesis.*

Arsis is that part of the foot on which the stress (*ictus*, beat,) of the voice falls. The remaining part of the foot is called *Thesis*. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (~~~), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus —'; so also in anapaestic verse. But as in the trochee and dactyl, the first syllable of the foot is long, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus —'. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the ictus or force of the voice necessarily falls on the first of the two units composing this long, it is evident that where the tribrach is used instead of an iambus, it would take the *Arsis* on the second syllable,

thus ~~~', where it is used instead of a trochee, on the first. So where the dactyl takes the place of the spondee with the *Arsis* on the last syllable, the

arsis of the dactyl is on the first short, thus —'; but where the anapaest stands for the spondee (—), its *Arsis* is on the first short, thus ~~~'.

§ 351. *Caesura.*

Caesura is the interruption of the rhythm by the ending of a word before the foot is completed.

There are three kinds of *Caesura*,

1. *Caesura* of the *foot*.
2. *Caesura* of the *rhythm*.
3. *Caesura* of the *verse*.

Caesura of the foot is where the word ends before a foot is completed.

Νίκη | σὰς ἑθὲ | λει στυγε | ρήν τιμὲ | οἶκαδ' | ἄγασθα.

In this line there is a *Caesura* of the foot after each of the syllables *σας*, *λει*, *ρην*, and *καδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, —|~~, and forms the *masculine Caesura*, or in the *Thesis*, —~|~ and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *οἶκαδ'* is feminine or trochaic.

The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable

of a word;—and thus the Arsis is separated from the Thesis. In the line above quoted, the Caesura of the rhythm occurs after the syllables *σα*, *λα* and *αφ*, the Arsis falling on each of these and being separated from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

The Caesura of the verse is a pause introduced to render the recitation more easy. This divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place, viz. in the *trocheic*, *iambic* and *anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below.

Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλκον τε Ήδέρη, Τερπιδόιο τε ἱερὸν ἀνύσσεις,

or in the Thesis of the third foot, thus,

Καὶ ἴκῃ δὲ θύοσθαι, καὶ ἤνθα μάντις ἡμίμων.

§ 352. *Different kinds of Verse.*

A verse is often named from the foot which predominates in it. Thus the verse is called *dactylic* because the dactyl is the predominant foot, and *iambic*, because the iambus is the predominant foot. A verse is called *acatalectic*, when the feet of which it is composed are complete, as *trimeter iambs*, — — — — — — — — — —. A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the trimeter — — — — — — — — — —. In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g. — — — — — — — — — —; if two syllables are wanting, *catalectic on one syllable*, e. g. — — — — — — — — — —.

Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g. — — — — — — — — — —.

Verses which have one syllable more than enough are called *hypercatalectic*, e. g. — — — — — — — — — —.

§ 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *dactylic*, *iambic*, *trocheic* and *anapaestic*.

§ 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period for the Epic or heroic poem, and hence this verse is often called *heroic*.

The dactyl is the fundamental foot of the Hexameter, the verse being formed by five repetitions of the dactyl with a dissyllabic catalectus.

But in each of the first four feet, a *spondee* may take the place of the dactyl. Sometimes also there is a spondee in the fifth foot, and the line is then called *spondaic*, as

Οὐ γὰρ ἐγὼ Τρώων ἐνεκ' ἦλυθον αἰχμητῶν.

- " | - - | - " | - " | - - | - -,

Besides the Caesura mentioned above after the Arsis of the third foot, or in the Thesis of the same, there is sometimes a Caesura in the second foot, which is commonly followed by one in the fourth, as

Ἡ Αἶαξ || ἡ Ἰδομενεύς || ἡ δῖος Ὀδυσσεύς

Ἡγεμόνων, || ὅστις οἱ ἀρὴν || ἐτάροισιν ἀμύναι.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees and by introducing these in different places in different verses. For the same reason it is desirable that the *Caesuras* should occur in different places in different lines.

§ 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

$\frac{1}{2} \quad \frac{1}{2} \quad - || \quad \frac{1}{2} \quad \frac{1}{2} \quad \frac{1}{2}$

Μηδὲ θύραζε κέλευ' || οὐκ εθέλοντ' ἵναι.

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, is more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

Ἄρτι με γεγόμενον ζωᾶς βρέφος ἦρπασε Δαίμων Hexam.

Οὐκ οἶδ' εἰ' ἀγαθῶν || αἰτίος, εἴτε κακῶν. Pentam.

Ἀπλήρωτ' Ἄϊδα, τί με νήπιον ἤρπασας ἄφνω: Hexam.
 Τί σπείδεις; οὔ σοι πάντες ὀφειλόμεθα; Pentam.

§ 357. *Dactylic Tetrameter.*

The tetrameter catalectic on one syllable consists of three feet and a syllable, e. g.

Πολλὰ βροτῶν διαμειβομένα.

— — — | — — — | — — — | —

The tetrameter catalectic on two syllables consists of three feet and two syllables which may form a spondee or trochee.

Φαινόμενον κακὸν οἶαδ' ἄγεσθαι.

— — — | — — — | — — — | — —

The tetrameter acatalectic consists of four feet; instead of a dactyl in the last a cretic is admissible.

Ἦν' ὀδύνας ἀδαής, ὕπνι δ' ἀλγίων.

— — — | — — — | — — — | — — —

Μῶσ', ἄγε Καλλιόπα θυγάτηρ Διός.

— — — | — — — | — — — | — — —

§ 358. *Dactylic Trimeter.*

The trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν αἰζόμενον

— — — | — — — | —

The trimeter catalectic on two syllables consists of two feet and two syllables which may form either a spondee or trochee, e. g.

Εὐραῖ κίματα πόντε.

— — — | — — — | — —

A spondee is very rare in the second foot.

§ 359. *Dactylic Dimeter.*

The dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρογγύων

τοῖσδ' ὁρόφαινον.

— — — | — — —

The dimeter acatalectic consists of two dactyla, and usually stands in connection with tetrameters.

Οὕς ὑπὸ τέχῃσι

— — — | — — —

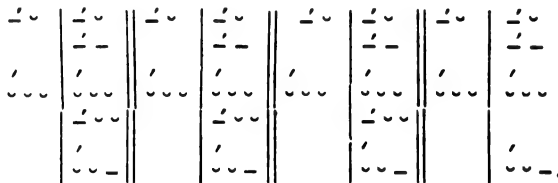
§ 360. *Trochaic, Iambic and Anapaestic Verse.*

The trochaic, iambic and anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet. Thus a verse of four feet was called *quaternarius*, of six, *senarius*, of eight, *octonarius*. Hexameter is generally not measured by dipodies.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful ; hence the last foot of each dipody may be a spondee. Therefore, a spondee is admissible in every even place, (2, 4, 6, 8). The Arsis or long syllable of every foot can be resolved into two short ones, and hence, a *tribrach* can stand in every place ; a dactyl and anapaest can stand in all the even places, instead of the spondee. A dactyl is not admitted, however, except in a proper name.

A trochaic tetrameter acatalectic would then present the following scheme.



§ 362. *Trochaic Monometer.*

The trochaic monometer consists of two feet. It is generally found in systems of trochaic trimeters, e. g.

Συβαρξειν,
— ~ | — ~ .

§ 363. *Trochaic Dimeter.*

The trochaic dimeter acatalectic consists of four feet, e. g.

Κολχίδος τε γὰρ ἔνοικοι.
 — ' ~ | — ' ~ | — ' ~ | — —

The trochaic dimeter catalectic consists of three feet and a syllable. It is usually found among acatalectic dimeters, e. g.

Καὶ Σκύνθης ὁμιλος, οἱ γὰρ (acatalectic).

"Ἔσχατον τόπον ἀμφὶ Μαι- (catalectic).

ὥτιν ἔχουσι λίμναν.

— ∪ | — ∪ || — ∪ | — —

$$\begin{array}{ccccccc} & \cdot & & \cdot & & \cdot & \\ \cdot & & \cdot & & \cdot & & \cdot \\ -\cdot & | & \cdot\cdot\cdot & || & -\cdot & | & -\cdot \end{array}$$

§ 364. *Trochaic Tetrameter Catalectic.*

The trochaic tetrameter catalectic consists of seven feet and a syllable. Its Cæsura is at the end of the second dipody, and is often omitted by comedians, but rarely ever by tragedians, e. g.

Τῆδε πᾶς ἔπον, δῖωκε || καὶ τὸν ἄνδρα πυνθάτου

Ἄτι τινες τηροῦμεν ἑμᾶς || ἦν γὰρ ἢ τις ἔξοδος.

$\begin{array}{c} \acute{\text{---}} \text{---} \\ \text{---} \end{array} \mid \begin{array}{c} \acute{\text{---}} \text{---} \\ \text{---} \end{array} \parallel \begin{array}{c} \acute{\text{---}} \text{---} \\ \text{---} \end{array} \mid \begin{array}{c} \acute{\text{---}} \text{---} \\ \text{---} \end{array} \parallel \begin{array}{c} \acute{\text{---}} \text{---} \\ \text{---} \end{array} \mid \begin{array}{c} \acute{\text{---}} \text{---} \\ \text{---} \end{array} \mid \begin{array}{c} \acute{\text{---}} \text{---} \\ \text{---} \end{array} \mid \text{---}$

Trochaic tetrameters acatalectic are very rarely used by the Greek poets.

§ 365. *Iambic Verse.*

The fundamental foot in this verse is the iambus. Instead of the first iambus, every dipody may have a spondee. Hence a spondee is admissible in the odd places (1, 3, 5, 7).

Again, as the long syllable of every iambus may be resolved into two short syllables, a tribrach may stand in every place, except the last; and as the last syllable is common, a pyrrhic is admissible. In the odd places a dactyl or anapaest may stand instead of a spondee. A dactyl, however, is very rarely found except in the first and fifth foot.

An anapaest very seldom occurs except in the third place, in the case of a proper name, or in the first place when it consists of one word.

In comic trimeter, however, the dactyl is admitted in the uneven places, and an anapaest in all the five places.

Hence the iambic trimeter or senarius, would present the following scheme,

$\begin{array}{c} \text{---} \acute{\text{---}} \\ \text{---} \end{array} \mid \begin{array}{c} \text{---} \text{---} \\ \text{---} \end{array} \parallel \begin{array}{c} \text{---} \acute{\text{---}} \\ \text{---} \end{array} \mid \begin{array}{c} \text{---} \text{---} \\ \text{---} \end{array} \parallel \begin{array}{c} \text{---} \acute{\text{---}} \\ \text{---} \end{array} \mid \begin{array}{c} \text{---} \text{---} \\ \text{---} \end{array} \mid \begin{array}{c} \text{---} \acute{\text{---}} \\ \text{---} \end{array} \mid \text{---}$

§ 366. *Iambic Monometer.*

Iambic monometer consists of two feet. Its use is very rare, and it occurs mostly in systems of dimeters,

Καὶ τοῖς κόλοις

$\text{---} \acute{\text{---}} \mid \text{---} \acute{\text{---}}$

§ 367. *Iambic Dimeter.*

Iambic dimeter acatalectic consists of four feet, e. g.

Ὅθεν δόμοισι τοῖς ἐμοῖς
 ~ - | ~ - || ~ - | ~ -.

Iambic dimeter catalectic consists of three feet and a syllable, e. g.

Θάλω λέγειν Ἀτρείδας,
 Χαίροιτε λοιπὸν ἡμῶν
 ~ - | ~ - || ~ - | -.

This verse is commonly found in systems of acatalectic dimeters.

§ 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the iambic verses. It consists of six feet, e. g.

Ἦ τέκνα, Κύδμον τοῦ πάλαι νέα τροφή,
 Ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι;
 Ἄλλων ἀκούειν, αὐτὸς ᾧδ' ἐλήλυθα
 - - | ~ - | - - | ~ - | ~ - | ~ -.

The tragedians admit a dactyl only in the first and fifth foot. It must be regarded as a mere exception, when it occurs in the third foot.

Ἐπὶ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν

- ~ | ~ - || - - | ~ - || ~ ~ | ~ -.

The tragedians never admit an anapaest except in the case of a proper name, and even then not in the last foot. An anapaest, however, may stand in the first foot when it is a single word, e. g.

Μενέλωρ Ἑλένην ὃ δὲ Κλυταιμνήστρας λίχος,
 Ποταμῶν τε πηγὰς, ποταμῶν τε κυμάτοιν
 ~ ~ | ~ ~ || ~ - | ~ - || - - | ~ ~.

The most frequent Caesura here is in the third foot. This Caesura, however, is often neglected, others being used, or sometimes, none, e. g.

Ἐχθρῶν ἄδωρα || δῶρα κοῖν ὀνήσιμα.

The Caesura is often found in the middle of the fourth foot, e. g.

Ἐπεὶ πατὴρ οἶτος σός, || ὅν θρηνηῖς ἀεὶ.

The Caesura at the end of the third foot is less frequent.

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists

of seven feet and a syllable. The Caesura, which is often omitted by the comedians, is at the end of the fourth foot, e. g.

Οὐ φησι χρῆναι τοὺς νέους || ἀσπῆν· ἐγὼ δὲ φημί,
 — — | — — || — — | — — || — — | — — || — — | — —.

The iambic tetrameter acatalectic is but little used by the Greek poets.

§ 370 *Anapaestic Verse.*

The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of the spondee. In the legitimate systems, the tragedians never permit a dactyl to precede an anapaest in the same dipody. Hence the following scheme for an anapaestic tetrameter catalectic.

— — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — |
 — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — |
 — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — |

In this verse the last syllable of each line is not common, but its quantity is affected by the first syllable of the next line. For example, if the last foot of a verse is an anapaest or a spondee, the last syllable of which is not naturally long, this syllable is made long by position before the first syllable of the following line. Hence an anapaestic series is constructed as if it were but one verse.

§ 371 *Anapaestic Monometer Acatalectic.*

The anapaestic monometer acatalectic consists of two feet; e. g.

Θυγάτηρ, ὥς χρεῖ,
 — — — | — — —.

§ 372. *Anapaestic Dimeter Acatalectic.*

The anapaestic dimeter acatalectic consists of four feet. The legitimate Caesura occurs after the second Arsis. But the Caesura is often found after the short syllable which follows the Arsis, e. g.

Ἀπολεῖς μ', ἀπολεῖς. || οὐ καταρύξεις
 Προσέβη μανία. || τίς ὁ πηδῆσας,
 Πτερυγῶν ἐρετμοῖσιν || ἐρεσσομένη.

— — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — |
 — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — |
 — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — |

§ 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic consists of three feet and a syllable,—and has no Caesura, e. g.

Ἔλπετο χώρας ἰφορεύειν
Διὰ τὸν σὸν πρῶτον ὀφλήσει.

— — — — —
— — — — —

§ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable. This verse is also called Aristophanean, though not invented by Aristophanes.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot, e. g.

Προϊρεῖ τις αἰὲ τῶν ὀρνίθων || μαντευομένη περὶ τοῦ πλοῦ;
Πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς. || οὐσαν παρὰ τοῖσι θεοῖσιν;
Τῶν ἀγρυγίων· οὗτοι γὰρ ἴσασι. || λίγουνσι δέ τοι τάδε πάντες.

— — — — —
— — — — —
— — — — —

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.



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II. GREEK INDEX.

ABBREVIATIONS. Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *com-
pared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c.
inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; Dec. *declen-
sion*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intrans-
itive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *trans-
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 εἰωθέναι c. inf. 306, 1, (a).
 ἐκ, ἐξ Prep. 288, 2; in const. Preg. ins. ἐν c. d. 300, 3, (c); ἐκ in verb with the Art. ins. ἐν (οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον) 300, 4, (a).
 ἐκός c. g. 271, 3.
 ἐκαστος with the Art. 246, 6. [3].
 ἐκδύειν with two acc. 280, ἐκείθεν with the Art. ins. ἐκεῖ (ὁ ἐκεῖθεν πόλεμος δεῦρο ἦξει) 300, R. 8.
 ἐκείνος dec. 91; usage 303, 2; with the Art. 246, ἐκείνοσι (ν) 15, 1, (e). [3].
 ἐκείσε const. Preg. ins. ἐκεῖ 300, R. 7.
 ἐκητι c. g. 288, R.
 ἐκλείπειν c. part. 310, 4, (f).
 ἐκπλήττεισθαι c. a. 279, 5.
 ἐκστήναι c. a. 279, R. 3.
 ἐκτρέπεσθαι c. a. 279, R. 3.
 ἐκὼν εἶναι 306, R. 8.
 ἐλαττον without ἢ 323, R. 4.
 ἐλαττοῦσθαι c. g. 275, 1.
 ἐλάττων 84, 6.
 ἐλάχιστος 84, 6.
 ἐλέγχειν c. part. 310, 4, (b).
 ἐλέγχιστος 84, R. 4.
 ἐλεῖν c. g. 274, 1; c. a. 279, 5.
 ἐλευθερος, ἐλευθεροῦν c. g. 271, 2, 3.
 ἐλίσσιν θεῶν 279, R. 5.
 ἐλπίζειν c. d. 285, 1 (1); c. inf. 306, 1, (b).
 ἐμναιτο dec. 88; usage 302, 2.
 ἐμός ins. μόν, 302, R. 2.

ἐμπειρος c. g. 273, 5, (g).
 ἐμπελάζεσθαι c. g. 273, R. 9; c. d. 284, 3, (2).
 ἐμπέλασθαι c. part. 310, 4, (d).
 ἐμπροσθεν c. g. 278, 3, (b).
 ἐμφερής c. d. 284, 3, (4).
 ἐν ins. ἦσαν 220, 14.
 ἐν Prep. 289, 1; const. Preg. ins. εἰς 300, 3, (a).
 ἐν τοῖς, ἐν ταῖς c. Superl. (as πρώτοι) 239, R. 2.
 ἐναντίον, -ίος c. g. and d. 273, R. 9 and 284, 3, (2).
 ἐνδεής c. g. 273, 5, (b).
 ἐνδοθεν with the Art. ins. ἔνδον (τὴν ἐνδοθεν τραπέζαν φέρε) 300, 3, 8.
 ἐνδύειν c. two acc. 280, 3.
 ἐνεδρεύειν c. a. 279, 1.
 ἐνεκα, ἐνεκεν, εἵνεκα, εἵνεκεν, οὐνεκα c. g. 288, R.
 ἐνεστιν c. inf. 306, 1, (c).
 ἐνθυμῶσθαι c. g. 273, 5, (f); c. part. 310, 4, (a).
 ἐνι ins. ἐνεστι 31, R. 3.
 ἐνοσθῆν c. g. 273, 5, (f).
 ἐνοχλεῖν c. d. 284, 3, (6).
 ἐνταῦθα with Part. 312, R. 7.
 ἐντρέπεσθαι 273, 3, (b).
 ἐξ Prep. 288, 2; see ἐκ.
 ἐξαίφνης with Part. 312, R. 6.
 ἐξάρχειν c. g. 271, 4.
 ἐξελέγχειν c. part. 310, 4, (b).
 ἔξεστιν c. inf. 306, 1, (c); c. d. and a. c. inf. 307, R. 3.
 ἐξετάζειν c. g. 373, 5, (f); c. two acc. 280, 3.
 ἐξῆς c. g. 273, 3, (b); c. d. 284, 3, (3).
 ἐξίστασθαι c. g. 271, 2.
 ἐξορκοῦν c. a. 279, 4.
 ἔξω c. g. 271, 3.
 εἰκνίμης c. d. 284, 3, (4); c. inf. 307, R. 7.; c. part. 310, R. 2; c. inf. and part. 311, (9).
 ἐός ins. ἐμός, σός 302, R. 8.

ἐπαυεῖν c. g. and a. 273, 5, (f); τινά τινος 274, 1.
 ἐπαίρειν τινά τι 278, 4.
 ἐπαίρεισθαι c. d. 285, 1, (1).
 ἐπαῖσιν c. g. 273, R. 7.
 ἐπαιτιάσθαι c. g. 274, 2.
 ἐπάλξεις dec. 213, 19.
 ἐπὶν see ὅταν under ὅτα.
 ἐπαρκεῖν c. g. 273, 3, (b); c. d. 284, 3, (7).
 ἐπεῖ see ὅτε; in interrog. and imp. clauses 341, R. 4.
 ἐπειγασθαι c. g. 273, R. 7.
 ἐπειδὴν see ὅταν under ἐπειδὴ see ὅτα. [ὅτα.
 ἔπειτα in question 344, 5, (e). [8].
 ἔπειτα with part. 312, R.
 ἐπειδέναι c. g. 274, 2.
 ἐπεσθαι c. d. 284, 3, (3).
 ἐπὶν see ἐπὶν.
 ἐπι ins. ἐπιστα 31, R. 3.
 ἐπί Prep. 296; c. dat. const. Preg. ins. c. a. 300, 3, (a); c. g. and part. 312, R. 5. [7].
 ἐπιβάλλεσθαι c. g. 273, R.
 ἐπίδοξός εἰμι c. inf. 307, R. 6.
 ἐπιθυμῶν c. g. 274, (1); c. inf. 306, 1, (a).
 ἐπικαλεῖν c. d. 284, 3, (6).
 ἐπικουρεῖν c. d. 284, 3, (7).
 ἐπιλαμβάνεσθαι c. gen. 273, 3, (b).
 ἐπιλανθάνεσθαι c. g. 273, 5, (e); c. part. 310, 4, (c).
 ἐπιλείπειν c. a. 279, 4; c. part. 310, 4, (f).
 ἐπιμαίεσθαι c. g. 273, R. 7.
 ἐπιμέλεσθαι, -εῖσθαι c. g. 274, 1; c. ὅπως c. ind. fut. 330, 6.
 ἐπίπιδος comp. 82, R. 6.
 ἐπιπλήσσειν c. d. and acc. 284, 3, (6).
 ἐπισκήπτεσθαι c. g. 274, 2.
 ἐπιστάμενος c. g. 273, 5, (g).
 ἐπίστασθαι c. g. 273, 5, (f); c. partic. 310, 4, (a); c. part. and inf. 311, 2; c.

- ός and gen. abs. 312, R. 12.
 ἐπιστάτῃν c. g. 275, 1.
 ἐπιστήμων c. g. 273, 5, (g).
 ἐπισχών χρόνον 312, R. 3.
 ἐπιστάτῃν c. d. 284, 3, (3).
 ἐπιτέλλειν c. inf. 306, 1, (a).
 ἐπιτίδεις c. inf. 306, 1, (c).
 ἐπιτιμῶν c. d. 284, 3, (6).
 ἐπιτρέπειν c. inf. and part. 311, 15.
 ἐπιτροπεύειν c. g. 275, 1; c. a. 279, 1.
 ἐπιφθότως διακείσθαι c. g. 274, 1.
 ἐπιχειρῶν c. inf. 306, 1, (a).
 ἐπιχωριος c. g. 273, 3, (b).
 ἐπομένως c. d. 284, 3, (3).
 ἐποτρύνειν τινά τι 278, 4.
 ἐργῶν, ἐργασθαι c. g. 274, 1.
 ἐργάζεσθαι καλῶς, κακῶ c. a. 280, 2.
 ἐρέσθαι c. two acc. 280.
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 ἔρημος, ἐρημῶν c. gen. 271, 2, 3.
 ἐρήρειν c. g. 271, 2.
 ἐρίζειν c. d. 284, 3, (2).
 ἐρώμενος comp. 82, I, (c).
 ἐρωτῶν c. two acc. 280, 3.
 ἐρωτικῶς ἔχειν c. g. 274, 1.
 ἐσθλῶν c. g. and a. 273, 5, (c) and R. 15.
 εἰσπον, εἰσκόμην 221.
 εἶτ' ἄν σοι εἴς.
 εἴτε see εἴς.
 ἔστι μοι τι βουλομένῳ 284, 3, (10) (c).
 ἔστι (licet) c. inf. 306, 1, (c).
 ἐπὶ with the Pl. 241, R. 6.
 ἔστιν οἱ, ὧν etc. 341, R. 4.
 ἔστιν ὅτε, ὅπου, ὅπη, ὅπως, οἷ, ἴνα, ἐνθα, ἢ 331, R. 5.
 ἔυχαιος with the Art. 245, R. 5.
 ἔτερος in Crasis 10, R. 2; c. g. 271, 3. [R. 1.
 ἔτι with the Comp. 239, ἔτι πολλῶ with the Comp. 239, R. 1.
 εὐ and εὐ in the Aug. 121, R.; 125, R. 1.
 εὐ λέγειν, ποιεῖν, etc. c. a. 279, 2.
 εὐ ποιεῖν c. part. 310, 4, (g).
 εὐβοεύς dec. 57, R. 2.
 εὐδαιμονίζειν, εὐδαίμων c. g. 274, 1.
 εὐδῖος Comp. 82, 1, (d).
 εὐεργετῶν c. a. 279, 2.
 εὐώροτος Comp. 82, R. 6.
 εὐθύ c. g. 273, R. 9. [6.
 εὐθύς with Part. 312, R. 9.
 εὐλαβέσθαι c. a. 279, 1.
 εὐλογεῖν c. a. 271, 2.
 εὐπορεῖν c. g. 273, 5, (b).
 εὐρίσκων, -ισθαι c. part. 310, 4, (b).
 εἰσεβῆν c. a. 279, 1.
 εὐτιχεῖν c. part. 310, 4, (g).
 εὐχέσθαι c. d. 284, 3, (1); c. inf. 306, 1, (b). [(c).
 εὐωχεῖσθαι c. g. 273, 5, (c).
 ἐφεξῆς c. g. and d. 273, 3, (b); 284, 3, (3).
 ἐφίσθαι c. g. 273, 3, (b).
 ἐφικνέσθαι c. g. 273, 3, (b).
 ἐφορᾶν c. part. 310, 4, (e).
 ἐφ' ᾧ, ἐφ' ᾧτε c. ind. fut. or inf. 341, R. 5.
 ἔχειν c. inf. 306, 1, (c); c. part. ποιήσας ἔχω 310, 4, (k). [274, (3).
 ἔχειν εὐ, καλῶς, etc. c. g. 273, 3, (b).
 ἔχειν γνώμην c. ὡς and g. abs. 312, R. 12.
 ἔχισθαι c. g. 273, 3, (b).
 ἐχθρός Comp. 83, II.
 ἔχω, possum, c. inf. 306, 1, (c).
 ἔχων ληρεῖς, γλινχεῖς 312, R. 9; ἔχων, with, 312, R. 10.
 εἴς dec. 48, R. 1.
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 Ζαχρηὼν 213, 14.
 ζε suffix 235, R. 3.
 Ζεύς dec. (68, 4. [279, 1.
 ζήλοιν c. g. 274, 1; c. a. 279, 1.
 ζητεῖν c. inf. 306, 1, (a).
 ζυγός and ζυγόν 70, A, (b).
 II, (a) ἢ *alternativum*, or 323, 2; in a question 344, 5, (h);—(b) ἢ *com-*
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 η union vowel 237, R. 1.
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 ἦ ὥστε c. inf. 341, 3, (a).
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 ἦ μὴν 316, 2.
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 ἦ δ' ὥς 331, R. 1.
 ἡται ins. ηται 220, 13.
 ἡγέσθαι c. g. 273, 3, (a); c. g. and d. 275, 1, and R. 1; c. two a. 280, 4; c. inf. 306, 1, (b).
 ἡγμονεύειν c. g. and d. 275, 1, and R. 1.
 ἡδέ, and, 323, R. 2.
 ἡδεσθαι c. d. 285, 1, (1); c. part. 310, 4, (c).
 ἡδρμος comp. 82, R. 6.
 ἡδῖς comp. 83, I. [274, 3.
 ἡκεῖν εὐ, καλῶς etc. c. g. 273, 3, (b).
 ἡκιστος 216, 2.
 ἡκω, veni, 255, R. 2 [7.
 ἡλίκος by attraction 332.
 ἡμῖν — ἡδέ 323, R. 2.
 ἡμι in compos. 236, R. 3, (b).
 ἡμισυς dec. 76, R. 2.
 ἦν see εἴν.
 ἡνίκα, as, see ὅτε.
 ἡρέμα comp. 84, R. 3.
 ἡρώς dec. 60, (a).
 ἡσθαι c. a. 279, R. 6.
 ἡσσαν, ἡττων 84. [(c).
 ἡσσαν εἰμὶ c. inf. 306, 1, (c).
 ἡσυχος comp. 81, I, (d).
 ἦτοι 316, 2; ἦτοι — ἦ ὅτι 303, R. 2.
 ἡττάσθαι c. g. and ἐπὶ τινος 275, 1, R. 2.
 ἡττάσθαι with the sense of the Perf. 255, R. 1.

- ἡπτάσθαι c. part 310, 4(g).
 ἡχώ dec. 60, (b).
 ἡώς dec. 60, (b).
 θαλῆς dec. 71, A. (a).
 θάλλειν c. a. 278, 3.
 θαρρύν c. a. and d. 279, 3, and R. 3.
 θάσσειν c. a. 279, R. 6.
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 θανμάζειν c. g. and a. 273, 5, (f); τινά τινος 274, 1, and R. 2; c. d. 285, 1, (1).
 θεᾶσθαι c. g. 273, 5, (f).
 θέλειν c. inf. 306, 1, (a).
 θέμις 73, 1, (c).
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 θεραπεύειν c. a. 279, 1.
 θεράπων dec. 68, 5.
 θήν 315, 4.
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 θυμούσθαι c. g. 274, 1; c. d. 284, 3, (6).
 θοπεύειν, θώπειν c. a. 279, 1.
 θώς dec. 60, (a).
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 ἴδιος comp. 82, I, (d).
 ἴδιος c. g. 273, 2.
 ἰδιώτης c. g. 273, 5, (g).
 ἰδρώς dec. 213, 7.
 ἰέναι, εἶμι with the meaning of the Fut. 255, R. 3.
 ἱερός c. g. 273, 2.
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 ἱκανός c. inf. 306, 1, (c).
 ἱκετεύειν c. g. 273, R. 6; c. inf. 306, 1, (a).
 ἱκνεῖσθαι c. g. 273, R. 6.
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 ἴνα τί 344, R. 6.
 ἴσος comp. 82, I, (d).
 ἴσος c. g. and d. 273, 3, (b), and 284, 3, (4).
 ἱστορεῖν c. two a. 280, 3.
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 καθαρός c. g. 271, 3.
 καθίζειν c. a. 279, R. 6.
 καθιστάναι c. two a. 280, 4. [310, 4, (e).
 καθορᾶν, to permit, c. part. καί 321, 1; with Sup. 239, R. 2; with part. 312, R. 8.
 καί γάρ 324, R. 1 and 3.
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 καί ταῦτα with part. 312, R. 8.
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 κακός comp. 84, 2.
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 κακορχεῖν c. a. 279, 2.
 κακῶς λέγειν, ποιεῖν, δρᾶν etc. c. a. 279, 2.
 καλεῖν c. two a. 280, 4.
 καλλιστεύειν c. g. 275, 1.
 καλός comp. 84, 3.
 καλούμενος, so called 264, R. 1.
 κάλως dec. 70, A, (a).
 κάμνειν c. part. 310, 4, (e).
 κῆπιτα with part. 312, R. 8.
 κάρα dec. 68, 6. [(e).
 καρτερεῖν c. part. 310, 4.
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 κῆτα with part. 312, R. 8.
 κατακούειν, to obey, c. g. 273, R. 19.
 καταλλάττειν, ἄττεισθαι, c. d. 284, 3, (1). [3.
 κατανέμειν c. two a. 280, 5.
 καταπλήττεσθαι c. a. 279, 5. [(1).
 καταρᾶσθαι c. d. 284, 3.
 καταρχειν c. g. 271, 4.
 καταρῆσθαι c. d. and a. 285, 1, (2).
 κατεναντίον c. g. 273, R. 9.
 κατεργάζεσθαι c. inf. 306, 1, (c).
 κατέχειν c. inf. 306, 1, (a).
 κατήκοος c. g. and d. 273, R. 19.
 κέ, κέν, see ἄν.
 κείσθαι c. a. 279, R. 6.
 κελεύειν c. inf. 306, 1, (a); c. a. et inf. 307, R. 1.
 κενός c. g. 271, 3.
 κεραμεύς 76, 1.
 κέρης dec. 54, R. 4.
 κερδίων 216, R. 2.
 κείθιν c. two a. 280, 3.
 κήδεσθαι c. g. 274, 1.
 κινδυνεύειν c. inf. 306, 1, (b).
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 κίς dec. 68, 7.
 κλέος dec. 61, (b).
 κλέπτης comp. 82, II.
 κληρονομεῖν c. g. 273, 3, (b).
 κλίειν c. d. 284, R. 4.
 κνέφας dec. 61, R. 1.
 κοινός, κοινοῦσθαι c. g. 273, 3, (b).
 κοινός, κοινοῦν, οὔσθαι 284, 3, (1).
 κοινωνεῖν c. g. 273, 3, (b); 284, 3, (1).
 κοινωνός dec. 72, (a).
 κολαπεύειν c. a. 279, 1.
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 Κως dec. 212, 7. [(c).
 κρατεῖν c. g. and a. 275, 1, and R. 1.
 κρατεῖν c. part. 310, 4, (g).
 κράτιστος 84, 1.
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 κρίσσω 84, 1.
 κρίνιν c. g. 273, R. 2 and 5, (f); — and —σθαι c. g. 274, 2; κρίων τί τι 285, 1, (3).
 κρίων dec. 72, (a).

- Κροίσαι* 212, 3.
κροταλίζειν c. a. 279, R. 5.
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κρύπτειν-εσθαι c. a. 279, 4; c. two a. 280, 3.
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κυθρός comp. 83, II.
κυκῶ 56, R. 1. 213, 11.
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κύνω dec. 68, 8.
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κυλίειν c. g. 271, 2; c. inf. 306, 1, (a).
κύς dec. 72, (a).
λαβών, with. 312, R. 10.
λαγχάνειν c. g. 273, 3, (b).
λάγως dec. 48, R. 1, 70, A. (a).
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λάλος comp. 82, I, (f).
λαυδάνεσθαι c. g. 273, 3, (b).
λάμπειν c. a. 278, 3.
λανθάνειν c. a. 279, 4.
λανθάνεσθαι c. g. 273, 5, (e). [4, (b).]
λανθάνειν c. part. 310.
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λέγειν c. g. 273, 5, (f).
λέγειν c. two a. 280, 4; c. d. 284, 3, (1); c. inf. 306, 1, (b); c. d. and a. and inf. 307, R. 3.
λέγειν c. *ώς* and g. abs. 312, R. 12.
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λέγεται c. a. et inf. 307, R.
λέγόμενος 264, R. 1.
λέγειν c. part. 310, 4, (f).
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λείπεσθαι c. part. 310, 4.
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λίσσεσθαι c. g. 273, R. 6.
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λοιδορεῖν c. a. 279, 1.
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λοῦεσθαι c. g. 273, R. 16.
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λυμαίνεσθαι c. a. 279, 1; c. d. 279, R. 1.
λυπεῖσθαι c. d. 285, 1, (1).
λυσιτελεῖν c. d. 284, 3, (7).
λωβῶσθαι c. a. 279, 1; c. d. 279, R. 1.
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μακρῶ with Com. and Sup. 239, R. 1 and 2.
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μᾶλλον with Com. 239, *μᾶν* 316, 1.
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μανθάνειν c. g., c. g. and a. 273, 5, (f) and R. 20; c. part. 310, 4, (a); c. part. and inf. 311, 3.
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μάτην, *incassum* 278, R.
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μεθίεσθαι c. part. 310, 4, (f).
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III. INDEX FOR THE FORMS OF THE VERBS.

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ERRATA.

Page 3, line 18, read Ausführliche for Ausfürliche. p. 4, l. 17, *twenty* for *thirty*. p. 17, l. 12, read *ἡῖξον* for *ἡῖξον*. p. 18, l. 6, *tragoedus* for *trageodus*. p. 22, l. 10, *τὰ δὲ* for *τὰδὲ*. p. 22, l. 23, *ends in* for *is changed into*. p. 31, l. 6, *φ* for *θ*. p. 31, l. 35, *smooths* for *smooth breathings*. p. 35, l. 24, *θαλπωρή* for *θαλπορή*. p. 41, l. 31, *Λευκαίων* for *Λευκ.* p. 42, l. 32, *πολλά* for *πολλα*. p. 52, l. 13, *reflexive* for *reciprocal*. p. 53, l. 1, *ἐποίησεν* for *ἐποίησαν*. p. 55, l. 30, *Φίλιπποι* for *Φίλλιπποι*. p. 52, l. 2, *οισι* for *οισι*. p. 60, l. 2, *Ἀνδρομέδα* for *Ἀνδρομεδα*. p. 61, l. 4, *δέκη* for *διήκη*. p. 67, l. 33, *clod* for *ice*. p. 92, l. 12, *declension* for *delension*. p. 103, l. 15, *ἰδρι* for *ἰδρι*. p. 103, l. 19, *ἰδριδα* for *ἰδριδα*. p. 113, l. 22, *οἱ* for *οἱ*. p. 122, l. 35, *ύ* for *ύ*. p. 122, l. 37, *ἐξακκοιστός* for *ἐξα*. p. 122, l. 32, *ἐπτακοιστός* for *ἐπτ.* p. 134, l. 22, *βεβονλεύηκε* for *βεβονλεύηκε*. p. 136, l. 23, *ω* for *ω*. p. 156, l. 17, *ἐκώλων* for *ἐκώλων*. p. 163, l. 37, *σφδω* for *σφδω*. p. 170, l. 22, *ἔρπασα* for *ἔρπασα*. p. 175, l. 8, *KTEN* for *KTEN*. p. 172, l. 1, *ἀγγελοῖμι* for *ἀγγελοῖμι*. p. 180, l. 1, *ἡμείρας* for *ἡμείρας*. p. 182, l. 11, *ΕΔΩ* for *ΕΔΩ*. p. 185, l. 23, *Part.* for *Pass.* p. 186, l. 21, *βέβονμαι* for *βέβονμαι*. p. 187, l. 13, *ἀμαρτάνω* for *ἀμαρτάνω*. p. 195, l. 6, *μελέσει* for *μελέσει*. p. 196, l. 23, *ἡρέθην* for *ἡρέθην*. p. 197, l. 15, *ἔνεγκον* for *ἔνεγκον*. p. 202, l. 25, *ἴσθη* for *ἴσθη*. p. 211, l. 30, *-εν* for *-εν*. p. 214, l. 34, *ἔσαν* for *ἔσαν*. p. 222, l. 30, *ἔδραν* for *ἔδραν*. p. 225, l. 27, *ἤθειν* for *ἤθειν*. p. 230, l. 1, *erase the word not*. p. 235, l. 7, *erase the personal endings and the hyphen before ἐμέ*, etc. p. 260, l. 22, *TEΘNAA* for *TEΘNAA*. p. 170, l. 31, *ἤθειν* for *ἤθειν*, and *ἤθη* for *ἤθη*. p. 272, l. 12, *Part.* for *Pass.* p. 272, l. 2, *Part.* for *Pass.* p. 280 l. 1, *Part.* for *Pass.* p. 289, l. 12, *erase the hyphen before εἶδος*. p. 296, l. 21, *ῥόδον* for *ῥόδον*. p. 296, l. 30, *μητρόπολιν* for *μητροίτι*. p. 297, l. 46, *τὸ* for *τὸ*. p. 301, l. 1, *ἐγώ* for *ἐγώ*. p. 302, l. 1, *μᾶλλον* for *μᾶλλον*. p. 302, l. 5, *εἶναι* for *εἶναι*. p. 306, l. 15, *Αἰγυπτος* for *Αἰγυ*. p. 307, l. 14, *τὰ* for *τα*. p. 311, l. 47, *ἄστυ* for *ἄστυ*. p. 312, l. 2, *ἡνιοχέιν* for *ἡνιοχέιν*. p. 312, l. 29, *Ἐνόμετε* for *Ἐνόμετε*. p. 315, l. 21, *ἐνθάδε* for *ἐνθ.* p. 321, l. 16, *αὐτός* for *αὐτός*. p. 340, l. 22, *δεοπύτην* for *δεοπύτην*. p. 354, l. 2, *ῥώμην* for *ῥώμην*. p. 360, l. 25, *ἄν* for *ἄν*. p. 364, l. 15, *ἑμέρ* for *ἑμέρ*. p. 372, l. 22, *Ἐαντοῦ* for *Ἐαντοῦ*. p. 377, l. 7, *πεδίω* for *πεδίω*. p. 372, l. 33, *eat* for *he ate*. p. 382, l. 35, *τιχέιν* for *τιχέιν*. p. 390, l. 22, *γνώμην* for *γνώμην*. p. 405, l. 1, *ἀρήγειν* for *ἀρήγειν*. p. 402, l. 36, *Λακεδαιμόνιοι* for *Λακ.* p. 411, l. 9, *ἀπό* for *ἀπό*. p. 416, l. 27, *ποιεῖσθαι* for *ποιεῖ*. p. 451, l. 23, *διαπράττωμαι κατεργά* for *διαπράττωμαικατερ.* p. 453, l. 27, *αἶ* for *αἶ*. p. 466, l. 11, *μανθάνειν* for *μανθάνειν*. p. 501, l. 15, *εἰρήνην* for *εἰρήμην*. p. 505, l. 13, *οὔτω* for *οὔτω*. p. 510, l. 1, *ὅπως* for *ὅπως*. p. 531, l. 30, *ὅπως* for *ὅπως*. p. 534, l. 5, *ᾶ* for *ᾶ*. p. 540, l. 1, *στρατοπεδευόμενοι* for *στρατοεπ.* p. 562, l. 25, *ἐλκεώταις* for *ἐλκεώταις*. p. 563, l. 23, *Amphibrachys* for *Amphkhi*. The accent of a few oxytones was broken off by the impression.





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